The Debellacion of Salem & Byzance sometime two great
souerne, which being under
the great Turk, were be-
tweene Gaius & Stichelmas
last passed, this present pore of our lord.
S. & T. chiefly and the, with a merita
lous metamorphosis, enchanted and
turned into those gentle men, by the
wonderfull inventive witte and wise-
craft of Mr John Smye for the Pac-
tier, and so by him conuated hither in a
Dialogue, to defend his devotion, a-
gainst his Apology of Mr Thomas Smye
Knight, but now being thus betweene
the said Stichelmas and Halowma-
ner concluding in this Debellacion-bas-
tiqueth : they bee sweede people
wipied, and are become two souer-
nes accord with those olde names chaun-
ged. Smye being Hierusalem & Byzance
into Cagliantople, the town in Grece,
the other in Sici, where they may see
them that will, and winne them that
can. And if the Pacntier commete
bythre againe, and tennne the other
towns with them, embattlled in such
dialogues: Mr Thomas Smye hath
undertaken, to put himselfe in that de-
ture side against them all. But and if
he let them carry still there: he will not
utterly for suret, but he is not much
minded as yet, age now so comming on
and wasting all time, he goeth.
There goes a sayde, so inch well val-
leted towne, witness some such last
company as make somet alikely to
leave up a little more lightly.

The preface.

Esp? Thomas Smye to the
children readers.

Any man mercuall
(as I were some
wolde men wolde)
never I would dou-
chase to bestowe
any tyme about
making annture to
so pacntiers dial-
gue, considering
his taint and ypsible relestion: I can
not in good fayth well excuse my telle
therein. For as I sodainely went in had
thereby, and made it in a beside:
wha I since considered how lytle nebe
it was, I meruelled my owne selfe
and repented, that I had not regarded
the bookes as it was worthy, and without
any one word let it even alone.

Howbeit good readers what one
thing or other specially moved me to
make annture to it, and now it had
me to fall in hands therwith, and to
spende and loose a little tyme about it, to
make the matter the more plaine into
you: that thing that I shewed you.

As some as mine apologie was ones I
come out abode, anonnewe I wode
that some were very worth the while.
And yet in my mind be there no man
cane, neither preacher nor pacntier, no
cane more here, and then.
For I had but spoken for my selfe, and for good
folke, and for the catholick faith, with
out reproche or reprostaty of an other
person, or willing any man or harme
that were willing to mende. And who
so were willing to be nought still, had
came to be worth to himselfe you were
well and not with me:

But all this would not serve me, for
very worth they with me. Howbeit
they
A theire causeste angre did not greatly  
grewe me, for I was not so farre unre-
sonable, as to loue for reasonable min-
des in unreasonable men. 
But the bery y thick
e and the tolde y pennes wente to wyke, 
and aynstere was a making, dyers, 
by dyuerse very great cunning men. 
And of this trasall of such great mois-
taine billeis, I herde much speach made 
amost every weke, so setthit that at 
last it was told me, that the wyke, that unto
one little piece, one grete cunning ma
had made a long aynstere, of twelve 
whole thetes of paper, written here to
gither and with a small hanke. 
But in good fayth I coude not laugh 
at that, for as for that piece, I was be-
ry sure, the cunninges man could 
come there, neither in tene thetes nor 
tene qures neither, write as aire 
as he coude, should never aynstere it well. 

For that peice was the aynstere by
mine apologie I make, as you the 
into certeine lexionis, wherein my 
dialogue was toucht for writing a 
gaynke, Linballes false tragedian, and 
wherein was also defended against my 
conturcation, Linballes wyse chapiter, 
in which gaynke my dialouge he labo-
ureth to prove that the wyke was
before the church, and in all the chap-
ter never touched the pointe, and the 
lexion that defended him, walked as 
ybe he.

It was tolde me as I sawe that ayn-
stere was made to that place, or what 
shif there was found to the remanant
that could I nothere. But to the siffle 
pint I heard say that there was deny-
sted, that whereas I rehearse that the 
priester splay of poisoned brede, I re-
nerted his wyse, for he speke but of 
mouled brede. And this piece it was 
told me that in new aynstere it was
reasoned at first, but set forth very lusti-
y. But come the bookes abode ones, 
I had none abate that costage. For first
she taketh recepce that she sayd but 
mouled brede; if she wittes witness 
that she sailed poisoned brede, than can
his wittes finde him in none other
sthe, but sowe to sayn for hym that she
sayed both.

Secondly Hall I proue that he sayd
poisoned brede, by such meanes 3 men
Hall fee by reason, that though the to-
ther were possible: yet was it farre
unlikely.

Finally Hall I satter proue, that th
ough the man had sayd not poisened
brede but only mouled brede: yet
Hall I proue, that as the case
node, that same not poisened brede but
mouled brede, was yet for all that a
very poisened wyke.

Hering therso y that this gypp bookes
was made of the xii. thetes of paper, s
laoded but overlaking, and that man
were in hand that shortly shoulde
come out: as an husband, whose wise
were in her trasall, perkeneth every
hand ywhile, and thefe would hère God
ypings: so Sith I much hearde of s o
lose trasall of so many, so cunning a
about dyers aynstereis. I liger of their
long labour to seyse God ypede, s one of
those faire bades boene thay trasalled
on. And whe these grete billeis ha thas
trasalled longe, from the weke after
Cyster till as much as seichemart: s one
pere houre came on as God yould, that
was ong broughe a bedde, with sone la-
bour at last deliverd of a dead monke.

The mother is yet bere god soule, 
and beth rede of good keyng: women
wote what candib ferueth agaynht her
after thows.

Now after that the bookes was out
and came into mine bades, and that I
sayd the maner and the fashion thereof:
two thinges onely moved me to write
and meddle with it. One that I labor
therin folowed and purgued, the tell-
same shrewed malicious intent was
putposed in his first bookes of defilion,
that is to write to make the ordinaries
with-lease of flander and oblique take
their duties undone and let heretiques
alone, and over that with an ennovice
charge of good olde leames, labour to
put heretiques in courage, and theretfor
beacp the faith.

This was in dede the very special
point that made me write yet agayne.
And yet founde I so little reason in his
reasoning, that me thought it shoule
not nece. For this will I very wel, that
wholesauer had wrote, and would con-
serre and compare together, the wordes
of his aynstere with the wordes of
mine Apologye, shoule sone perceyve
that his aynstere was not so dull
and dede.

Ut then was ther another thinge that I
considerd in it, which pointe
unproued ed: might sone deceie the
reader. For albeit the pacifier hath in
some places put in mine owne wordes
where
A where it pleased him: yet hath he for the most part used a pie craf, to minise he heart by my parte and leare my bowdes out. See and belieth thy, the mā ha in some places lett out use of his alone, and minise rehearsed them to make the reader wene, that in the reposing the, I had written wronge.

So haft I supposed to remedy those things, to make him an answere in three or four leaves, with only pointing the reader to the places, with writing in what leafes he should find the mater. For the worbes ones red: the truth should shewe it self.

But while I was thus minded and went there about: this aunswer was in his dialogue had found such answere, with walking to and fro, keeping no manner order, and therwith making me feke so long for some one place that I saw wel I should sooner aunwerhe him at once, then find our for many things in place that I should seek for.

I made therefore in few dayes, this aunwer that you see. And these suche places yet as I had happe to finde, I haue remembre the reader unto in mynes apolegysse, where for his read finding, I have numbreed him the leafes. And yet I have for some softe done somewhat more to. For I see well surely many men are now a dayes in delicate in reading, and to lyste to laboure, that they fare in other bookes as women fare to their priser, which though they be content to saye sometyme the nexte stolmes, and ouer that the stolmes of the passyon to, if they finde them all faire sette out in order at lengthe; yet will they rather leave the all bukeped, then turne backe to lyst them out in other partes of their priser.

And therefor leave some readers might hap in this boke to doe the same: some places of the apolgyse much necessarie and not longe, that with muche seeing I was tuned to finde out, to safe the readers laboure, and make all open but to him. I have put in also, into myne aunwer these. See and pet ouer thys in the stokes of most weight, I have put into this boke hys owne wooddes to. And so haft you good readers abowt any paine of seeing, haue all matter plainely and open abowt your eye, that ye well see that I have set light, no leste then this pacifierte would fayre walke in the dark. For as the dark is in thys matter all hys anauntes: rere to is bere the light in like wyle mpnc. And whereas there are some that commende his aunwer, for the compendious brevity thereof and shornesse. Aynething therin enup the manner pape, for like as no man can make a shorer course then he that lacketh both his legges: so can no man make a shorer boke then he that lacketh as well wordes as matter. And yet when by the places conferred well together, the feblenesse of his aunwer that appeareth, then shall he lesse pape of shornesse to, fo, where it shall wel be lene, that he saith nothing to the purpose: then shall every wise man finde hys booke to longe by all togethers, And that ye may well perceiue it as it is in dese, lest be now leave of this preface fall into the matter.

The first chapter.

In his hys chapter he toucheth three thynges. One he haue receiued by hope, in that I haue not in mine apolgyse devised some convenient wayes to reforme and redresse the devotion betwene thys posatyve and the spiritualy by, to which point I will aunwerke after in the touching of hys second chaptery. The other point is, that he shall never found any fault in any workes mine, of which for other letters he never rede none: he meruayed me muchtherefore that I make such obsercion against his, and namely in that workes which I woulde Apologise, name an apologye, which name signifyeth as he saith an aunwer of a defense.

Bowe where this good manne declareth what thing an Apologie is, and sayth that it is an aunwer of a desce for which cause he the more meruailly that I would in that boke write against any treatis of his, who never had any thing write against any workes of mine as though that therefor my writing against hys workes woulde in no wise agree with my name of my bookes: I might aunwerke him that the touching of his bookes, was but an incident as I shewe in the loq. leafe of my layp bookes, and not my principall matter, and therefore of many nought thynges I touch here but a defece, and suche as were in no wise to be dissembled.

But now meruaille I muche more, wherby he should to meruaille, that I would
The debellacion

Would be in the worke which I name an aunthorere or a defence, write against his worke which nothing wrote against mine. For if the thinges that I write against his worke be an aunthorere or a defence in deed; then though it be not a defence for my selfe, yet is the cause of all his mutine noble gone. For in his booke that is called mine apology, it is not required by the nature of that name, that it be any aunthorere or defence for mine owne selfe at all: but it sufficeth that it be of mine owne making an aunthorere or defence for some other.

And as these titles Calvinism, Simul, Moria Erasmia, bee names convenient for those booke of theires, though they matters in those booke signified by those names do not only pertaine unto Simul et Erasmia, or perdurance to neither of them both at all: so may my book well bære the name of an aunthorere or a defence, if it bee an aunthorere or a defence made by me, though it were all made for other folk, and not one piece thereof made for me.

So is it noxe that mine apoloyge is an aunthorere and a defence, not only for my former booke, wherein the new brethen began to find certaine fautes, but also that in the laste part where in I touch the booke of deuision, it is an aunthorere and a defence for many good worshipful folk, against malicious slander and obscurate generally set forth, with so many false sappes in that sedidious booke.

The selle same piece is also an aunthorere and a defence, of the very good old and long appoinned laws, both of this realme and of the whole corps of christendome, which lawes this pacifier in his booke of deuision, doeth cagynge otherethes and peril of the catholike faith, with warme woordes and cold reasons oppugneth.

And finally so as much as many good bertexts folk be beguine upp in that booke of deuision to have a right euill appropion of the maker hymself, whom I for his playne confession of the true faith, rooke and take yet so a man good and catholike: therefore I in many places of mine apoloyge, lay the faute fro the man hymselfe, unto some willy theothes that deceived him. And so was mine apoloyge an aunthorere also and a defence, for the perf of the pacifier hymself.

And where he goeth aboute nowe for to confute it: there is not in all the Cremenunt of his aunthorere one preech any thing appeareth any point of mine Apology. Howbeit of truth in this point he goeth most necrome. For this aunthorere hath he made in such maner wise, that I shall have now much more a doe then I then haide, to make any wolle manne weene that ever himselfe men not well.

And yet wyl I nowleay it, but still will put it from him to some faire wille theothes, though the man do as he wolde, I say certarly thereto himselfe.

And the more the man denieth that thing himselfe: the more he maketh it likely to be true. For when in the thinges so plaine appere so nought, he rather taketh the matter all whoole upon him, then suffereth any part to be laped from hym, but if the man have an impomptur pide as by Goddes grace he hath not: els is it a farce ligne and a good noke, that he is such a good simple soule as some may be deceived, while we see that his kept kerneth him no better, but that he would rather appere malcy G oute than knowe,

But now I have expost hym that the name of Apology, may ferue very well for every piece of my booke: now will I绶 what see how matters of this booke agree well with the name thereof, I meane not here his booke of deuision. For if that booke be the name and the matter agree together well, but I meane of hym new bookes that we bee nowe in hande ly?th, which booke as appere in the firste front of the fyffe leafe is named Salem and Visance. And therin of an hundre and sixe leaves (for so many bee in the booke) there are feeme fully sicene, that any thing agree with the name.

Now if he will say that the communacation betwene Salem and Visance to but a boke matter beside, and that all the remanent betweene them talkinges, in the booke, than is it wolle, for thence all the booke be neuer a name at all.

Now ever it till so were: then shoule none of the three last chapters bear his names that they booe, that is to witte y. cru. the, cru. and y-criu. chapter, but likewise as he calleth the beginning of their communacation before his mater, an introduction: to shoule he calle those three chapters after his booke matter, an extracuon.
Of Salem and Bizance.

And yet I wot not well what I may lay thereof: for in the beginning of the book, their first communication is called an introduction, and so is entitled upon the leaves. And yet in the very face of that introduction before the first chapter the man spaketh himself in the person of Bizance, that he hath made as yet none introduction at all. What he meaneth by this I can not tell, but if he mean to make men wone that Salé and Bizance were two Englishmen in bed, and take those words thereof without any words of their.

But now because he seeth himself so cunning in greeke words, that upon this Wrestling the sower fault with mine apologue: as though I were a person and observer not the nature of an apologue: let us see how well hymselue in that beginning calleth hyms book a dialogue, observeth the nature and property of a dialogue.

In the third leaves when Salem the seethe himself desirous to set the pacifiers assurance thereof: O Hal cause it to be written here after in this dialogue words for words, as it is come to my handes, and then thou shalt with good will hasten. And thou shalt understand that this assurance were begunneth at the next chapter hereafter ensuing, and continueth to the place where I Hal seith that he enteth.

Consider good reader that this introduction he doth not hang in, as a rehearsal of a communication had before, but as a communicacion prefixed. And then let hym determine where ouer he hath here in his lips any two men in their talking together, besides their present communication into chapters. This is a point not only to see if this nature of a dialogue, but also from all reason, that a very child would not if I were he hadle this thing to children.

Also that Bizance calleth Salé that the pacifiers assurance shall be written into their dialogue, is to witt to their communication: who saw ever the like? Who saw ever any thing written into a communication, and writing planted in a many words spoken.

And what reason hath it to tell hym where about in their communication, the pacifiers words shall beginne and where they hallooe: as though Salé talking with Bizance, had not yet written to perceiv how Bizance spake himself and when he rebeth him the pacifiers words written.

Alfo what a strange monstrous beast makest Bizance to Salem the pacifiers assurance, while he maketh as though Salem could neither perceiv the bed nor the tale, but if hymselue posset him to them both with a steeke.

So at the beafore whereas Bizance saith he will write it into their dialogue, that is to witt into their present talking as soone as it cometh to hyms sides, that at that wodd he had it not yet, and that he wittest it in, even by and by, neither goeth any where to set it, nor maketh any man come thither to hym to byngie it: is this properly beurred?

Charande they both seller there as the Ply meere, and that is in the store by lystophobe (to) there solfe most commonly meere, that meere at adventure as they doe: and there is all assurance permitted, the reading whereas maker thine at the least course by four hours I rowe. Nowethere there I was a lytle oversense. For they charande not there still about the reading, but there charande they still both samwise at the while that Bizance is as you see into the saying and communication writing it. And that is but as Bizance wytte say, I warrant the worse of a weke.

Now than at the brestes ende when all the rest chapters are wytte: Bizance in the xxx. chapter giuen: Hal warning, that there is the assurance of the pacifiers ended. And this way by the pacifiers solus prudentely beurred. For elles woulde Salem weere that their owne talking together in § other three chapters by mouth, had ben nothing els but only Bisances writings, and els woulde also Salem have thought that his own words of chozetts agaist the great Turk, and his owne reheriffing of that epistels of the apocalypse, had ben kil pacifiers words against monypolay.

And finally in the bende he said that he could write, not in onee pole: he embeth all the whole book in this pole with a proposition. And thus is glorious remiss, haste in his keeping both thee and me: and makest Bizace Gyme the prap for nowe but for them two, after the manner of the good man Gyme, after pager. muskete, maker in Cambidge, was wont to prap for hymself and his wife and
The debellacion

And his childe, and grace to make good
murtherbe and no more.

And thus you see good readers that
where this man is s cunning in greke
wrodies, that he can shortlie finde suche
where I speke in the nature of an apo-
logy: hymselfe in hyse owne dialogue so
well conserved the propretie of a dia-
ologue, as expreseth it so naturally, that
it could never bee done more naturally,
not though he that wroate it were even
a very naturall in debe.

But where he seemeth to have mediat
what he thends myne apologie, that
I wold make objections against hyse
wodke, while he never wroate any thing
against no booke of mine: in good faith
if he had, I wold never have bene the
more halfe, but somewhat peradventure
the lefe, lesse it might have seemed
that some before were usuring myne owne
disleasure, as speaking thereto, whe
as now no worthy profite growing
to mee thereby, there is much
cause for any good man to thinke, that
I wold take 3 labour to write against
a wodke I wolt not write, but if it
had at the left wyse seemed to my selfe,
y ther were such things therein as god
would give me thanke, to gyue menne
warning to be well ware of them.

And where he faith he wolt not touch
every thing particularly, but taketh a
other order of order in adulterous
therunto: I can not let hym in his owne
booke to dese what order that beke may
serve his purpose. But the thought and
yet thynke, that I my selfe toke a very
plaine open waye, when the chapters
of hyse, which I wold answer to,
perused alwayes every thing in order,
Which order while he soloweth not I
saw how you shall finde it, your seluest
be good readers judge upon the ende. But
yet in the meanes while at the first face,
it semeth not that with keeping out of
oder, he meaneth to make you the mater
very plaine.

Nor by reason he wolt not answere any
other, for avoiding of tediousness.
And of truthe if he beaue (as he semeth to
signifieth) any other businesse, I thynke it
be somewhat desirous to him to an-
swere all together.

Finally where he saith that he sup-
posed to make it appeare as by hyse
anwseres, and by hyse considerations and
byndeclarationes, that myne objection
are little to be pondered: sith for hyse
argumentes made against the laws,
whereby the faith is preservd, and he
replies kept under, those argumentes at
hyse anwseres will never bee able to
mainitaine. And as to the remenaunt,
in good faith the better i he may make
you hyse innocents mindes appeare, the
gladder a great deale i he bee the coor,
not nothing purpose I therin by hyse
present bookes to doe farther, that to
make you clearly persetence, that howe
well to use himeselfe here declare hyse
good meaning, my selfe was not caut-
lessly there moved to snde sate in hyse
writing.

The second chapter.

In the 11. chapter beginning
in the fiftethe leaf, he
hinges forth the first con-
sideration, which is that I
in the 55. leaf of myne apo-
logy confesse that murmur
and discension against the clerk
was than already farre gone onwarde
in hyse unhappye turnes, and that after
ward in the 106. leaf of the same booke,
I bring in a very derye sentence, whe-
reby it appeareth that I meane that the dis-
pleasure and grudge betwene them is
in debe neither so great as shemaken it,
and yet growen to so great as it is, but
the nowe of late. But who so looke ther
in that place, shal I suppose finde it no-
ting derye, but if it be suche a man as
shal not to understand it.

And where I saye there, that this de-
vision such as it is, which is nothing
such as hyse man make it, it is not
grown to so great as it is, but since
that Emulated bookes and Frates, sfoere
Worns, began to go abobe, therin be
would seeme to saye the contrarye, and
byndith me looke better upon the mater,
and I shall finde it otherwise.

And in debe with better looking there-
on, I finde it somewhat otherwise. For
I finde the time of suche encrese as I
speake of, much shorter than I there as-
ligne, and that by a great deale. For it
was growen the greater by the occasi-
of the selfe same bookes of the devils
pon, though the maker as sprolik baphet
and as I trust to intended it not of purpose.
And therefore where he saith that tith I
confess that there was devilspon at the
yme of the making of mine apologie, it
appeareth that I have no minde to have
sereased, because that I se the not oure
causes and devise the remedies; derey
good
A good reader I never took and accepted my life for a man mete and able to make a reformation of such two great parts as the spirity and the temper of this whole realms be. And be-cause I knew some such great causes as this was set forth for true, though I know for false, and that I shall know the wares to reform them to, I would use other wares to ward it, than fictitious, flatterous books. For as I have expressly declared in my apology, whether never bpd I, nor never pretend to be, put our abode in any under colour of reformation, faults that were hateful and oblique to here, either of tone parts or of the other, and specially so many at once, as if they were true, nor not likely to be remedied at once, but the more parts for the whole remaining better remedied, should but make either parte to the other more oblique, and both partes more infamous, among such other (if any such any where he) as would be glad and rejoice to here much more.

And this I say, although that all these true. And now would I much affect that manner in making reformation of these things, whereof many be false and untrue, and many other also very vicious, and the worse various things that this pacifier desired to have reformed, these latter already well made, which he would have made worse. For where they have been by upplemenet well denominated for the suppressing of heretiques, some by parliament in this realm, some by the general countape of childrenborne: these dentish he left to be changed now, as the change which he desired though by goddes grace he were not that it is good, yet out of doubt in deed should turne to their continuing of heretikes and increase of heretikes, with the mitment and decay of the church of Christ's faith. Whereupon is, I do not saye what the almighty god keep from us, his great and grievous incarnation upon us. And therefore God keepes us from further reformation.

How to lay to me therefore as a great fault, that I blame by books in those untrue some libelles, that under colour of ceasing denilion, erred and set forth denilion, but if my life could cease it. But I am not the books make it: it is much like, as if he would say that there ought no man to blame him that would burn by a other manner house, but he that would build it again.

And therefore with this good reason of the other, he putted me in reformation of an antwerp, that a manne of mine made ones much after the same fashion. I had sometime one to me called Cliffe, a man well known as master Henry Patent, this Cliffe had been many years in the same, and he had taken to hym a rage, to that he was merely wit warre harmeless among folk. In to Cliffe's head came there sometime in this made the same imaginacions against imagoes, as these heretiques have in there. For Ike is some of them which after this and came away, long fell to this, and were caught, pulled downe of late upon London bridge the image of the blessed martyr sayke Thomas; to Cliffe upon the same bridge up, on a time fell in talking into an image of our blessed lady, and after such blaspheymes as the beast put than in bys mouth, so now a dates blotted out by months of many heretiques, which seem they never to sabbre, bee yet made madde than he: he for hand upon to child in her arme, and there blake of the neck. And afterward they honest men, dwellers upon the bridge, came he to mine house there blamed Cliffe before mee, and asked hym wherefore he dyke the childrens necke in our ladies armes: when Cliffe had heard them, he began to looke well and earnestly upon them, and like a man of sabbetie and granite, he asked them, tell me this among you there, bane you not yet set on bys head against so good they we can not. So Cliffe by was made it is the more shame for you.

Whip speaketh to me of it than? And again thus answersthe me now why this good man, whych where bys seductive some libelles set forth denillion, and brake the childrens necke renebened it a shame for mee to spinde any haust with hunt, the hicking but if my self could glue it together agayne.

And therefore, where he saith that I should have proued, that all the causes that he layeth as causes of denilion, he no causes of denilion, or else I should have denised his remedies: albeit I have answered him therein already, yet this I lay them in further, that I have proued well and clearly, that the other what causes that he layeth, is laid very truly, that is to wryte the meathan-
The debellacion

believing the people to there destruction
upon supposition of heresy.
Which caufe it were as true as it is
false were so weighty, that it were well
worthy to be laped for a matter of deu-
ition. And while it is not true: yet by such
books being blowen aboute in every
date of the realm for true, may well
misshappe to make a diuision, while
the dwellers in every quarter aboute by
credence giuen to the books, may at the
first tracte, that though it be not so
there as they dwell themselfe, yet vnee
I say that it were so in all other places.
Whereof though they shall by severall
perceve the contrary with search: yet
they that afe no farther question, shall
believe it tyll. And so a rumour ones
begonne and spread abroad, is not after
some removed.
Now as for hyes other caufes of this
diuision: diuorce I haue touched at the
word sufficiently that they be not lyui-
cyper. But as for me to peruse hys whole
book of diuision thisday, was no part
of my purpose. For these things that
I did touch had served to me tolerable:
I would in good faith have bene loth
to haue touched them either.

In which while with his consde-
 rarations and declaratiuns hee gott a
boute novice to thewe that he then met
none harme: I will not therein much
hinder him, but he gladdened rather to for-
ther hym in the curle of his meaning:
so did as I haue sayd even in mine
apology to. But though I be gladdened
to peruse his owne mynde in the meaning:
et canne I not excue his unplese fol-
lowing of false wyuys counsale in the
doing.

The tyue chapter.

The tyue chapter containing his second considera-
tion, rede and confedr it who
do liue, for: I can see nothing
in it to be confedered by me.
For in effect it conteyneth notinge
eles, but that such would the clergye
should as much as they may approbe all occa-
sion of murmure and grudge, of the
espeially toward them, but if it be phar-
ifieall grudge yea and though the bed
that they would so beare were good, in
which point because y point would
were a longe worke, I will fall in no
disputation. But in as factorith as he gy-
uther any man good counsale and wish
her all thinges well: so farre the hall or
lee and I not harpe, but and hee call
me to hym, I will se and praye for it
with hym.

But yet where he laped in the ende
of the chapter, that I endore my self
very much to oppose al them that will
them such thinges of the spirittuality in
dede some such as have made such lyes,
I haue tolde it them. But as for my op-
position let hym praye one, and let hym
call that one xe. And if he came with
none as I wote well he can not: then
good readers let hym he beloyed ther
after.

Now ouer where he laped that I in
my minde proue it an intollerable be-
faute in the people for mistedjudging
the clergy, whereas I thinke they have no
cause to doe, and that therein I vni
them, as though at the whole cause and
principal faulte, were in the tempor-
ally, wherein he feith that my judg-
emente is faire becauseth: in this pointe
good reader he flatteth me to me, if
he laped true. And sure if he thought he
he would be true, then vsedome
would he shoulde have wyten myne
owne wodes in. And if the feared that
it would be foundes falle: then honestly
would he that he should hauie byd hym
wodes out. But very good readers and he secke hys faynere pere, he shal in
all mine apologye shewe you no suche
wodes of minne. But hye Hall shyn
darre the contrary, For I doo there I
wote wel, in such places as I sey that
me were unreasonable that would take
this thing: or that thing (such as I re-
hearsed of his beinge fortoth). for any
reasonable cause of diuision: there I lay
in those places that the pascifer miste lat-
ed the people, and that the people be
very much more reasonable than to take it
so. And therefore here hee beliefe mee
again.

And also let hym shewe you any
place in, in which I lapye that all the
whole faulte or the principal faulte
either, in the temporality, and than be-
ieve hym the better in a matter other.
And in the meaner while till he bring it
forth, 0: els that you finde it your self:
ye may with reason, at the least wise in
this matter believe me better then hym,
and I will never desire you to helpe me
one step lenger. For I haue neither
laped the principal faulte in the tone nor
the other. And thus hath hee made you
of me three lies in one chapter.
of Salem and Byzance.

The first chapter beginning in the eighth leaf, be presente of your persone betwixt the sampe that I put the in the 94. leane or myne apoloyge, or pacifier betwixt a ma and his wpe, and the thing that I there resemble it unto, that is to theype, myne aone books, that mache a like pacification betwixt the temporality of the spiruitality.

But surely the difference that he parted, semeth to my purpose very greatly to apayse his part. For if it be as he saith it is, that where as the husband would be lothe to heare any empty spoken of his wife, and therefore will an such a pacifier no thanks, that will tell hym liche tales of her before his neighbours: the temporality will be glad to heare harme spoken of the spiritualy: then was it so much the worse done, to write openely to the temporality suche thinges of the spiritualy, to fede and nourishe any empty delte, to openely to the spiritualy, being as he said the wife affectionate, the sautes of the temporality yeth. Nowbe he it I can not in good faith lay, but if I should be here, that on topplynge he greatly pulleth his boundes, but of overlight unknowe, he hath in some thinges slandered the temporality to.

Then the weth he farther wherefore he worte those thinges in englyshe, though John Geron wrote them but in latyn, wherein to the truth, he lasteth a cause sufficient wherefore that John Geron wrote them in latyn. But whether he lay cause sufficient wherefore hym selfe shold not rather have set them alone, then wrighten them in englyshe, against the counsaile of John Geron hym selfe as I touched in mine apoloyge, that I leave your self good readers to confider. For I wright not muche blame against hym escuse, For I greatly hathe not neve I chike forth his escue amounteth not to no moze, but that he ment that some lappe men reparing the pateresk sautes in englyshe, megothe put them in remembrance to mende them, specially because he fasteth yern in the same chapter a litle afoxe, that the temporality so muche delpeth to heare of them.

Then goeth he farther in the same chapter, and where as in his book of the division, he would have lembed betwixt the temporality and the spiritualy to have spoken indifferently, and to have tolde them theirs sautes on both parties equally: here in the second parte of the r. leane, he telleth vs the cause wherefore he did not, and faith in this wise. For I have spoken of defeates and abuses in the spiritualy, more then of defeates in the temporality, because the spiritualy oughte to be the guiders and givers of light by their doctrine good examples to the temporality, and if their light be darkness, where bali the temporality then fetch their lighte: evell I do not wette, and I boute that then ithe both thai walk till in bali: And therfor I sose it is that John Christoff smale byp. on Mathew 5. r. chap. That if priestes shod be hole & found, at the churchs spoyl: therfor if it be corrupt, the faith & vertue of the people faithfull also & vanished a way. Let this therfore as to this popyte be the final conclusion for this ymne, that who to sure provetye defeates not to be in the temporality, he proveth also defeates to raigne in the spiritualy: therfore by defeates in the temporality will never be a noted, in the defeates in the spiritualy he first referred: therfore have I first spake of some defeates that be in the spiritualy.

Surely good readers I like wel these words. For the be very good, and the prove very wel, and berge true is it, nor

I never sagte the contrary, but have in mine apoloyge plainlyysed the same, everi fact in a spiritual man (though the thing were of it selfe alive one) is yet by the fact of the difference of the person, forke wyrke, and moreious both to God and man, then it is in a temporal man. But yet the wyrke that every private spiritual man saute, so much is it the more harme to disname the cors of the spiritual openely in the face of the temporality, in such manner as the booke of yshis both, of which I have spoken those that are weighty false, so could (if I would now lese time about it while that that I have touched is sufficient) the suftance of all the remanent to have lysite suffance to.

And therefore the woode of sainte Christofsm which he laether for his boke were in part the berge cause that made moyre against his book. For I ellete as sainte Christofsm lashe, if the piterwod be corrupt, the faith & vertue of the people faithfull also & vanisheth a way, which is without any question very truth, for though sainte Christofse had never laied it, our saftour lashe as muche himselfe.

D. I. pe be
A pshe by faith he to the clergy the salt of the earth, if the salt were one the white of the world, and therefore if the light be in the world, be dark; how dark that then the darkness be as light? But now say I that if the priest be corrupted, it must needs follow that the faith and virtue of the people be both and vanished away, upon which verses it must follow that if it spiritually be ought, the temporal must needs then be worketh then they now upon I conclude upon the other by the a

Against the pacificer's book, that sith this realme path, (as God be thanked in deed it hath) as good s as faithfull temporall, (of course there be a false faith, etc. in a great multitude of a true catholic me) as athat for the quallity any other man be chinnised, it must needs, if they follow the clergy, though it be in such false ought be yeten to, is not in such face maner corrupted, as the boke of bisshopp goeth about to make me ken, but as good therfor that it be the temporal for there.

And therefore in like face, that upon the salt some words of lain Chelmsford and of our lanct Chelms the laye book of the divinance in上下 the spirituall, dissameth the temporalis much more, which is the thing that as I laid feneth us neither honorable nor fittable, in ane printed boke, for as englis on hand must do, nor verily I think that make would not have don, be the bad thought so far. But now goth he farther s faity: As and though maiater hore can not deny these causes (I suppose you you have heard me ben such as were the chief, so proved them I were untrue) yet at the amends of that he attorneys in his apologie is well in punishment of heretiques, as is laid before: whereunto he specially moweth his asinaries not to be lack no the more tempate for fear of evil words and scandaun of the people. And if they be therefore the more slack in calling, attacking and examining, and farther observing of heretiques: he safely God will not faile to make full in their neckes the double innumbere of that, from whence the fledeth. And in a number place be moweth the temporalis to toppe with the spirituall bese wych other longingly to repulse and kepe under those dagonious folk, by whom he meaneth heretiques. Upon which mocion I shall somewhat the next mynde, as hereafter followeth in the next chapter.
of Salem and Byzance.

A pacifier make him not my friend.

The 3rd chapter.

The first chapter be touched.
Punishment of heretiques, and bluised the matter into small parts. If people beleue so much as ye nothing faith that toucheth me, let them passe at lower.

After these four sorts of people: he speake both of the first, which he very expressely dispraiseth, that are those whiche take hold contrary works, the true faith in deed. But then in part he much more likeeth in me, both as I call the any euphil name, as the noughtste hystrix, or heretick hystrix, also that I call the good names to, as the blessed be the an evangelical hystrix. And so the first in calling the any such evil names: he saith I do not as I world be dono, as appeared he saith in myn apology. Surely I suppose he may their kynde, that I force not what such as they be calle. And I can wyte no murilo word by them. I wol wet, the they wyte many by me.

And as to so to gape euphil names to suche folke as are so euphil in bedeleth him calle raling at his pleasure, but solo to ever it be in me. I wol wet that some other have done, that yet were no raiuers, except faint Paul wer a ralour, when she called hys carolche keepers dogges, when he called the chief priest a wyted wol, which was a spightfull word among them, except faint Pilcro carpus calle, when he calleth the heretik the dracy the benets elder sonne, and except our fanour calle, whiche he calleth the frebies and the pharassies hypocrites.

But then that I call them against good names: this thing to this good man reketh a very matious maner, to make them both good and bade. But this is a monster to of every man making. For so call not I them alone, but the whole people to in such maner of speaking by every man dyeth, who calleth one self noughttadiad, both a thyw boy a good Blone, the tone in proper simple spech, the other by the figure of iconop anistaties. And by a thyw maner figure fierome against the oly heretik Viglanti, calleth him ourtime Viglanti, as you name Dommitanistus, and so he calleth that he is the two contrary names, as well as I do the.

And where canne not tell what I meant be the new broched brythebed; that am I content to tell hym, I mean that they be a barel of popoten, the by the way path late set abode, and laboureth by them to popoten other men.

And where compasse not beare it, that they bying such should be called by the name of evangelicalia; I will allow the good mynde of the good man, that he ther in thywth himself so to bare to so faith that it greeveth hym to bare heretikes called by suche a good gracion name.

But he must consider that it is nowe, so some perces are olde and hath bene, the name by which they have bene as commonly called in all the countrey catholyclyke, as by theys olde name of heretike. And the occasion thereof greeve spoke of that, that theys olde toke the name evangelical, arrogantly to the self both by the evangelical thiberry that they pretended, a soulke that would passe under the gospel with no mania la due to, because they would also believe nothing farther, the the very serpyter, at which they take now under the name of the gospel. For the newe lawe they take for nothing els, but for the declaration and perfection of the old.

How when they had taken this name commonly upon themself, the catholics telling them, that they neither lived nor believed according to the gospel but they not to their pace, but to theys rebuke and shame. And some turned in wyping that name of them in cenone, and in sede of evangelici, wrote the ignudo evangelici.

How if this man can no bear it, that I calle them as the olde folke doth. Ough I would my selfe leue it to; his pleasure that would make ye not wet but a small chaigne. For other folke wyll call them by yet by what name they he, and the other I nought can he let them.

But to thentent be may be somewhat the leste discontent with me, for calling the heretikes be a good name; he that under.

And that upon suche occasion and suche maner, it is no newe begun thing to do. For a certaine sorte there were of the heretikes that were the Mancubis, whiche were stong amongst them felke called by the name of Cathari, that is to write Cathari, pure and cleane, afterward the catholiques called the by the same name. And to doubt that I am to calle the in his writing. But the heretikes both by their false heretikes, to their secret shamefully using, for such, that though he alle the by the name of pure and cleane, as we calle now.
The debelacion

Reade good chysten readers the folowynge chapter of myyne apology, beginning in the 26. saile and ther ye plainly ly see, that I saye plaine the contrary. For where as this thytter bidde in mys booke of Institutions under the name of som other blye of Ulyshfoord son of the spiritual tyth, surmysting that they ass of polycyse noted that the realme is full of heretikes, more then it is in deede, as he now helpeth me here, surmysting that I do saye the same ye Hall there see that I beseech ye to be blythe, that any politicke spiritual man would so saye; polycyse eth to saye were for theyn in so I saye that I ther beth, veri farty against good policy. And there I farty beseech, that if some heretikes beth reste made that none of I ther I tel for what caute. And afterward in fo. 268. I beth so; at thys best baeag tyl beth beth in deede but a few. And how good readers when I beth beth in deede but a few, do write, that the realme is not full of heretikes; no; hath therin but a few, though that ight beth in deede in many, and groven mo also by negligence in some part, then there bath beth in some late pears passed: how maye thys man synnde in thys part; theame, to bytpve in this wise and as it were with suche authoritie to somemplely surmonth me falsely; for inpecting that the realme is full, to excuse his lyke faute by myne, and yet in the comparison make myne the greater to. But now is at the craft of the compition discouered, the glaswe of that argument defaced, while you see that this faute is true, and that myne he sayeth I findeth not in my books, but plaine and expressely the contrari, and that he spyneth that thys lyne bith with her, setting it out of his owne body as the spider synneth her cobwebbe. And thus is my faute faire wiped away; his lythep ypp in his necke, and another noote layd bittu it. Nowe as this was no little folse for him to beth his credit with that open lie, that might be so done and so plaine controlo and reposed: so is this ypp pointe also no pleasure then that, wherein he marroweth so much that I have for my conscience, and for dyspleasure of my persone, and of the whole realme, bygyn by that licamous name in y realme to cal ther heretikes the backen, contenyng that they beth beth not onely amonge the common people, but also of the greatnes of the realme, as well spiritual as temporall, ight them of any
of Salem and Byzance.

A: any of my affinities left to call them, one of the blessed brethren, or of the good brethren. This is found on the most simple tongues onfole, that ever I yet saw. set out with high words to solemnly, For first as for to call the name of the brethren, is nothing of my bringing by, but a word walking in every man's mouth, which thing I cannot believe but this man well knew himself. As strange as he makes the matter and begone by the good blessed brethren, them left, as well appeared upon their own letters, enough to be the light at some seances sent between them.

Now touching the great fear or peril that was putted, lest I or some of me my affinities may slander any of his greatest or his realm. If we list to call any such as one of the good brethren : the good man may take his text I warrant him, and that not to break his hope thereof. For still as for my affinities is not very great. For I have none affinities, but as I think myselfes half and every other man, that is to say, either by goodness or by marriage, except he mean to call at the true catholicks my affinities, and all the other by name. And this bare me to everymeane, a little scolding words were as like to happen in one of his affinities, as in one of mine. And as for my selfe the particular by himselfe is (as I have said above) somewhat as for upon an apposite of scoldingly, then am I, which bare a little more reverence to the great men of the realm, spiritual and temporal both, and more himselfe minded unto final all, the wrongfully by comparison greater or small, by calling either the tone or the other, any of the blessed brethren, none so good, except one, the grace as by they oone open writings, or by their open words, he playfully proved heretiques. But yet consider well good readers, what a wise reason is this that he himselfe say, for what perill is there of the good scander, more by this name of the good brethren, then by the other name of heretiques: is not the same name of heretiques, as scander as as thy new name of the blessed brethren? What name can this good man boldly do them tell to call the by, in which name his same people scander may not fall as well as in thy: For may by this wise reason call them by no name at all, for fear lest I by mine affinities might if we list, call not only any of the people, but also the greater lords both spiritual and temporal, by the same name, to bring the in claudor. For the scander is at one what so ever the name be, when the thing is all one that is meant and signifies thereby.

And this man blest pynnsess in his place therof, better circumstances he has this point in this chapter, when he spake of heretiques after his, lists for of folk before. For he calleth them ther by no name at all pynnses, but sayeth of the fourth estate.

So these be the worse sort of people before all other, except only an other sort of people, by what the Socrates in his apology calleth sometime desperate wretches, lempyme Karke heretiques, and sometime the blessed brethren, sometime the naughty brethren.

So that this good man himself here, like a true faithfull man, anachemy the naught, such as he spoke, as ther be none wits. But name (as it seemeth for fear of occasion of scander, he hurst to have none call them himselfe, but say that they be, who I call thus and this.

But I will make no bowethereof as yet, but I will peraventure at a lesoure after hereupon better abidement, of the same circumstances so poynter that I earne of his example here, and wher I speake of such men as speaking falsely, you them no name at all myself, but for a take that men may to whom I mean, I shall say those falsewes I meaneth that lame Paul perdy calleth heretiques so, and that be at they that obstinately hold any lest mindes opinion, eriast to the doctrine that the common knowned catholicks they reache hath he necessarly to fall in sic.

After at this in this, the sir. leaves he altest me with a solemn wrote processe, whither I would not think, it good to well done, & al such as have authority to punish heretiques, should before they punish them, amend first their own faults, and I think yes in good faith, it were very well done, I will that every man would do in deed, that either should correct heretics, or any malefactor els.

But the game I after him, though this wert well done, is every man would do as good as another good man would with him, as himselfe would with another man to be: yet if ther were some that were not so dainty to well disposed, as to amend their own faults so as the duty of them office would require of necessity, they should do correction upon their faults of some other folk. Should they not yet D. 11. 108
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Add it so that in the mean while, and other folk to whom it appeared, be bidden to assist them therein, though they alone fautes were not all amended yet.

To this question as he hath in a same place answered me yes, as I have hym to the tother. And thus good reders this good man x after our fede caddic in the tother matter, have yet in these. I poirse striken handes again, so be god behakken metely well agreed together god hold it.

The 6. chapter.

Buth in chapter beginneth in the leaf, wherein he melled that I is myne apologie mylde take the letter of his hap treasur, and be telloth which wordes. But he tellith neither in what place of his booke hys wordes are, nor in what place of my booke you may fynd mine. Tho these thinges be leauch out, because he would as he layd in the beginning, not to followe the order of my chapter, but take that waye that would be best to the plaunc openynge of the truth. But so much as me seemeth that to the plaunc openynge of truth the redere way is to rede soth both the places, and then this his anwser after my may therefore good reders fynke both his wordes myne in myne apologye, hys in the leaf 122 and myne, agaynst which he nowe readeneth in hys anwser pe shal fynde fo. 127. And noone good readers, if you rede and consider both these two places first, and then compare well the wordes of myne apologye there, with the wordes of his anwser here, it shal sufffe for this matter. For ther that you see well that I mylde take not the letter of hys wordes. For I lay not nap, but that his wordes go onely agaynst spiritual men, but his teason runneth out against every knyfe of sen spiritual and temporal, and there thou alse, the teason wherefore? why. And therefore I wene it byl apeare plaine, that I mylde take not the letter of his teasur at all, and that his teason runneth out in hebe agaynst every knyfe of men. For ther is neither spiritual man nor temporal, but he maye take harme by haundicudice. But so is ther as I ther saith, neither spiritual ma no tepal al but he may with haundicudice do good.

But now the declaraci of this minde in this anwser, mereth all the matter. For here he declareth that by these wordes of his in a maner straungly he meareth the uttering of some favoure, as though a man wolde say that by al most hit lyng in a club, bee the getting of a slip in the forehead with his little finger.

But thys that in this 6. chapter of hys, his great mortal straungly is now straughte away, a turned into benally hym we shall for hys matter trouble you no longer, but ever man may take holpe water & go home to dyner. So service is al done here for to day.

The counseil of saint bernard that he there speaketh of to the pope Eugenius, is in good faith as me thinketh very well bought in. And I would advise every spiritual man to folowe it, and to take good temporal men to hym, and let them do at his teposal but hynesse for hyn.

This thinketh I good as myne owne mynde, but if there be in any parte any lawes made al rep to the contrary, by such folk as it can not come to ca troll. Howe be it, I suppose that much part of these temporal hynesse is done by temporal men in bede.

As for his act of parliament that he speaketh of I suppose bepy that clerks ye would not be against it. And such acts are there already made, but then one, good and sufficient, but if the meme to let an addicion thereof, that the kings grace should expresse be bounden by the act, that the same any licer of ma profit, is thrown into a church, it shal be hyneste, except such cases as hys good man ypt to hym and give him leaue. But hys hynesse is now maced by this hys good maketh that thers along hys grace may agree to it when it pleased him.

As for my great matter that he makest, of that I feuer in al the time that I was convierant in the court, could perceive any of the noble men above the number of seven, and yet not nowe to man, that ever thought it good that any possession of the church, should by thid out a lawful cause be taken away therfrom; I marwise much where he meareth, and what subtile conceit he conceiteth in his wife breath, that he so murthereth, and mumblet upon that word as though such communicat either on the one lyte or the tother, were of such high importaunce, if it were either felon or some heighnous misification, either in telling thy tale again or else in keeping it counsay as long. For I was not here in good faith in which of the twain this good man findeth the fault, or whether he finds one or none. But of he findeth any; in which of the twayne so ever be hyneste, he findeth but his owne folge.
of Salem and Byzance,

A sly, for now that you good readers se, what little insight the man hath in ane thing that reacheth, he yet he researcheth a part of my woolles written in myne apologie fo, 139, where I say I never found in al the time where I was convertant in the court, at al nobilitie of this land about the number of seven, that ever I perceived to be of the minde, that it were either right, or reasonable, or could be to the realme profitable, without unlawful cause to take any possessions away from the clergy. Now upon these woods I yeal all that I gathered, by which ye holde what I and what learning the man hath. These are his words so.

Yet the maister here saith he hath not known about seven (where he saith they are dead) he war of the mind: it it were reasonable without cause to take possessions for the clergy, in which woods it is concluded, that he knew seven of that minde, whose opinion it like him to referre. Thus put in wyght in pis also. This man hath a special insight in such lines as excuselines, when he wreneth in his woods it were included, I knew bii of that mynd, that it were reasonable to take away possessions for the church without cause. By woods ye wol well that I never knew above bii, that with out unlawful cause to take away possessions from the church, thought either right, or reasonable, or it could be to the realme profitable. What include these woods no more. Do they include as he saith that I here: I yet not. Now he saith I knew bii, that thought it reasonable: This man is so cunning in his excuselines, that he doth noteth nothing betweene copulatines and disjunctines. This man I see well never learned the rule that almost every hope can, that to the vertice of a disjunctine, it suffeth any one part to be true. Let him now leave it the sale, he that he perceiveth that my woods include no farther, but I saith that I knew seven, which ames them all thought some one of those things, that to war, either some of them some one, and some of them some two, els all seven some one of those things, that is to war, either right or reasonable, or profitable, without any determinacy of which of the two. And neither includeth those woods of mine that I say last thought it right, nor that all seven thought it reasonable, nor yet that all seven thought it profitable. But it hangeth not upon bys determinacion, but upon myne owne declaraci, on, which of these three things whiche of those same bii thought, or which one of the two they all thought, or one newer of those three things is determinately includ to any one of the two. For if I would say that I never knew in al my lyfe any man above the number of bii that had biereth in Alkay, or in Salem, or in Byzance: do those woods include that I knew that I have known bii, that have been at Salem? That am I sure they do not. But I may be hold by those woods, if I say after, I have known bii, persons that have been, but at Byzance, but as for Alkay or Dari I have never knew any one that had been at any one of the both, and in lyfe unlike, I well stand by myne other woods verifying them with a good excluding of this maes including. For I say I very true, the Act is, I never found any noble man above the number of seven, that without unlawful cause to take away possessions from the clergy, thought it either right or reasonable, or it could be to the realme profitable. I found not I say above seven, that thought any one of all those three, is not bys true? I found seven, that thought at lyfe yes for the gote true enough though I never found any one, yet thought any ii of the three. And now therefore though I never found any noble man to bryghten, or to unreasonable, so thatith to right or reasonable, without unlawful cause to take away any possessions from the clergy: yet have I found seven that have thought, if right and reason would bear it, they could tel by how that as tos would polity, long of the possessions taken away might be to the realme profitable. And some one hath thought thar that it would be peraduent in the same profitable to the realme, that the loxes had the landes whole curficly had mastifed them, and peraduenture he that I thought, should norlaine lote a grate by it. And some other hath thought it would be more pystable to put it into hospitals of some certaine neue faction, and therof notruth make pzystes the maisters, no lay men neither, but some good sad honest and veruous woolles, that would be tender to sick leke folks. For his he pearely yeld a compunto or any. And some other have thought it better to disuse a cait among god poore: his band me, that should til the gross pysts handes, take the land to their labors, with divers other diustices me, every ma Diii, after.
The rebellacion

After his own mynde. And what harme was then now in any of all their mindes that these godly men would have. my words borne to heighe, yse in a letter that himselfe inclyned in the, why the sentence of his, reason euclid, yse for the, in which you plainlie proued, this must restere were what he meane. And to tencent that he shuld well know that the matter is nothing seareful; therefore wrote I that they were dead, because he should well wote that they were yet the more part alive. And therefore if the godly man think any great heighnesse offenice in these fys, I com to you hymselfe, I hal bylyg hym to som of them, that shall not make it braunge to save a đâyne the same to hymselfe, the he that did it at fys please, as his high widdle halle think convenient. The fayth he farther in the second syde of the, till leaf, that he can not tell what cause I woulde thynk a cause reoneable, to take any possessions for the church. But yet it is implied in my words, that some cause lawfull & reasonable ther may be; he thinke both he sayth, that peradventure if I wer asked the question therin, by the have authoritie to do it. I woulde thew what I ment thereb. There hal in god sayth, I rede no greate solemnne examinacion of me by men of authority for that matter.

For I wol not specke to tel it unto hymselfe, but haue telled it alreade to hym and euer man els that list to reade it, a good while in my boke of the supplication of soules, there may these good ma go seke it if it please them, the bleak it as it lyke hym. But smally after these hart some what cased, he commeth to hymselfe agayn, and endeth the chapter best well, bylyying the clerge the grace that the apostles had, declareynge that he never beheld the thapples poverty, erhozyng that the have aboundinge of possessions, to be wel wone to ote it, as it be not a lot of deucation that they shuld have to god, the charity that they shuld to their neigbour. In these three things he faile, as I thinke certe, very specially well. And I pinke you hal oute good readers everyday the rather at my poyces, what so ever he wrote before, thinke now that he met the but thus.

Ad, the bit. chapter.

Ps. bit. chap. beginneth in s. xii. x at, therin bop a fire leves, he arguyed against a little bout that I moved bop the beginning of hys bit chap. of his diuison, which words of hys and myne thereupon begynne in mine apology fo. it. And the same point is touched again ther fo. 106. When you haue there read what I say the map you reade here bys answer, wherein he declayth the matter, aguyth it by cases of law, much after the maner of a notable case, ful wel earnestly in god faith, and wryth long labour proved at last, that it must be taken in suche wise as he leytt that among other constructions I condur my minde myself, though I was loyt to do so, because that wyse was the wurst for hymselfe. But now he remembyth that wryth a lyne or swaye, where in he declaughter that hent not to passe f every other stat before those that are in religion. Wherin I woulde haue trysted hym as wel upon bys word, as bop the reason that he lately for it now, the faue thy shuld to tryst that I haue to bys word, I wold were he never thought on when he wrote the division, but rather ended hyclaud in suche wise as it happed, without any respect peradventure to the crease of growing of f sentence in the end.

I was one halfe in mynde here, to have kep colloques with hym yet in this point ones agayne, euclial of pleasure, and to have brough it yet again in question, whether the circumstances of bys words were able to passe, that he ment of other wryth then he nowe arguyed that it must nedes be taken. And then if the circumstances of bys, whether comon blage & acceptance of a word shuld agayn in the circumstances of the matter, have lyke strength in all other things, as it hath in matters of law, whether the reason ibed in the courses in matters of law, be of lyke strength in euerother thing as the be bys they be made in matters of law, of lyke bygour for sorce in ever place asebod, as they be in the courses is which they haue beene received & accepted for sere and stabill grounds. And whether in inbys point between him & me, bying no matter of the lawe, not perteyning to the judgament of any court, but to be considered by the whole people in every mas reason at large, the cases of the lawes of this realm that he byzingeth in, which he inbuid a sere, and shuld ernone part in lyw law, though the matter wer the weight of a thousand pound, shuld because we be engylsh me, our matter written in England & in engilsh wordes, and for a sere an insoluble arguyment, though the lawes both hygant canon that are called the common lawes
of Salem and Byzance.

For we have heard that the laws of al chillendome beleebs yer, wer perambuenture they be in the self same laws of al chillendome.

And yet would I beleive thys a little haue allayed, to make the cates of London and Michilmas, that perambuenture to many a man in London between thys and Michilmas, should they never have leered iphe into our matter, by that tymes I had ones declared the difference.

These points I haply do to we, was I when I red thy answer half improved as I saie to have brought in, disputed with hym upon this matter. For I was warre with the rebelling of his answer very mears, and when I thought a yonge man againe, I semed set at a vacacion mote to him in som time of my chasteity, because of his common entendment, his proper cates of law. But the I quarreled that as I was in y rebeling of his answer myerstock was humilis. I said well in the warre very, a other readers that were no laders, warre in the rebelling war almost as very. The day I also, that when him self had al says, heAsh not his own all the best, but alter his payne taken in the antwering, faying that his answer iphe hym nor, he was payne to sal to an other way, and tellleth me ther nedeth none answer to y poynte at al, because y ther is no fruit be lef in that obiectio.

How therefore of the dawnion be frut leafs, and therefore that answer needelesse, heretiply frutelieffe to now to replie thereto were labour halfe loff & more. And therefore good reder for as much as to thy answer made be the maner, no lawe putther his farther to replie: the matter is at a demurrr in this poyn, and we at your judgeme, wherin pe may bife your wisdome and judge it even as you ynde it. Wherin in the best that he can alse, is but to be discipled, a judge that be not perifere the state of channtry priestes before the state of religious persons, but most as he doth declarth his mynde (which very fewe folkes could before as I suppose have gelt) that the barance between priestes and priestes, that is to wyt between secular priestes & secular priestes, is more to be lamented, then between priestes religious. & between religious religiously, for the same; the barance between priestes & priestes is more noted than any of tother, because they are so miere and so abd.

Now of this oppostio of his mindes maiiter to quyte hym none: (whiche I am content it do) it is al I promyse you that it may do. For I wol neuer ferre him to recover dammages. For he can never blame no man that perceived not that before, that is shante credible yet.

But yet because he so much incalitely for the lack of frute in manype of myne objections, and that they be no matters of no mo; al vertus I wol not answere hym with the lyke, and sap that in manype of his pretendes cates of dissution, is no frute at al; no mo aill vertus neither as in procuring the people to believe unvtruly, that the priestes are bene men but charitable, and for herelesse here theym to nyongfully, and gone occass that some perysh both in body and soule, which of the obinaries ha haundled them charitably, had bene in both twayne fazed, and that it woulde beerge hard to fyns to much as any one spiritual man satch, as himself benedelike and abdulike, and hauendo, but such should be judeged to be judege in herele, and labouringe also the good lawes of thes realme and of all chillendom to be chagended, to the ease of hereleth, that have bene made for the repelling of herelehes, with such other things like that are in his books of opinio mo then I was wrot twoe of yet, in which (as I have often sap) for as much as I see that he profes eth hym selfe to hate abdoring these herelesse, that these solde holde, whye saint paule calleth hereleth I dare not now for him, but when I forget my selles I call them by none other name I woulde wyt with good wyt that men should thinke he men not hurt. But in the words of the wypting, taken after the confus blasse and acceptance of speaking, as he wyt in this his bi. chapter hauende me take the ther is neither mo all vertus no frute, but full unfruitful lyce.

But as I say, I wol not in defence of myne, anwer hym wyt the sautes of his. For myne were not the better though his be ought to. But I say that myne objections in mine apoligie he not frutelieffe, because they defend the truth, he make good solke percepyne bothe that harme it toer to believe such exployes, he what damage it toer to put away suche good lawes, he how unreasonable it were in other mens sautes to take small things for very heignous. For these they in a sol中途 here sautes, not to beare dis pleasere one to the other, but to be at division in general with his whole company. And this frute is there alfo, that though they boke sap corrup, dargiers such as are here, and can ye wine, which
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which are not ye wote wel a fewe, mani
yet perceiue by plain piones in myne a-
pology, that not onely there is no suche
great generall causes of diuision as the
book of diuision saith that ther is, but
also that ther is no suche general
diuision the owes realme in dei. These
fruits are ther in many of mine objec-
sons against his booke in mine apology.

Now wether as some of mine objecions
peraduenture lap but either lack of ler-
ing in him, or lack of natural witt, with
his name is not at his boke, but he spea-
ker him selfe unlykewise: this profe is
ther in suche objecions, that wylthour
his rebuke of name, the readers maye
be those fautes perceiue, that the writer
was not of any such special qualities, as
the booke wherin so much evil was con-
tained, should be much lene vnto, for
credence auctoritie of the man.

Finally the very selfe objecion, wher-
of he speacheth in the seuenthe chapter of
his in his newe booke, saith there is no
profe in that objecion, and that there-
fo: it neede none answerer, but he might
graunt me al that ever I saith therein,
and yet none effectual matter were there for.
In that I say that boke were to lye
what I say therin, and he shall find that
if this he graunt all that, he is graunt
in hym selfe much more overlight, and
much more lacke of lerning, to the were
requist in hym shulde put out bokes
abioide, and therfore his wyting selfe
to be regarded, wylhle his person is un-
known. Where as if his person were kno-
wun, he myght be peraduenture percei-
ved for al that, for suche a special man be
lyde, that his approbation and some lea-
rning well knowne otherwise, myght
the firman of his booke, more that
counterfeic some such oneflightes as
as a tympe myght happe to scape a ryghte
wytse man, that would wyte by candel-
light wyte he were halfe a sleape.

But the I say further yet, that in that
objecion was a matter of no litte effect.
For take those that men as hym selfe
saith he by his woodyes semed playnely
ly to the see, that he recenneth the state
of chauntrype pristes, to be a state of more
perfection the state of religious solke.
And therefore the objecion contained
matter of great effecte, and why the
myghte neede to answer and to declare
that he men not so, but that he men as
he now declareth, diuision is betwene
secular pristes, more lamentable the bet-
wene religious, because secular priste


The biss. Chapter.

In biss. chapter beginneth
the seconde parte of his ser-
leace, and presented the an-
swer my wyordes witten ag-
against his, in the xis. chapter
of myne apologye, wylche beginneth
at. And now he saith that I say ther
that I knewe not wel what he meaneth in
that he saith that y spirytuall ye call
the wooll honour of the church ys spiri-
tuall persons, the honour of God. And
therefore he saith here he wyll, to doth
declare therein, what he ther met therb.

But heres now the craft, where as
I did ther ther what I thought he mer
therby, therfore made answer to those
things that I thought he ther met: now
the matter byynge changed here, by his
newe decleracie he brought in mine an-
swers made there, contetneth the for:
insufficient now, why his new decleracie
haith made a change in the matter, as
though I had the ment to answer thyth,
that I was not the ware that he would
now say, no: I were bymysel me nexthe.

But readie shal good readers the xis.
chap. of myne apologye beginning to.
shal ther hal ye thes woys of his suf-
ficicly answerd, for the thing that I
thought he mer. And the after that bot
confesse his answer here, in which for
al his holie piece of a sermon, what doth
he tell me. He telleth me y honour is one
lyd wyte to verite, a that no man may co-
ject honour wythoute offence, excepte
be to the honour of God. y that inso-
perate speere of honour is deadly sinne,
y that is a spirytual man wulde accepte
by reaf of any spirytual dignite, y that
God ver therby dishonored, the that he
no: we ther not to be called honor, but dy-
honor, y that positiem any man saith that
spirytual men cal it an honour to God.
All this whole tale for all this holie ser-
mon is yet to ys matter, in maintenace
of his former woys which he hold here
some to despe, dollytly told in baine. For
first in all this tale he telleth us not well
what he calleth worldy honor, which he
sapph the spirytualye calleth the honour
of God,
of Salem and Byzance.

of God, which was the thing I laye

where he would to declare it;

is his declaration both very bare,

and yet agrees with him. For in the 3d

five of 3, cbr. lete, he did write in a word

of spiritual dignity, and thus he saith.

Then I mean farther, that if any

spiritual man would accept a worldly

honour, by reason of any spiritual dig-

nity, God were thereby dis Honorised, as

it may be by many circumstances, as if for

such worldly honour charity be in any

manner broken or denied, justice delayed,

and of the 4. sacraments not duly min-

istered, or the people not diligently

and plainly instructed; then it is not to

be called honour to God, but rather dis

honour, that yet some lay men say, that

call it an honour to God. And surely

the truth is, that many lay men say, that for

the maintenance of such worldly honour,

spiritual men both religious and se-

cular, be neglected sometim in such thin-

ges, as he before declared, that yet they

call such worldly hono: of God.

Here be told, that if any spiritual

man would accept a worldly hono: which

by God be dishonoured, that honour

were not honour. But yet be telleth us

not what manner of worldly honour it is

that he meaneth to be accepted by reason

of a spiritual dignity, nor yet what man-

ner thing such worldly honour is, nor

touching spiritual dignity, he telleth

nor whether he mean a desire in any ma

to attain any spiritual dignity, for som

hymne of worldly honour that he thine-

keth should follow thereon, or else some

would honour by reason of any spiri-

tual dignity, the man hath always.

Yet passe this cold and unfa
courtesy, for the sake of charity doctrine, justice delayed, some of the seven sacraments not duly ministered for maintenance of such worldly honour, as some spiritual men both seculars and religious by reason of spiritual dignity, as some lay men say.

The poersona cold by my say, to be told, for a cause of an unhappy division, for this were an endless division, for every such fault of some, should upon every some lay be laid to a cause of division against the general body.

And yet by all this, I say that his

first words are nothing maintained

by all this words. For his first

words spake of a content and agreement, wherein civil, priests and religious,
The debellacion

As for the devotion of the temporal persons that for Goddes honour do it, they may all well call it Goddes honour in deed. And therefore is this good man in that point full answer'd, as solemnly a matter as he made thereof.

But now concerning his former words of the agreement of all spiritual folks together, in the maine and maintenance of their worldly honour, so all their private displeasures and differences in other things among them selve, with where the be cometh in after here againe, and receiveth him to be common opinion of much part of the people both spiritual and temporal, whether lay men so saye or not: I say that though al men so say, yet is no man at biauidt with them thereof. For ther is no cause whereof any man shoulde. For it is none unreasonable thing, that with those things which this man speaks of, that it be to all spiritual dignities to which he faileth, such worldly honour aportentie is, labelling them abowye, etc. of them, shoulde in all lawfull wayes and such as are by no lawe proficere, help and assist other to keep them, though there be so: private matters of their owne variance and fate betweene them. And this may they with better conscience do eche for other then eche of them for them selve. For in this that they do so other, is there not the same ambition that this man here speaketh of. And this is the part not onely of spiritual members, but of every good temporal man to, and not onely to do so for them, but every man also so other. And therefore what reade had those same words that to tolde this man, if ther were anye some such in deed, to take thes things for anye cause of bursession? or why byd not he so rather tell them, then put they suche tale in his bookes?

But than one prete peseke he hath of two partes, of which he weoth that the spiritualpse can in no wyse escape but thay must nedes be betrapped in thone. For when he hath sayde that the people say that spiritual men be sometyme negligent in keeping o2 grauntynge charts, o2 in spedd bousing of justice o2 in lyminstringe some of the seuen sacramentes, o2 in plain and obliger instructing of the people: the w a proper pce of two partes thus be confusely the matter. And it be not so as the people say: then are the spiritual rulers bounden to help the people oute of that judgement, o2 els they be not without offence thems.

And on the other side, if it be as the people say: then are spiritual men bounden to resigne it.

As for this two handed sword, some yong lufly fierce would holde beate of wyth a two handed stafe, and tell this man againe, that if the people as he putted for the some part laid in such things not true: then feeth he not not so many els neither, what the spiritual rulers could do to put them out of that judgenet, but tell them, noble judges, et non judicabunt, and so woulde this signe of the two hand be the same as the little seruice. And then on the other side, if the people in these things lay true as it is well sayle they doe: then true it is that the spiritual men be bounden to 

souereit. But then it is as true again, that the thing beening but such as this man reheareth, that is to bys negligence but in some, in bying of some partes of theys dues, and that also but sometyme, is no cause of disunion to set the whole temporally agayn theyn all, and that signe of the two sword thee would with this end of thys haste bearde hard into thys mans owne head.

Now goeth this man farther so, and the rehet that myne answere to bys woes which you redde in the chaper of myne apologie, be very dark, by the reason that I use therin to oftens his word (some say) which is he saith done after a rapayl falsit, But as you know well good reders, I have take that word (some say) of his bookes, in which I red it so ofthen, that it fallith some tymes into my penneere I be aware.

And as for the rapayl falsit, ye I durst be bold to tel so saed a man a merse tale. I would tell him of the fierce, that was preaching in the country, spred a poore wyse of the parushe whispering wyth his pewselfe, and he falling angry thereon, credd oute into her aloue, hold thy bable I byd thee, thou wyse in the red booke. Wyth wych she the bawle heard: the warned as angry agayne, and sodainly she start up and credd oute into the fierce agayne, that al the church raged thereon: mari for I beheld his hart that bablest most of his body, for I bee but whisper a word wyth my neigbour here, and thou half babbled there al thys house. And surely good reders sawe so setters of the word of God in this good mas sermon: I burne well in the same wyse (some say) because hym, and because hym agayne, that most hath railed therewith of this good man one.

For;
For read my words ther when ye wyl, and you shall finde, that I wryt that words do but in a maner play with him. But by saunt Mary, how well do ever to smet, his woordes wryt hys manpe (Some fates) being good men in saluwin and oblique of the people, peradventure in perille to wryt untrue surmised tales of myde hanging folk for hereby, as al coloured under som fates to make y lies some font what likely. Such thew (som fates) to be no meri sporting, but be fab and earnet rude randles in heode.

The he touche of myne anwer mad made in the sayd chapter of mine apologue, double confuted is, that I saye he hath heard some lay me fai the contrary. For first he faith he hearth hear that man lay to him the contrary, that all the spirittual men religious a secular hold together in the maintenace of y worldly honer, that they call the honour of god and of the riches of spirittual men.

How ye woot well I speake in saye xiv chapter, that of the spirittualitie laced as are fallen fro the faith into hereby, holde not at al with that honour that I thought he ther had men, that is to wit with building & garnishig of churches, but he both against that, as stites, as offerginges, as obises, as treasons, as purga
tory, and maue and al. And I had went in good faith that of to greate a thing, as to much spoken of, it had happen to heare som lat me speake, but he faith nat.

Wyl we ca no further the, but rand bre to his woode, as take an other of his honore therein, yet I wone as honest as he is, what tover he be, his own honest friend will be lothe to sweare with him therein.

But then faith he father, that though it were so: that would not yet antwer hys lapere. It wold not to saye the forthe in very bode, taking his woode as I wone he met it. But taking his woode to seil (as he tacheth alaman mine) yet but an he wrote it, but it be printed false, it is a cofutation to it. For these spirittual persis both religious and seculars that are fall from the faith to hereby, holde not with the remanent, the perde though they were ferer then they be, it is not true that he faith, that in his maintenace of suche honour they hold together all.

And yet as I have all redy showen you, it wold not help his part of a peine, though they did euerhode seculares and religious, catholiques and heretics to.

And therefore he can not saye but he is in this point anwred, one to the very sal.

Then in the, ylphill and, xerle be swautly findeth a sante, that I wape that there are some fates of the spirittuality to fallen unto hereby, that it is pypre that ever they were therfore, because he sayes we should not dispaie of them, but they may repst and amend, and also though they do never amend: yet I shoul not say so. For men may not say by the bluel that it is pypre that ever he was creat, because God's justice is showed on him. We wyp in this matter keepes its longe icholes. But this every man knoweth, that who so be acronom word spoken famong the people, is refereed to to meane therein, as the common people means that which. And therefore liche the people that so speake, meneth not to speake a cappuyse amendement, but aganes the presente wretched state that the manne standeth in at the tym: that word maye by God's grace be borne mete and well nynghe. And as alouchyng the byuel, though men maye not grude against God's lust punishment: yet peradventure a man might fa with out peril of bap

ination, that it was prey that he so plight by hisselfe, as in the that are for their highnesse offences put into papenfull death, though we say they wer ferre as they wol detereved, yet we let not to fawe it was pite that they guided themselfe 0 no better. And sainte Christofse prope
ty also the bluel. And our saunt hyn

islef pitten Vierusalem, and for the pituy wypet also theoreon, for the punishment that God ful theon, and yet was it the lust punishment of God.

And though the parties afterwarde may mend and doe good agayne: yet for the time tyl they mend, peal and after to, we maye pitte that they were in surbe case, as to hurt them whom they have at redy remediede destroied, by their failes doctrine beade in the daphne heretics that they leared of, and be therforse burped in hel. And therfore by theyn g

that I may not absolutely pYTE: yet in some respectes I may.

Fynally be laped that I should not cal anye heretics desperate wretches.

Wys is a sone points I affirme you: to call a wretche, suche as he theweth hum felse to be, to cal him desperate, while busing theweth no manner hope of amendent, Sainte Cypryan I fee wel was soe certeine, which in the seuenti pyn
tile of hys lpyzebooke, for to lese thyngs the thes are, calleth them folle desperate. And yet was saint Polycarpus father once.
The debellacion

A thousand, which calleth Parcell's first
begotten sonne of the dwell. This man
hath here as be weneth some oute proper
fancies, wherein I have not to leave
him in the lik., the lest too much time
in avening of suche blunt turbid
tribes.

But to the matter good readers con-
cerning the former wordes of his hypos-
ition, be it that I have here more than
fully confuted this chapter of hypos,
for any defence that he hath for his said
former wordes, when about is of our ma-
ter: reade yet the xxxvii. chapter of myne
Apologie, wherein you shall see divers
other lyke wordes of hypos, and apply me
myne answer there, to those other
wordes of hypos which he defendeth here,
and ye shall see that he hath more work
then enough, to defend them well, and to
make them serve him to purpose.

The xxxiv. chapter.

The xxxiv. chapter beginneth in the
xxxv. leaf. And his former wordes which be there
the, defendeth and myne answere
also thereto, ye shall se in the
xxxvi. chapter of myne Apologie fol. 119.

Whiche when you have good read-
ers there one reade over, than tooth-
while, while it is fresh in remembrance,

returne againe into this, the xxxvii.
chapter of his apologie, and the sedge
whether it anye thinge touche the points of
not. For as this chapter is spee in pre-
aching of restituion, fulle well and full
truly fossooth, and whiche in my pase
ynonde I very well allowe, and woultte
be have allowed in lyke wise as first beke
very well, if they had ben woorke
wordes in it then such. But now the matter
Naded al in this, that this man maketh
there as though the spirituall were be
eye to procure men and to enduce
the people, to gyne money to rentals,
to found chauntries, and obits, and to
obtaine parsons, and to go upon pilgr-
images, leaung therze vetts unpayed, a
restituion unmade, which things shuld
be done first, and that this is the manner
of the multitude of the spirituall. In
this standeth the question. And therfor
is now the point, not whether vettes be
first to be paid, a satisfactioun of wroges
first to be made, before all the other thi-
ges, therin this man faileth here specially
well, but therin (as he wolde have it
comte by his books of divotion) the mul-
titude of the spirituall, that is to wry
other al too a few, or at the least wry
farre the most part, do sollicte a laubour

lap people to the contrarie maner, that is
to wry to do those other thinges, rather
the to pay their vetts or make restitu-
ion of their wroges. This is I sat the point.

And of this point where in all the ma-
ter Naded, this man in this xxxiv. chap.
of hypos speyth not one word. And therefore
in this thig Naded mine answere made in
said xxxvii. chapter of mine apologie clen c
elc untooches, as every man may perceiue
redeth it. And therfore I shal the second
side of this xxxvi. leaf, this shall be thus.

And to thentent I would have hypos
mater the better loketh up. I wold here
advertise Sir Thomas Pope, not bi wot
of argument, but for celeritye of celerity
to colde. Whoth is no more charitab"y
way, to make restituion and pay
vetts, to relenc errectre poverty, and then
to do the other. For the haue to do bothe, or
else to do the first a lec ether pase.

For this his good advertisment, I very
harte that hypos, an swere him as he
ly take with I shal, and so therefore
thes, that he be charitab"y of the way of
the, that hypos here mouth. But the to by and by he grewe
me another good lesson, wheroff he
vold I shal amend mine owne faute,
that he would it shold come I hadde
in myne apologie me against hym. For
then there to goeth he rather forth

And the thynk that this way that I
mote be the more charitab"y way, then
he helpeth set forward, rather then y other,
then not to blame any man y maketh
that motion, as though he were against
rentals, obits, and such other, so he is
not against them directely, but onely en-
tended to have hym changed into a
more charitab"y order. For though pal-
ers be right expedient, healty full
the soule: yet they ferne not in al cases as to
dischargue vetts or restituions: wher ther
is inough to pay them wry, no more
then ther can be snten and any one value
that can heale al manner of 3oese.

I neither have don that I wrot, nor
but pually intende to do, blame hym for
any part of this charitab"y motion, but
think hypos motion right good, that the
fruit therof is it be folwes, will be mos
yet the himselfe faile he minded. For he
faith as you se, he himselfe but to char
obits a rents, and those other thinges
into a more charitab"y order, that is
to wry into pateng of vetts and recop-
ing of wroges in them that have not of
theys own beloie, and in them that have
then to pay the vetts and reconcpence
wroges
A wrongs first, and doe the father after.
But me thinksThere will come yet a
farrher profit of this order to, for where
as here we speake out of him that paieth
his debt, and recompenses his wrongs
of which folke many a man is able well
do to the other, when both these twain
be done, the is to the father lost of men
also besides, to whom those wrongs are
done, and those debts owing, of which
soe there be manegy, that if their
wrongs were recompense them, and their
debts payed them, were able and in sole
do those other things also they willed,
which now, for lacke be not able, and if
shoulde there of likely goodde be the selle
things that longis (as his firste bookes
plailsly sheweth into the church by thy
good order encreased. And therefore not
onely have I no cause to blame this good
man for the motion of this good chari-
table order, but also more hande of mul-
titude of the piéctes, which might of
likelyhoode wipine as much by this way,
as by the father, amose, except the mul-
titude of piecetes would for the redesnes
take it when it is already, move them
that have it to do these other things first
and leave they debts unpaid, they wrongs
unrecompense, whyke that hande of
piéctes do, I never heer yet any honest lay man, that woulde
brepe shame faze, for I thinke it were
hard to meete with a piecette that were so
vouched, but that if he were alised in that
point his abuses and countablke he bold
in to playne a point though it were but
for brepe shame well and playnely coun-
table the truth. And if prealce ther wer
some founden in Salmelike, they would
gעת countablke contrary yet am I very
sure they should be farre the fewer part,
and not as this good mans selle booke
faith, the more parts and the multitude.
And therefore this order that bys
good man here moueth is so good and
so charitably: I never blamed hym for
the motion. But though this motion in
this booke be good. I myght wel and so
I did, blame bys other booke, not for his
motion, but for a father matter, that is
because it labored under pretence of an
untrue report, to bring the spiritual
in flammable and oblique amongst the
temporal, by making men wone that
doing, as the father which he now
moueth, the multitude of the spiritually
induced men to the contrary.
This is to the thinges that I blame.
And therefore Ike as bys good manne
faith, that one plaiet can not dece all
loves: so surely bys same fall of bys
good charitabe motion can not surge
byss good charitabe man, to fall out and
beale wel, this uncharitabe feare.
In this motion, of this charitabe
order, bys good man wary and warme,
that of a good seale he faileth in remem-
braunce of the soule (whereby our Lose
de verdo) of the most noble prince of ver
famous memere byng heynry the th.
father to the most excellent prince our
soueraine Loed the byng that nowes is,
wherein after mention made of abites of
chauntiers, lettyn the newe examinaci-
on requisite for refutation, ioyaype
thus he saeth.
So he form the right noble prince of
blest memere byng heynry the th.
father of our soueraine Loed the byng
that nowes is, implied refutations to his
made. But bys byng nowe was perfor-
med I can not tel. Some be it what to
never was don therin; I suppose bys good
entent sufficeth to hym.

What if this good man can not tell
Bys likelyhooder ther is nothing owing
to him thereof. For if there were, then
were it likely that he could tell. For
he could tel then that at the will were not
performed. I hade heard I wote welle,
that the byng our soueraine Loed, de-
axed great subsance into theretois
handes, to fulfillment the wil wibalke. Which
hows they have bestowed, this good man
may of the bane authority call them to
the rekening. And if the neither bane au-
thoritie to cal for; the accompt, no bane
nothing owing to him neither the mat-
ter ther toucheth nor hym to mere, no to
specialy perteyneth unto hym that be
should greatly neede to give at the
world warneynge thys, that hym well be
not made of countable, howe the kinges
wil is performed.

But here wyl this good man say that
I do but make hym, where I will not
gréetely speke with hym. But surely
for my pouse wyle, me thinke this is som-
what more civilelye, in some such poin-
tes as this is, a little merely to make him
then with obious ered argumentes, to
reasonable to peace upon him. Whiche be
would al also be very lyke to do, for
charging of myne own conscience. And the
false in all thinges that me thinke are of
great weughte, though I touch his bod-
es, I accorde not his own minde x inter.
For in good faith I haue of man good
tryst, he meneny no wure, but wo offense
thing wer
The debellacion

And albeit that our savion fyrth, that who do call bys brothe r folke is got Hath s. cite to the fyre yet the meanst not of hym you wold had, that the have some folles a brode in the wyzole. For if he so meant: than wold ther not have fyre be paint enough for hym that wrote these wores in the scripture. There are of folles an infinite number.

And because this god man beoth some time bys figure of examination, he would write of maister boze thes and that. So I woude nowe write this one thing of this god man. Suche folles as he sune with the spiritualitie written in his boste of dituion whether did he than judge that some of the spiritualitie would fall in them ane more after a. 03 not. If the judge that 1 bys fanta

2 And on the other lyde, if he judged that some of them would afterward dosen suche thynge against, neither but the gave them warning, as els though he dyde, as I bare say, wemost here him self say, in some of those thinhe he dyde: than shaid that time in which he judged in his minde, and made hymselfe ther

3 of sure, that some of them would dosen some suche euill thynge afterward, as were at the time of the same judgement of his minde not conen, hymselfes fell as you see by his owne argument, in the daunger of the prohition that hymselfe hyngeth in, by whyche saunt Paulus hyffideth and sayeth: noite ante Cozip.4, tempe indicare. Judge you not before the thyme.

4 Nowe the face that I tell whom I meane, though not by name yet by a signe and a token, in that I say even the same will than call them hypocrittes for they almes, that now call them pronde for they worldly contenaunce he must consider, that I neither tell no: can tell who be they, no: though I say the same, I have not yet all the same. And therefose no more mynde judge any manne do, S. temporeelecte and in certaynie, than he that would be so thus, as many menne crave in bode: Even they that doe nowe crave, in their garded holien, and in theys gave golden riven hyppites, and in theys fylten foules, that nought hawe to bear it oute but gaining, will once I warraunte you fall fro gaining to str"
A yawning and Tarte Frapptis out of spine

Thus saith and thus judgeth poes use
well many a man, and yet means not
that it shall so make hap thes all, but
that some shall amend and doe better,
and that yet theyes were shall be vifed in
many, and so deth it pioke in depe,
that so saith before, is farre enowth
the dinger of all those textes which
this man pragented to me.

But than he saith farther, that he
truteneth that those prates whom I say
I dure us warme to be of luches mind,
will not ezerce their good purpose for
no such supicion as happeneth will nev
er come, ne poes, to luches inchastrable
woodes, though they were spoken in
depe. And there upon he descended to
the making of actes of parliament.

Thisor those prates that I menes of, re
konned themselfe verue true, that all the
wipers the learning that is in the world
in this realme either, wipere ther
in theys owne heades, in theys good
mannes and myne. Wherefore peradun
ture poes owne owne mynde could agree
well with theys god man in theys point,
and abusd those prates that I speak of,
solowe theys owne minde therein,
and out of hand even so do, than have
I little doune but that they woule
even so do in depe. But some of the have
offered as I appose this once, where
they have heard bothe wife and god folke
to, and peradventure yet shold bære a
yngne as this man would have it,
spoken of in the playn open parlament,
that woule not lipe to illwade it,
and lay no little causes why?

But I will not at this time with this
gowman ente in this matter, in seriou
earnest argumentes. But I shall
bewethem a good meri cause wherefore,
that though I be of theys mynde therein,
yet I dare not aduisth them therio. The
caise is, that I see them have so greate
desperate conciense towards it, that I am alreade countailed them
folowe it, because of the scripture that
safh, Post conciensaet tace neces. After thy
conciense conciense goro thou not.

I will make noe longer tale upon this
matter. So if you read my, rth, Chap
ter, in which these wordes are that
we now dispute upon: I tryst you that
not thynk thee to very farre out of
the way, but that they be wittie, with
oute offence of Chyplcs gospell well
enough.
The Debellacion

And this wold, he rehearsed his own woode again. For here he leaueth out as I told you the woode that maketh the matter, which he rehearsed himself in the whole after before. For his woode was not, that they have punished many persons, which they have punished many persons, which they have punished many persons, which they have punished many persons, which they have punished many persons, which they have punished many persons, which they have punished many persons, which they have punished many persons.

Now when he faileth himself that they have punished many therefore, that is to wit, for the same cause, hath before also showed a cause of his own diuision too, and hath this same word therefore in the same fashion before, this woode (therefore) which signifieth for the same cause, hath here in his last clause no necessary place to the complement of the sentence following: it appeared that he saith therin it thinges, both if they therefore, that is to say, for this cause next before spoken of, the cause that hymelfe there imaginate, have punished many, and also that (as he saith it to) much people judged the same.

And this shall you the more clearly mark, if you tune these woode. And therefore they have punished many which many people, etc. into these woode, (wherof the sentence is at one.) And for that cause they have punished many which many people, etc. And therefore, that is to say, for that cause which I before told you, that is to witte, that you should not percieve this point, this man in his last rehearse all as you have harshe, byinge the thing to tryal, left his (therefore) out. But read my say two Chapters, 8 than as for his sentence of his own woode. I trust you shall beleue me. As for his secret meaning of his mind, I pray you beleue him. For so that you beleue not the Awesto woodes of this booke, I woulde to choie you shoulde beleue well of God mā himself.

Now where he faileth in the text, leaue that he thinketh I change his matter, because I would be loth to have it reported, that much people take it for; belye I change no his matter. But truth it is I am loth to have that thing to reported about. For truly the report is absoute is nought, although it doth not infringe. And whereas, for the rather maynote whether I do so, or whether I make search therin to know the truth, I shall find that much people take it so, that many which have been punished for hereby, the spiritualtie have done it of no C lone but of will, for such evil minds as in 3herethes the booke is ther imagined of: be hath so say, of likelihood him selfe made search to find it so. For as for me though I goe not about to search that point of purpose: yet if I have talked to many one in this matter, 4 yet I think God it is in my fortune to find out that cause much more easily taken to. And if ther were much people that so did, it were their own fault, wherein I cannot deuide what the spiritualtie might done to change them, but onely pray god to mend them.

And as for me, if there were much people that so toke it, as I trust in god where ther is not: I would as my desire were be sureley very laxy for them, but in this cause of truth, truly I wold not slater this. For though that sort of people were never to much in deede: yet is the truth in that point to cleare against them if their mindes were such, it were both good shame for them to saye it, and also great since to think it.

And surely that their saying is false is ought in his own secret judgment: you may be good readers by this that he laboureth to laxe to put it from himeself, and would be so loth to have it taken for his owne. And therefore while hymselfe thought their saying to false, he shoule not have tolde it after the. For now shoul he not send me to search a laxe the, but to laxe his owne honestly, let men myght he thinke he fazed, he shoulde laxe out and bringing forth some of those he would laxe himself.

Another thynge this man foureth in the same Chapter, concerning I second sort of people whom I say in some places of mine apologie, that this man calleth politiques. And here he declareth that he both not to 4, a pouerit by like woode is spoken of a god mans mouth by an hypocrite, of whom a man may say: This man dealt himself as he were a vertuous man, yet calleth him not vertuous. And so might this man faile that they spake heretiea as of politice, and yet calle them not politie.

But here must he nowe consider, that whole speake such woodes in such fashion by an ypoerte, faith it in his bispichte, and in detection of such hypocrite, 5 therefore he so sayeth, he wold he by such woode he taketh not the hypothec fe vertuous. And therefore read not, and see this manner whole proceede of this the sort of pleple together, which you hall
A shall fend in the, vi. Chapter of mine apology, fo. 123, and then, if you find his woodes of their speaking such heresyes as of policy, in like manner spoke by him in disapply of heresyes, as he putteath here his sample of those woodes spoken by a god man in disapplye of presentie, & not spoken by a way of reasoning by that wood (as of policy) a couldeable excuse for defence of being out of his hereys; than am I content, that every man take it, that I miissepoint hym shamefully.

And as I truste in all the places which he spake thereof, so you shall some judge, that by his woodes bled to so much purpose as he there veeth them: I may well be the woodes of his polities in such wise as I use ye.

And as for the tinker the pyler, that he speaketh of in the end of the Chapter, and saith God so bid but they were dismissed and went home about their busines, if they can by any reasonable true allegiance, so order these, that it may appear that they ought to be dismissed of justice; then in bold I well with hym, and God so bid elles too, so elles might they lesse betweene the, the tone the pipe of his trewel, and the other of his clouted hette. But looke good readers in mine apology the vi. Chapter, which beginneth Fo. 272. And that done, I doubt not but you shal find to the pleat of the tinker, fo. there the seale in of office this god wood to spoken here, but a verry vane office, that the tinker would have tinke out of his pannes bottome, a reason that would at the leaste wise ring a little better then this.

The vii. Chapter.

Is. vii. Chapter beginneth in the, xvi. Chapter, which because it is a godly sweete sermon and a good, made into my selfe, to put me in remembrance how I should breare the like light faultes of other me, as some time fall in my selfe. I shall take his Chapter in her even whole. Loe good readers thus it feath.

Psalter 86. Chapter. In the, 217. Leafe of his apology, speaking of faultes, that as he thinkeath, should have bene layd for causes of this division, concluded thus. In there he sitteth in a division, whereby it appeareth that he doubteth whether there be another division or not; for this conclusion, if, purposeth alwaye a doute. And after in the same apology, Fo. 241. He feareth playlyly, that there is a division and makest no doute at it. He calleth it there flat lipogl division. And so in one place to make a doute, whether there be such a division or not, in another place to agree, that there is such a division, seeming to be a variancye and contradicte in it selfe: howbeit surely I do not intend to lave that variancye to hym as for any notable defall. For a like thing may some happen in any man by a light oversight. But the cause why I speake of it is this, to put hym in remembrance y he hereafter ought the rather to breare suche lighte faultes of other the more charitably, fith he himself hath likewise beene Oversight. For we be all stuple, ignorance, and unthankable, though we be esteemed and taken as angels in our conuer-

ation. And therefore is it laid in the first booke of the following of Chrift the, vi. Chapter, that no man is in this world without defaulte, no man without burden, no man sufficient to himself, no man wise enough of himself. Wherefore it becometh him to be a friend to others, to comfort other, to help other, to enforcen other, to instruct and ad

tomote other in all charitable. And if we will note well the sayd woodes, we shall the better learn the lecon, to doe in all things as we would be done to: and to doe nothing we would not have done to us. And that is as I take it, one of the most powerfull doctrines that is, to instruct a man how he shall in every thing concerning his neighbour, who himself in a clear conscience, leanc it who so may.

Loe good readers, I spake he bynged fo forthe mine oversight, in contradiction vise between mine own woodes, and after with good woodes and sayse, so futh my faulte, by suche oversight of sprituel as may bene happen in a man. And then he putte me after in remembrance, that I must beare such things the more charitably in other men, fith I am over-

liken wise my self.

He searcheth in all thyds tale, as though we sat together playing at potts. For I spake that I had in my instruction as a byne, to witte whether I would give it over with a face. And because that I will not be fellahan after to createn, and would were part the fake, and divide such overlightes betwene us. But all this is in day, for I am as sure of this game and there laye, x. for he, as he that hath ill acres in his hands.

P.vi. Fo.
The Debellacion

For looke good readers, in this booke of yps, and there you see the thing that shall serve me, sufficiently declared by yps own words, that there is no such contradiction in myself. And then mine answer were to the same, and then you see it yet more clearly. Else if any man be loth to turne the leaues, a looke backe: ye shal neede to take no busines in turning backe at all. For he fowlethe his argument himselfe against himselfe, even in the making thereof, and with one body unware.

For nowe reade it agayne, and you shall see that he fowleth himself that in the stone place I lay, if there be any such division, and to because this contention if, he fowleth, impotently alwayse a double therefore he fowleth his 217. I bloute whether there be any such division yet.

And after he fowleth that in the other place I conteste there is a division, and calle it there the late spungon division. Loe nowe he fowleth this lyttele stone word, this monstrables, such, which he rehearsed first in bumpyng furth my stone place, and then by and by, either of the forfangines to elles of wyynes, leave th out in ypseculation that he makest upon the same words of mine.

How good readers, you see well that to lay there is a division, and to say ther is no such division, be nothing contrary at all. For I did in bebe not denye but some division ther was, that is to witte, some little variaunce in some place beginne, by some few naughty folke blowlful of farre, for a little way to fare in such a chynge. But that meaneth a division such as it is, not such a division as this man by his booke maketh it. I may well without contradiction fowle to him, there is a division as he speaken of, for it is not all one to say there is a division, and to say there is such a division.

Nowe if I woule fowle with hym upon this: I could provest him that, if, be not always purpose a doubt, as he fowleth that it always dothe, but is sometime used to continue a certaintie. As if a man lay, that beoth in deadly sinne, hall goe to the beult, if goddes word be true, douteth not of the truth of goddes word, but by the truth thereof, meaneth to continue the damnacion of them that ye in deadely sinne.

But I say not this as though it hold be lyke in mine. For I do not in deede take (it) there in such fashion. And therefore I will not dother there by It, as this man dooth by As, in his Chapter nexte before, in heresies spoken as of pollicye, using the example of wordes spoken by a god man in reprouing of hypocrissie, to be like his own wordes spoken in the minispyenge of their blame, that under such pretext of policye, wolde speake and fowle aboute plaines and open heresie. I neede here no such wyges as my wordes. For here have you seen your self by yps owne wordes, that there is in my wordes no contradiction at all.
A maner token that his bode of divition, meant not to bring the clergie in this of Salem and Byzancé.

For who saw ther that so intending would yet for blame utter the scape that there were none god, and not rather to keep his credence in staunderlyse the body, would cast in some tymse an exception of some. In such case is no great neglect. It is but a common playne point, and as eail to type as a long nose upon a litle face, specially white as cleanly as he seith that ther be manye god, yet as you may see, folio. 238. of myne apolopy, he seith plainly that it is hard to tynde anye one, wythout that pointe, that (if she were therein trewe) the very bost is very naughty, and as badde as a very beast.

And for another proue of this pointe, read myn aunturere to this, xvi. chapter in this boke.

And where he seith that here of the feare that he would every man shoulde haue of the leat censures of the church, as though he therin meach much the saurnour of spiritual mene: considere the place even here in his newe boke, where he speaketh of inquisitions of hereyes in his secundenth chapter, and you hall well perceive, that they that made hym there putte those wodes in, as a little god to the clergie. For it is there lade in a matter full chiblishly to their charge, as though they would have all the justices of the peace and the turkeys of the realm, accusd for enquiring of here.

But yet is it of all things a very special pleasure to see howe he bleshe here for a playn apparent proue of his god mones towarde the spiritualitie, that be witheth well for thern, and prapeth god to sende them habendamptye scale of foules, pitte, god doctrine, and benoue praier. And seith that than a new light of grace should hys pynne ge. And that he seith also, that it is great pittie, and much to be lamented, that the spiritualitie wode not lade and pyaye and bo the other good devces, to cease the diuision within, but that all that euer they done therin is more commonly is that they take it that they that wode at they abusions and indigender, done no plactes, bude all of malice that they done, to destroype the churche, and to hyme the goddes and possessions themselfe, and that therefore the clergie think it a goode boke to se them punyped, and therefore (that is to lade for: that same caufe) hat they punyped manye perillons, which muche people ludge to have been done of will ec. And seith also that they done continue still after they; old contemplesting by conferacies, wydeyn poicy, and stropes corrections, to rule the people, where he bleshe these bynces which I have herere reborned on his thirtienth chapter of this his newe boke and some what made them more playne, with adding the to his owne other wayes wrighten in his division, as you may reade in my nue apolopy. folio. 55. in the, xvi. chapter, and aungwered ther at length, in the same chapter and byuers other in order there enluyyng, of which this man hath answered to some very little, and to the most parte the chiefe parte nothing nothing is he to sum ple, that he bleshe the same thingens, for a proue that he bareth the clergie very godly, and undebeth not to bryng them in obloque, bude he undebeth we should take for a thing playnly proued, because he pittet and lamenteth them therin, and to bitterly prapeth god to make them god and amend them.

This god man-manype times taker recorde of his owne confyence that he meane wel, in these bynces as his wode do make manye god menne wene, that he meane very nought. And there fore will I nowe be babbe in this point, to take recorde of his owne confyence, whether hymselfe, if one that knew his name, would write such a wode to soue his his soueme to troubling him, as his boke of division tucheth there the cleryge, and would ther in under to manye Sama says, say that he were as cuill as he seith ther that they be (for woode could litlely no man say) wouldus hymselues bode him facisly, and thinke that that woore meanes hym non barme, because he poydered his shwed laudernous some laps, with lamenting and pittyng that the man is no better.

And wodde he were by his troubl, that the woore meant nor to sale his gracies, because he prapeth God habendaumpte to send him grace, and to call him wittelse, because he prapeth God send hym witter. Sertly if he can thinke so therthall he wel theel hymselfe, to mean a foule, as men may wel be that some will hyues begil him, with all the other love he be wylle tothin to think to: than he well theel himselfe more with in his same xvi. chapter of this, than P. 56. to mean
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To mean so well in his worke of divi-

sion as he would have made men ene.

Nowe where he layeth these wordes:

Also I say not in all the sayd trea-

tises, that the spiritualie make confes-

sorices against the episcopal, but I say

they continue still after the old course,

in not doing good deedes, but pretending

by conferences, worldly policy, and

frayt coverysions, to rule the peple.

Who could write thus, but either he

that were a man of vert innocent sim-

plicity, or he that intendeth to make of a

plejode wold doubletse? For (saving

that his word was pretense, signifith

not in dode the thing that he for lacke of

language pretendeth here thereby) to goe

about, not to doe god to the peple, but

by conferences with wprlines & frayt

covercions, to rule peple: what thing

calleth he this but conferences against

the peple?

Howbeit, yet thys Chapitre goeth

but to the discharge of his own per-

sonall intent, that he meant not more

maliciously whatsouer his boke spake:

I will therefore wrestle against it

muche, but wold he were well be-

lieved in that spagy. But yet if you read

the places of myne Apology, and com-

pare them with such partes of his booke

as I there speake of: ye hall well and

clearly se, that though the man in his

owne mynde meant it not himself, yet

the thing that I laye was the meaning

of his boke.

C. The rth. Chapitre.

Is. rth. Chapitre begunneth in the rth. leaf. In the begin-

ning thereof, he laboured to

prove that he dydde not (as I

in myne Apology, say that he

dydde) goe aboute in his boke of divi-

sion, to make menne were that the

spiritual Judges in thyse ryme hanteled

mene for here self so cruellly, that the

world had cause to wonder and grudge

them, which thing that I should so say

this god man much meriticall at.

For I sayde no more (layeth he)

but that it wer pittie it shold be so, and

that it shoulde bee true that is reported,

that there shold be such a defece in spir-

itualme to have menne abuse, or to

have menne have extreme punishe-

ment fo therby, as it is sayde that ther

is.

Reade, good readers, the rib. Chap-

ter of mine Apology beginning, folio, 243.

And that you find this author of

hys, a verie bare naked thing. This

man answereth here as though he

trusted that all the world were wooroeces

faue himselfe, and that his laye figure

of some saue, were so wprly found, that

menne hadde not the witte to see therby

what his boke meneth, and what woode

it goeth aboute. But this I doubt not

but that if either himselfe, or suche

other man, wold be besty be miscithe

other boke, either against the nobilitie

of the realme, or against the Judges of

the same, or against the hygie course of

parliament it felte, which were some

doon if a man in likewise lust to

flaundar and to helpe them, no; it could not

I wot well what soever he sayde therin,

he lightly wrote: o more falsse than that

booke of his diviision, concerning the

point that we speake of, that is to wittwe,

this falsse flaundor of the spirituall judi-

ges in mischandeling men for here selfe,

as it hath ofter than once before the los-

des of the hygie most honoryable coali-

sion upon like falsse biiles and complain-

tes of particular perfumes by godly ex-

aminacion been proved, and than whose

that wold make me say of the nobilitie,

the judges, or the parliament, such as

ther booke would byngye in all his falsse

tales agayns them under the selfelame

laye figure of Some saue, and manye

sape, and they saue, and than saue that

bymsel fe woldde so no piece thereof,

but onely that it wer pittie that it holde

ture, that it wer so manye folke re-

pose it is so, and than preache and pray

God sende them the grace that they doe

not so; I dare be boole to say that there

is no wyse man, but he would both fe

and say, that the man with such falsse

lealiings wete aboute to builme & flan-

der them, and make the peple wete that

it wer so.

Than after this thing to searly flanke:

he declareth hyse woorde agyne, which

he spake in his division of speaking her-

eys of lyghtenesse or of a patthon. And

because I anawsered hym in mine apolo-

gy, that if suche thinges shold be ex-

cuted by lyghtenesse and by patthons, it

might there passe by muche lewdenesse

and muche mischeate to the beginnyng

whereof, growthe of lewde lyghtenesse,

and of evill patthons: herein he methet

that there is difference in benges, and that

some be more and some be lest. And be-

cause I dydde putte so, examples, man-

laugh,
A slaughter & abomin, which he thought was to high, to be lippert to speaking & talking hereby: he bringheth it somewhat again to bare, a putther other examples of one speaking an angry word, and yet Would not kill one, one that hath a passion of abowdour, & yet would not the debe, & fably that his treatise meant not obtaine deadly passions, but passions of ignorance and of frapitie, and done for lacke of godly unfeiture.

As for his passion of ignorance, he may put by agayne. For whatsoever he saith he that I dare warrant him while he liveth, but that the thing that heretisses are punished for, he such thynges as he well openly known for herefises, he to be an heretic, being condemned for herefies by the common known doctrine of the whole catholike church.

Now as touching his passion for players, he lacke of godly unfeiture doth ther no man kill another enen sodainly upon a passion of anger, for lacke of godly unfeiture doth none bereitly upon a passion of schervy, sodainly falle together in abowdour, for lacke of godly unfeiture.

God will this man say, but these folke do the debe. That is very true in debe.

But yet they doe the debe, but of a passion of frapitie, for lacke of godly unfeiture. In abowdour, the malice is the lacke of goods in the debe to keeping of goodes commandementes. And yet even in these passions to, though farther debe be not done, no man neither killed nor krichen, nor none abowdour done in debe, though the lawes of the world for lacke of power to take into his hart, can not punish the bare intent of such thynges; yet our famous faith himselfe very loye wordes therin, and faith that symuall taketh their willles for their debes.

But now in heresi the wordes be the wordes. For not only speaking, but al the defending thereof, is in wordes too.

But a man (faith he) may speake herry of lightenes, of a passion of frapitie, & yet not intend to fall fro his faith. So may a man speake very loye & right trayzorous wordes by his prince to, of a passion of frapitie; without an inward intune purpose to procure his destruction. Bute though this man so pretendent speake, he in these wordes yet no treas, without some maner of open actual debe therwith. Whether the be treason or not, yet in any english booke that I would put in print, I would as thus ab-

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A kepe, perisse in the meantime while.

Note: our sanctors meant not in his words, that if I were on that I were walking about mischief, that wold goe gene such a drink about, as hold popen them that dronke thereof, that than I should be all that tract of time, rather than cause him to be taken up by same at the first sight that saw him gene, and man to stipe (upon).

For that tract is not therefore to be said with them, that speake and boldly talke heretiques about, and thereby doe plainly teach them, though they did not the heresies learn them. For (as saith Paul) speake of such heretiques) will communion corrupt God maners.

Which wordes though the greke Pestas Senander meant by the communication of other falsely lewdest: yet the blessed apostle bid them and applied the specially, to the lewe communication of heretiques, which with such bold naughtily talking creeseth further and corrupteth (as saith Paul) as falsely like a corrupt cake. And therefore as I say, such a hog loder tracte before their calling by the ordinance of the lawes, is not always to be bid of hereticles with every such manner man, and let them popen other Godly secrets in the mean season, where they maye doe prejudice with suche communication, though they neither minded in their own heart, to make any other man heretices, nor to be heretikes themselves.

And yet would ther beside this, some such as well with their mischievous dealings to be taken, and so well habed to be plainly praised, as the Ordinaries could not without Goddes displeasure let the after parte unpunished, would at the first word spoken by the Ordinaries to them of large, fitte out of that place, and as I have in mine Apology said, and as we see it often proued, goe kepe like scholes in another.

But yet because I have heare sayen, whyple I was writing this, that s in the order other wordes which why lds good man hath here in this chapter dealtis, is very well lyked, and hath been well praised with some such as my selfe have had some communicacion with ere this: I will therefore not hyde it noe kepe it awaye from you, but gene you goe readers here en his own wordes. Fol. 45. he lapid.

And nowe will I saye a little farther in this matter, concerneth such wordes, that is to say, if any man nowe in this dangeryous time, while this disunion continues, will Hewme into the ordinary that he heard any speake wordes as he thought (be not in the catholike faiths, the ordinary mistelth the wordes also: I bold than thinke. If he bypon whom the instruction is made, be such a man, that he that complaneth of him may conveniently speak to him without danger, that than the ordinary that aduise him to kepe the matter secret if it be yet secret, is not openly known: that he byll than charitably sake of him what he meant by these wordes, and thar when s doubts is asked him, if he make to reasonable an answer, that it is beth to no heretike, than is the matter answerd. And if he awow the wordes, and yet they be in deed against the catholike faiths: than he s fault, that he that illused him, folowe the gospell, take witness with him, st criminally give hym monition thereof. And the will yet hand all opinновtelle in his opinion, if he accept the god monition of the other, than I thinke it god s he again informe the ordinary thereof, than it semeth to be convenient that the Ordinary fende for hym, nor as so; a man particularly knowe o; detected for an heretike, but to know farther, whether it be true as the other hath reported o; not: and if he find it true by sufficient profe, o; by his own conviction: he will not be reformed, than it semeconvenient, he upon the witnesses of the other, be punished as he hath deserved. And if he will be by the ordinary secretly reformed: then it seme th good he depart without any open penance: but what ever convaris to behere done in any matter, I will conlist it to other.

Consider now god readers, the commodity of this order. You see that he spake of one that speakehath wordes, as to the hearers semerehole. For both he so taketh them that informeth the ordinary of them, for both the ordinary to.

How may you perceive by the progress of this device, (tho though ther wer mee the one that heard him, or more than twain, or. e. ther would be not that the ordinary should send for him, but first affray by some such as heard him, what he will say thereto when he is asked the question what thing himselfe meant thereby, and then if he have the wit to say he meant in his wordes but suche a thing as that menning foisted to none heretikes: which wit, heretikes enough have) than is all the matter answered. For than ye wot wol a wply heretike by this wyle order.
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A map be bold with gules ready proued to lay what he will is where he will. For the ordinary may not sende for hym to lape those herticall wordses to his charge, to consider upon the circumstance of hys being in such talking, peradventure in divers places view whether he meant as himselfe declared it; or meant to teach what he spake, to heape hys declaration in stone for a true. This first point alone of this god manes order if it were surely observed, were enough to spill all holes townes shortly full of hys.

Then goeth he further to a second point that if he that spake hertes, will when he is asked the question avow them: yet shall not he that heard him refuse unto the ordinary, but goeth witness first, before whom, if the souldne be so falsifie to casel them, as they in that as to know them, then this god may generly the leave to goe to the ordinary the tale and accule him. But now if he have the wit before the witnesses to lye and tale that he never saw them, or to say that he will lye so no more; then is at the matter yet safe enough agayne, it shall never nede that ever the ordinary hear any more word of him, but lette hys goe forth of the that fashion still, in as many companies as he cometh. For that ye twelc can doe no hurt. But if every man to whom he speaketh hertes heere, and secretly would make more heretkese, solely to helpe to enforrune the ordinary, that he should doth upon. suche secrete informations, afterward calle hys for the openes, and afterward shall: open depicytions, open penetrie make them abate, and bave a fagoret, or accrue him to his obstinacy, after an whole peres suferance finally: bys immediate matiere, as a desperate must deliver hys to the secular handes, where a fagoret should beare hym: bys were a cruel beateing of the ordinary, and a nyple hambeling of a god honest man; hereby.

But than after this, what was censur to be further done he will (he saith) remit into other men. And so were it much need in deve. Howbeit, if this order that he deneth here, were wel observed to; so farre forth as he goth: I wone all the world could not well decepe farther, sufficiently to reforme and remyde the mistake that his charitable deuile would doe.

Howbeit the best is therin, that he decepeth not this order for a thing to stand for ever, but for this time nowe he saith which is he saith, a dangerous trim. Whyke this division contineth. But now is it, god reade, whether this time be so dangerous as he speketh of; no, whether there be in this time such division as he maketh; no: sure it is I say, that one in this same time heresies begin to growe a great measure fater than they have beene wont in some other times past, and therefore in this time so much the worse to use such order in, than tuer another time, wherein there wer many fewer. For if this pacizer will nowe O be so peacable, as to desche such an order that al mischevinous factions solde shoule be suffred in peace: he shal with his peacable order (if it wer observed) bringe the world in that case, by good peacable solke that fayn would live in peace, should not fonde inquestes breke fulle wyches without some ruffe live in peace long.

Other it not a wyse order wene you, if he would in like wise benede for: theses O same sorte charitable fashion that he desche here for: herethes: that is to wit, that men should e to hime that had solen an house; or robbe an house, goe givene him a monition first: then the say he dide it not, or he would doe so no more, take all the matter for safe, than say that he would not have that order alway kep, but only in such dangerous times as many solke would fall to theft. For than were it go to spare them, and speake them lye: and suffer the ill they would were fewe of themselves, as than after that ble against them the laeste and the obler agayn. Would not this wyse waycrow yow doe wel in these? Forsooth it were a wyse as farre brewey, and as faire agayne reason in hereby, as either in theft or murder or any other manner crime.

And surely me semeth, that where he calleth this a dangerous time: be whyke a very dangerous woorde, and to scare the Ordinaryes with all, would mak
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As the world were, that heretics were here so many and so strong, that the Ordinaries might not now doe these duties in subduing heretikes, without greate danger. Wherein ther is so great danger yet, and Hall I doubt not in the kings graces bates that now is, and long mote be, as there is in the parying of an apple. However, I will not derue hym this in bede, but at if such dangerous woodyes of his dislusion, may make the Ordinaries afeard of their own shadow a whyle: it may growe to some danger at the last.

But than goeth he farther with another remedy, that I trust in God shall never neede. For if I trust in God then neither Hall in thiss realm, any such great personage faile into heretikes, as the Ordinaries dare not procede accordynge to the laws agayne hym. However, it, calle it God happ, that this good man proueth for the remedy (to lose the trouthe) verue well, that is to witte, that theordinary shoude have recourse into the kyng, that his higheste upon petition made into hym, and informarion geuen hym, may as no doubt were there but he would) with his royall assisstance, prouide a menue sufficien, that y course of the law might procede.

This is well deuised. And herein he played the god hose, and geueth vs a good galon of mylke. But than halle you se how he played the mylke how againe, and turneth over the paie even by and by with his hole. For upon thiss good deuise, he dooth with aother thiss mylke laying to it.

But as long as there is an opinion amongst the people, that the Ordinaries and their officers will use lyghtes credence upon informations made to the offfery, and that they will notep it that be complaied on as heretikes, before due examinacion in that behaile: to long will the people grudge, and peradventure the king not gene his assisstance to readily have them attached as he would doe, if he heard that the Ordinaries noped no manne to be an heretike without due examinacion, as is before rehearsed.

If this good man had as muche witte as I se well he lacheath: I woule ware euill contente with hym, that he woule once conceite anpe suche opinion of the kynges gracios highnesse, as that hys grace woule any thing be the more remisse to gene royall assisstance unto thop-ordinaries, about the attaching of suche as were suspect of heretikes, as log as his grace hearde that the Ordinaries noped that any man were an heretike without such due examinacion as thys man afofe rehearsed. For the kynges bygg prudence verue well perceiue, that if he shoulde fobeare till that tymoure that he shoulde heare no such thing tayp by them: it were almooste as muche to save, as he shoulde gene no assisstance against heretikes, till all heretikes were gonne. For never Hall there lacke suche a falsely felicitous name against the ordinaries, as long as there are heretikes here and there to solfe it, and suche felicitous booke of dislusion, with suche untrue some hapes to blow it farther aboude.

The untruth of such falsely name, hath been before the kynges honorable coundrayle of late well and plainely proved already, upon sondry suche falsely complaintes by the kynges gracious commanndemente examin. And albeit that this is a thyng notoriously knowe, and that I have also my selfe in myne Apologys spoken thereof, and that since that boke gone aboude, it hath been in hyklethe befofe the kyngs well and plainely proved in moe matters a frethe, and albeit that this boke wasteth awaye all ys matter: yet goeth ever thiss water over this gosse backe, and for any thing that anpe man can doe, no man can make it synke into the mylke that the mylke once seel, but ever the skaleth suche playn proe of with his fathers of Some lap and they say the contrary. Is not this a pity prouer waye? And therefore thus you for god regard the other of thys of the kynges mannes deuices in his orders to be too reason, with such as speake heretikes, he very wisely, and havent they never to saye a sterne at the first face: yet when they be considered well, they be founden farre worse than noughtes. And yet was I not mynded as you may se, to have examyned them to farre, saynig that even while I was in writing of thys Chapter, and about to leave ofwa, I was boughte me that this deuise of his order for heresie, was with some folke whom my selfe have known, to specially well commend. But yet will this man say, and in effect to be dooth, maffier Hose will not say for all this that everyone thynge that a man speaked, whether he obtinate it wold hold he were an heretike, is enough to judge every such man an heretike, as dooth in any man speake it.

I will
of Salem and Byzance.

A I will not at this time bary, with this good man for that, not dispute with him upon the truth of that tale, there be so many unmanly ways of speaking, for a man may speak thereof in disappose them of. But this will I say to him. That tale and such other like, were they never to trewe, were yet as me semeth, much better out of this English printed book than in it.

But if he thinke it necessarie to write it, because of any solic those whom he thinketh necessarie to learne it, and he thinketh that they need it, which are the spiritual judges, or elles the common people. Now as for his judges, hereby I have known and do know many of them, and yet know I never one so simple of witte, nos so farre unlearned, but for a little knowledge of learning that I perceive in this place, the work of them with a great deals better what perteyned unto their parts and their witte in suche pontes as these are, than with thinke this man here.

That the pap he put he in, because that though they knowe it they might use it, and doe the contrary, and so doe thereby my very handle the thinges, and put them to cruel punishment untill than I thinke how he should be true. Thereto we may also will be willing for the playe people, the playe proofs in the matter his old these woodshipp full witnesses which land yet all untrouwe: that is to wit, some lay, and they say, and folk say.

And than hath he nowe brought to the other, whom he makest as seems, both as witnesses and judges too, that is the godly sepe soule Symkin Salem, and his right honble neighbour brother Byzance. Well, I am content we, that all this true witnesses two woen we examined, how they know the things that they report, and that those spiritual judges of whome they had to speake and proue, let it be layd unto their charges. And if you lyke of such as maye, and their dealing to cruelly be bin, as this man makest it, or any thing well to birt, than am I content ye shall for them believe all the remanent the worse. As I once said, it is wise, somewhat with the men. And that am I content that you believe also, that this man had for that cause, a necesserie occasion and a profitable, to putte that tale in his bate making booke.

But in the mean while, I lay against him; for that ponte, and against all yps five woodshipp full wittencesses, the dede and the repore of the greatest and the most honorable temporall Lords and the Kings meest favorables counsail, and other right woodshipp full temporall meanes of the same with them, which by the gracious commandement of the Kings highness, have examined dines such complainates, at the suit of the parties themselves and their frends, and have thereupon found the same complainates false, and that the Dionaries have done them but right, and that with great favour to.

And therefore as for your ponte, the truth being so sumptuously proued upon this type, by all his synge-titnent wittencesses, on the other side I not before. Wherefore good reader, as for this ponte, his putting of that piece in his book of vitition, had neither necessarie nor profitable, except that other necessarie or profitable to solve a wylfull against good folke, of untrue reponnurable slander in his own writing, under the colour of some other meanes boun for proud words.

That reflecteth the as farre as I can do, but some are behind, that should execute him. And therfore, it was a thing profitable for the people, to know that though a man of a lightnesse, or of a passion growing of ignorance or of frangry, speak and take heresies at libertie, but yet if he defend it opportunely, he should not be taken for an heretike thereby. Therfore good reader, is this tale not true: yet would I losen as I lay, this tale unto the people as god unwritten and a great deal better too.

As for this good man or any man els, I can not let them to wryte what they list, and saye they think it good be it never to bade in dede. But I durst in my conscience no more be these sallypion of writing censuring hereby, than I would dye it in wryting any boke, whereas of I would speake of either treason or any other fellow, except some other necessarie occasion Should happen to you me there, as no good occasion in his book of vitition bote this good man theto.

If we are again to reade in Lincolns bine, and there were in hande with a statute that touched treason, and all other felonies; I would not let to looke, like out, and reheart, whether any heinous wordes spoken against the prince, were for the onely speaking to be taken fo
The Debellacon

A for treason or not.

For I would not lette in like wyspe to declare, if I founde one any case in
which a man though he take another
mannes booke against the lawe, shoul
dyet not be judged for a soleone thereb.
And thus would I not call bee bold
there to set them, but would also be bold
in suche frenche as is peculiar to the
lawes of this realm, to leane it with the
in wynting to. But yet would IOKEN
my selfe soe overfree, if all suche thinges
as I would in that schole speake in
a reading. And in English into every
mans hand put out a booke in pient. For
there is no suche necessitie therein as is
in the other. For in the place of courte
these companies must needs be taught
it, out of which companies they must af
fter be taken that shalbe made judges to
ludge it. But as for the comon people to
be tole that tale, Shall as farre as I see
doom manye folke little god, but rather
verie great harms. For by perceiving
that in suche thinges were nothing
the peril that they feared, some may war
therein more negligent, and by lesse
bearing the lekke bauinger, may sone stepe
into the more. And therefore have I will
ere this, the judges of a great woldome
in grete open audience, where they
have hadde occasion to speake of hyghge
misappelation of treason, to bær yet
the laying of some suche thinges, as they
would not have letted to speake among
themselves.

If any man woulde happily thynke
that it wer well done that every man wer
taught all, and would alledge theryfore
that if he knoue fully what thing wold
make his behauoir high treason of he-
rely, than though he woulde adventure
all that ever were under that, yet would
he be peradventure the morre wate to
kepe hymselfe well from that, as many
a man though he knoue that he shal be
hyde great payne in purgatorye for his
beniall thinges, both for all that no great
ligence therin for bearing of them, and yet
so the feare of perpetuall payn in hell,
taketh very great hebe to kepe hymselfe
from those thinges, that he loveth know-
eth for mostall.

As to suche beniall thinges as folke of
fraplete to commounly doe fall in, that
no man is almoste any time without
them, though the profite would be more
if menne did wone they wer mostall, so
that the bexe therof could make menne
deterly to bærre them, yet yet it well
not bee, that men will deterly to bærre
them, the knowledge of the trouth is ne-
cessary for the, left every tyme that they
performe such a beniall thing in bexe, wening
maye be made that it wer mostall, the bing of the bexe mostall.
With the confience of a mostall sinne,
might make it mostall in bexe.

But of any suche hynde of beniall sin-
nes as be not so muche in custome, and
maye be most easely to bërre: I never
found any wyse man to my rememberance
that woulde eather wyte or teache the
comon people soe exactly, as to speake
though you doe thus farre, yet is it no deadely
sinne, but will in suche thinges stith the F
beniall sinne of self is a drawynge toward
the deadely, rather leuare the people in
double and in drede of deadely sinne,
and therby caule them to kepe themselfe
farre of from it, than by telling them it
is but a beniall sinne, make the lelle
aflere to doo it, and to come soe muche
the nere to mostall sinne, and assaye
hose here he can come to it, and not doo
it, till he come at last soe nere the bynkhe,
that his som lippe, and downe he faile
leth into it. For as the scripturys sayeth:
Custanter periculum peribit in lud, He that loueth
pericul shall perieth in it.

Certe, n.

Now as for heighnous bowdes spea-
kynge against the prince, or talkeing of he-
rest against the knowe carthlyse faith:
these are no thinges like these common
beniall thinges, but are thinges both twain
which they that doo them, maye muche
more easely to bærre them. And therfore
were none profite into the people, to
thinke rather the more peril threrin than
the lelle.

The judges parte is to see that the pu.
The parte of
mishemente pake not the graut of the
offence. And therefore hall the commone
people take none harme, though them-
selves concerning treason of berrerly, fall
not by suche bowdes to the myngynge of
suche matters, and diplite howe farre
they maye goe forward in them, with-
out the extreme bauinger and perill of
them, but hall the better hope themselfe
from the greater, pffe: fear of greater
they hope themselfe well from the
lelle.

But fully suche tales tolde into the
people, and given every man and wo-
man at adventure in printed English
bowdes abroad, as may give them such bllin-
ges in talking, as this man here in this
russ. Chapter boother, and to tell them
that there is not therein so much peril,
as many ma would wene, maye be much
harne
A harme bothe unto themselves and unto oth
erwise. Lo themself, for with a little less
fear than they hadde before, they maye
some tayl farther than they dbye before,
ys ever woulde have done. And thor
howde he in whom he so howde hap
stone that it were, as holy Sainpte
Herom faith) better to leave some thin
ges unknowne, than with prert to learne
them.

Cother menne also may a man tayle
thereby muche harme. For some manne
with bolde talking heresyse, whereby he
maketh other men stark to take them for
light, and little and little alfter to believe
them to (whyle they heare hym so bold
ly speakes them, and heare him nothing:
ye maye do muche more harme by making
many other fall from faith, though they
were not fallen from it hymselfe, than he
thouglde doe if he helde his tong, though
decretly in his heart he wer a stark heretike in deye.

And therefore surely good reader, what
soever the man meaneth in his owne secret
mynde, the falsion of his doctrine is yet
in my mynde playnly a thing to the pe
ople muche more perilous than notstable,
and in his boke of bision verye cull put
in, and cull euyt repepet agayne.

Now whereas he referreth the rema
nant of the matter concerning hereby,
to them that can better stilly, of whom
he bespreeoth me also what were to be
done, with luche as speakes heresyes and
are none heretikes in their heart; surely
unere any luch case howde happen, as
I shoulde neebo to make searche for that
yoppyte: I woulde with god will goe do,
But I looke for no suche necessity. For
it is enough for me, if I shoulde haue to
heare any tacyl heresyse, than to declare
it unto their Ordinaries, to whom the
farther charge appertayneth, to make
sherruppon heresyse such as he may,
and thereupon he may farther searche therof,so farther doe theire.

And as for this man hymselfe, as he
canneth therein for any thing that I see
very lowe and stilly, so woulde I that he hadd
leeter medeelen therewith, than to tell and
teach the people first by his boke of bi
sion, and afterwrayd by his boke a
grace that they shoulde speakes and take
heresyse well enough, without the bann
ger or prert to be for such speaking la
fully taken for heresyse. With where
chese tale though it were true, he dume th
them yet lowe good. For the thing of such spe
aking of heresyse, if it fully yeone not a
man an heretike, yet maye it make hym
ye was well of heresly in his heart ber
rightly undepecte. For as one fanour
lapth himself, so babuenatha cordis or legiur

The mouth speakes such thinnges as in
the heart be plentiful and babondeth.
And therefore I saye, that though he ne
ther defende it ordinatlye, no can be
pecctly showvned an heretike in bys se
crete hearte; yet maye his open words be
luche (though they were spoken of I
can not tell you what maner paullon)
thas for the luse suspicion that his owne
woordes hathe brought hymselfe into, he
may well and with god reason be com
pellel to abuere. And therein lert there
wolle no gret honesty nor no vrey gret
profite nether. And yet is it all the pro
fite? I see can come of thisos god maun

discipline.

And this is the thing so that this god
man baaste thys Chapte, the se
conde lpye of bys illis.leaf, that I doe
not denye, as though he had gotten thesby
a great ouerhand on me in my matter.
But yet would I gud reader save tays
length, let hym perceive this ouerlight
and ignorance, in another maner tou
chynng the thing that he saaste that
I denye hym not, and woulde maye
lacke a little better even upon summe Rofes
4o, whom he so much allegend here hym
selfe.

And there as in the same leafe and
lpye, he makeyth a certayne certificato
(as though I were a bisholphope, and had
sent hym a commisyon to enquire) that
he knoweth not one heretike in all this
reame in woode no deye: marye I
woulde merneple muche if he dbye. For
it muste neede be verye longere he came
knowe ane, while the man is so lyste
fulstopyis in matters of heretike, that
though he shoulde hear them talke her
ly by hym, yet because he heare that
what their mouthes speakes, he can not
yet pedesie to loke in unto theys heartes
there, and see what they thinke, no know
ewith not also, whether if they wer after
where they wer stel abade, they would
hold it opinatly, or els (rather thas
be burned or hear a fagote) say they laby
in all but of a paullon of ignorance or
sfragete he cannot therefore lightly know
any one heretike (as he faith he doth not)
neither in lyke nor deye in all this soy
realme. And therfor hearing by report,
thein goeth he farther and soth:

So hovebeith that I have heard
sometime reperted there be many heres
lyse,
The Debellacion

Alykes, yet I never heard so farre proofs therin, I might with conscience judge or repose, that this man or that man is an heretike, And to every light word a man may not gene fulc credible in that behalfe, nor repose it lightly, that any man is an heretike by such light tales. And surely this point is much to be noted of all men, but most specially of them that dapele minster the sacramentes of the church, let haply though such repotes they minister them so conte in destine, and yet would not thinke to the felse. 

It would have done very well, if this god man had givn us light a credence, to such repotes in mild handling of heretikes as some hau made hym of the spiritualike, if himselfe thetmen fa true (as he saith) to have givn to them that ha reprov'd hym that there were many heretikes. For than, after his own preaching here, a man ought to be so well ware how be light repose again, any euil light repose he hath beare to the slander of any one man, himselfe would not be likely to lightley have made suche euil report in that pointe, to the slander and obloque of the prelates of the spiritualite, therby to byning them in gudge of the whole temporalite, upon such light repotes made into hym, by some light simple persons, whereas by the hinges honourable conslay the truth hath bin so plainely proved to be contrarype. 

But yet whereas he confesseth that he hath heard it sometyme repoted, that there be many heretikes I would sayne witte of him, whether that such repotes have been made into hym by ange of the temporalite. If he saye naue, but that all that tolde hym were spiritual men: than may they believe him that thinke his answer likely. For I would were in my minde, that between hym and spiritual persone, wer not so much familiarie companie, as to come to tell hym that tale. For he nameth not very merily so; spiritual men in that matte to make those none into. And than if he heard it either of temporal men beside, or of temporal men onely and no spiritual men at all, than dyd he not very well when he zote in his discretion, that spiritual men make that answer for a policye.

And yet also would I further witte, whether he have heard any speake heretikes in any place where himself was present in company. If he answer me nay: than why I peace no farther upon him, but lette every man as I saide before believe that this maneth it likely. But on the other lyke, if he answer me pe; then how would I saye further why, whither over hym selse wente to farre with them, as to proove whether he shoulde by bpe own rule in this chapter, have cause to believe these; or dyvanarye of the same, that he antlyt tende se; then, or else that he bynde olke to speake heretikes by hym, he tolke to the belfe alwaye of his own especialy goodnesse, and tolke he myghte with queelponye hap to hym it wolde, followed ever in that matter, the good counsale that layncte Paulus genus in another matter, Nolite interrogaire, a proper consme, ase no question, lest you bynyng a scruple into your conscience. If the beld any diligence in questionyng: than were it well likely that he founde in all this longe while, some where at the least wyse some one.

But now of he bure them speake here, and founde no faute therwith, no question asked: than is it as I sayde lyttile menacle, thought bee never no where in all England founde one. And that is even one of the verre things, why many folkes nove fall to the same falsyons, to heare heretikes talked and G lettre the talkers alone, which yet poyle (if they be brought into the court before the tudge) tell then the truth, and will not be so false as to be so falsone: thys is I saye one of the verre speacall thinges, for whiche in cryme of heretike the sute ex officio (whiche in the nexte chapter following he labeth, soe fae to destroy maye what so ever this man saue, in no wyse be falsone, but plue wolde have the freces twame full of heretiques, whyche verre lykely were to folowe, thought he saye naye for evrytyme. 

And that have I agaynst his boke of disposition well declared in myne Aposyge. And he hath agaynsp his boke of dissuision here defended, in that pointe his boke of byntipon, as you self shall see; none see god wot wolthe muche wolthe ful feoly.
The second partie.

Chapter.

Concerning the suit or office, begun in the spirit, leaves of this boke, and holdeth on into the liuet.

And sox as much good chasteymen, as it may well appear, that this pointes the speciall thing they sayn would bring about, that is to wit, to lowe an opinion in mennes heads, that it were good to change and put awaye that suit, which purposing all his booke of resolution, labouring yself with hys so manye some saxes, to bying the spiritual judges in sufficion and obloquie, and make the peple were that they meruauishly bidde with much wrong and cruellty mistellable men for heresy: thesox I shall in this prynte here constate hys argumentes so plaine and in such wise, that who so list indifferant to reade both partes, I shall find here caues god and sufficient why, by hys unreasonable reasones never after to se a axe.

And sox because I shall well see that I will not wretche in the darke, but bying the matter into lyghte open and plaine at your even, I will in this matter leave you not out one worde of this hys. rb. Chapter, but bying so the wordes with mine. And than while you reade the tonke fast, and the other even after hand, there shall neither he no J, by any lite neglecte you.

But two thinges for this matter will I require you first. One that you resete one bylye weight of hys, with which he goeth about even from the bingynynge to corrupt our judgment that are temporall men, and in the reading to blinde by with affection.

For in all this matter he make eth as there were two partes. The tone he makeyth the spiritualitie. And this cause he so makeyth theirs, as though the commoditie of that suit to be kepe, were a thyng that pertained onely unto them. The ther partes he makeyth vs of the sepopatetie, whom he would have put that same suit awa. For though that in the parliament be spiritual and menials, yet all were they all upon one yfte sure, he seeth well they wer to sewe.

But it is necessarie that we consider in this point, ythough the judges be spiritual, yet it sitt be necessarie for preservation of the catholike fayth, than is the profet not the spiritual menlies only but that profite and aduantage is our own to. And if by the change of hys suit or office, the decay of the catholike fayth shall follow in this realme: than is not s soke s damage unto s spiritualitie alone, but harm is imposible unto s hole realme.

Therefore have this point in this matter ever before your even, that the change of that lawe if that lawe be good, but the change it into a better, or at the least as good, is a come harme to s whole realme. And that harme happeneth in the greatest thinge that we coulde possible take harme in, false be (as I wot well we be and ever entend to be) faithfull true children people.

Looke therefor hys god readers, both to his reasons and myne, and if you synde by his reasons that the putting away of that lawe, be better for the keeping of the catholike fayth in this lande, yet as better otherwise for this lande without the minishment of the fayth in the same, I shall I well content that ye compute this god man both to, very wise and so very faythfull to.

But nowe if you synde by mine syyt, that all hys reasones in this point are not worth one word toward the proue of any necessary cause of change, but his reason and his argumentes alwayz lye therein, that either they be builted upon a false groundwork, or elles, if he make any that happen to be true, if ye synde it yet but such as by the false same reason if men would not wise lye followe it, there might no lawe neither long last, nor yet no lawe be made: if you synde I lay his reasones against this law but lye, ye wil than I doute not thinke it but god reason, so all his royall reasoning to let the lawe stand.

But than if ye finde farther yet, as I wot well ye shall, that the channge that he would make, under a neble bloss of preferring innocentes out of haughtour and pedvile, and can not prove that this hundredth pers anye one was wronged with it, should cause heretikes to be.
The Debellacion

A to be bold, take courage, and encouage, and for lacke of this lawe the catholique faith to despare: than will you not I wet well let to tell this man, that he lacketh in this matter, how gay soever he make it, either wit, or (which wonke wer) love to the chappen faith.

The tother thyng that I require, you hall yall for reasonable. For it serveth to the clere perceiving of on both, how both he and I bear ourself in this matter. And I hall not require therein partially for my parte, but as a request in indifferent seall for on both; Sith ye hall the clere therby periecte whereabout we both goe, and where any of on both swarde aside fro the matter, and to hide the truth out of sight, anke into lurkes lane.

By request is no more, but it is mape like you to take the labour and pay for perceiving of the truth, for the beginning to periecte the whole matter, as far as pertained to the change of this lawe. Read first his owene wordes in his owene boke of diuision. And after read myne answeere in mine answeere, which you hall find in the foureteenth Chapter.

C On the 23ste, and his wordes to therewith. And when thane two thynge bx both fresh in your mind, reade than this his, rb. Chapter of this boke, with mine answeeres every where added therunto, and them have I taken this is none little doubte of your judgement, ye shall see the matter prone agaynst this good man playne.

In his, rb. Chapter, god readers, he wende make men wene, that he sufficiently poueth three things. The wordes that it wer none burte to change nowe this olde lawe. The second thinge is, that it wer great burte to keipte. The threde, that such samples of the lawes of thys realme as I resembled into the futur ex officio, I ressemble against reason, they be so farre unlike.

Into these three pouethest therfore will I devowe this Chapter, that the reader may the better se in what part he is.

I hall hereof you first here his whole wordes together, that he zyngeeth for the hyste pouet. Lee god readers, these they be.

E Then to the commyng of men before spiritual judges ex officio, & whereupon maister Pope zapieth in his apologie. Fo. 215. that if it wer left, the zrestes wer likely to swarme full of heretiques. Thereby I memorale right moche at his sayung therein: that for this cause: It is cerneine, that no man may after the law be deterte of heresie, but if there is some man that knoweth the cause before why he ought to do be. For if it be secrete in his owen best none can be his judge but God only, that is the tracher of mans heart. And if anye will aunowhe, that he knoweth the cause, and will denounce hym as an heretike therefor: then it is reason, that he be taken as his accuerer. And if he will not aunowhe to be his accuerer, it is to thikey he doeth it of some malice or craft rather that for the trouth of the matter. And if the sape he dare not for feare of his like unow he, I have heard a meane in the bo. Chapter of s sayeth truly how the witnesse may be laken from daunger, as by thewinge the matter to the magis and his countable, s that then it is not to suppose nos to to thikey, but that they will provide sufficiente by the intimerti of the witnes in that behalfe. And this remedy maister Pope deneth not to be conveniente to thys realme. And yet he will not affent, that a lawe be made that it hall be so. And then if the witneses will not auow it, but an other will auow it, and aunow it: then this remedy reasonable, that they will aowede that the witnesse therof, and so will reporte it, he taken as accuserere; calling thos witnesse for their warrant if it be denied.

In these wordes I see god readers you see, how he poueth his first pouete, that of the change of thys lawe by puyting away thys futur ex officio, wherein without any special accuerer, offering himself as part, the sumte may be called in before the judge ex officio, that is to wit by reason of his office: there could none harme growe at all.

And how dooth he now proye on this pouete? He neuer proyeth it as you see, first by certayne reason put and presupposed for a ground, and then after that by certain order that himself shortly denyeth and lettereth by upon thesame.

F His ground and his foundation is thys. It is certayne he zapieth that no man may after the law be deterte of heresie, but that there is some man that knoweth the cause before, why he ought to be so.

G The veritie is, that no man can be deterte, excepte a man deterte himself, but if some other see some thyng in hym whereby he shoulde be naught, some one thinge or other that they percieue
of Salmaine and Bizance.

According to the law, every man is his own judge, and therefore, as far as possible, every man should be the judge of his own case, and not trust the decision to another, no matter how learned or wise he may be. This is a practice that is followed in all countries, and it is the reason why every man should be able to understand the law and be able to protect himself.

Now, if one man wrongs another, the injured person has the right to bring the matter to court and have it decided by a judge, who will hear the evidence and make a decision. This is a good thing, because it allows everyone to have a chance to be heard and to have their case decided fairly.

But there is a danger in this system, and that is the danger of bias. If a man brings a case to court, he may be afraid that the judge will not be impartial, and that he will favor the other side. This is why it is important for a man to be able to present his case in a clear and concise manner, and to make sure that he has all the evidence he needs to support his argument.

In this case, the injured man should be able to present his case in a clear and concise manner, and he should be able to present the evidence that he has. If he is able to do this, he will be able to show the judge that he is right, and that he is entitled to the compensation that he is seeking.

It is important to remember that the law is there to protect everyone, and that everyone has the right to be heard. If a man is able to present his case in a clear and concise manner, and if he has the evidence he needs to support his argument, he will be able to get the compensation that he is seeking.

But if a man is unable to present his case in a clear and concise manner, and if he does not have the evidence he needs to support his argument, he may not be able to get the compensation that he is seeking.

It is important for every man to be able to present his case in a clear and concise manner, and to have the evidence he needs to support his argument. This is the only way that he can be sure that he will get the compensation that he is seeking.
But whereas we consider whether the issue of himself granteth to be sufficient, to let a detector from taking upon him to be an accuser, be so sufficiently provided for by thy good man, that it must needs be, that by his position the same shall be quite gone. For if it may be, that all his position notwithstanding, the man's self may still remain in his parte, then may it also be perchance, by his detection never to be true, yet he may so that far, refuse to make himselfe a partie and become an open accuser.

Consider now therefore what is the remedy by his remedy, as his position is in his seventh chapter. He rehearseth it here again, that upon complaint made to the judge and by his complaint it is not to suppose to conclude, but that would provide sufficiently for the indemnity of the witnesses in his behalf. I am content to grant him for the while, that they will sufficiently provide for the indemnity of the witnesses. But first all this provision is in our case here very needful. And his provision in the seventh chapter of his delusion, is brought in for another manner of matter, that is to wit against a provision made in the spiritual law, by which it is there declared, that in our case to bear of peril that may fall to witnesses, the ordinary shall not suffer the party that is detected, to know who hath witnessed against him. And no doubt would this good man begle his readers in his chapter, and make them wene that that special provision in that one specifall case, which provision I wree was yet in England never put in use, were a most odie in every mans case. But consider good reader that our case is not, that the man refuseth not to be a witness, but is content both to be wherein when he is as a witness called in, to answer then his deposition true, before the judge in the parties own presence, and if he may be to be a witness, then no desire to put the kinges counselor to any business about the provision of his indemnity at all. And therefore in our case thy good mannes provision denied to witnesses, shall not neede for our witnesses, if he let the suit ex officio proceed, and receive them as only witnesses. But on the other side, if thy good man put a way that law, he will receive no man first for a denounced secretly, after h for a witness to, that will refuse at the beginning to make himself a partie and become an open accuser, but though they were such twentys will take them all for false themselves and put them to silence, except some one of them will take upon him the name of person of an accuser; I say that his provision doth not suffice, not even in his own case of faire, to make every true man content to accuse an heretike, but that we must either let that heretike alone or let him go and make us, or else we must be the fute ex officio, till.

That is not to laeith this good man. For if he become an accuser I have devised a remedy for his indecency. That is well properly layed. But we speak not of thy solle but of thy faire. Why what should he need to fear when he can take no solle hath thy good man never heard in thy life that some manne hath been so extreme as he might be, neither though the man be bounden, and yet giveth no assurance with him, that he shall doe thy accuser for his private harms at all.

Thy faire is also far at the provision that can be made by sufficient suerite, not all providence yet. For the may well and with good reason, that he be is bounden may be by some secret device of thy acquaintence murder him, and that in such wise as when he be done, he may weene and have hope that he shall never be knew for his deed, nor he ther by left so forfeiture of thy bound.

There can no man ye wote well also kill another, but with the peril of thy owne lyfe. And yet is there daily many a man, that standeth for all that in ede, that a mother man will do until wyle and mallice be done by. And the common laws of thy lyfe and for thine alow and appoye thy breeds, for all that thy enemies is upon lyfe of thy owne lyfe bounden to the contrary, that upon his owne owe the party be bounden with other forces for him in certaine summes of money, that he had not. And yet the man that feared before, may peradventure be full sure by their, that thy enemies will as well adventure the forfeiture of thy enemies money, as he before feared that he would adventure his owne lyfe.

But yet because it may be that thy respecte into frendeshypp, will temper his respecte of malice; and make him loth, to hurt one whom he hathe,
Hateth, to hurt the wise who he loueth: the man is content forth he can go no further, to take such may he gone, and so to use for such purpose, to lumeth, though he is not full thence, no; cleanse out of there, yet in thence somewhat the more, in there from what the like.

But now this man both detect this heretic, against whom he feareth to make himself an open abuser of a accuser, is not in the case before he become by's acuser, but maystestjell you see well and holde his peace, and needeth not to make heretic his adversary by his willfull accusation, which if he should were he, he will never after happen while he lowneth, reken himself so lorde, from bodily harme that he may after have by hym by his means, as he will return to be in it he accuse him not, no by such open accusation give him an open occasion of displeasure, no not for all the provision that all the world can imagine for by's saucery, except onely such suerte as a poore man denised one for himself, when he came to a king and complained how soe he feared that such a servaynt of by's woulde kill hym. And the king behde him feared not soe, for he promiseth he will the he halfe hanged within a little while after. Nay he lieth to saye so poore soule. I beseech your grace let hym be hanged for it a great while at once. For I shall never live in the lente saeret til I be hym bagen by. But will this good man happily saye, this manner of reasoning should prove not onely a man for here would refuse to be an accuser, but also to be a witnesse, then were it against my selfe.

That is not so in every case. For commonly no man is in such wise angry to them that are in a matter witnesse against hym, and may some to witnesse against their wills, for the necessity of their other where to they may be; may some to be deposed, as with him who be deceitfully no man calling him, the host of his own office to accuse hit. And therefore the saides are very farre onlye. But yet in some cases when the party he is detected is knowne for soight, for so to maliciously therewith he wil of the libelate a witness if any man by whose he tahteth any harms, though the other man do it never to much against him. In such cases the fear may be such in he that it may peradventure cause some that els would tell the truth if he would never know this, but be of his displeasure to be so foolish, rather then abide thadsure, whatsoever procés any man should devise for their luctour.

And so such case if it happened was by law made, which in by's seventy chapter by's man to soe complaineth of, that the party detected should be in suche case be kept for the knowledge of by's witnesse, as (with the procés and are in that law made further) very good reason is if he should, therefore is even here point of by's seventy chapter of his declaration, and all that ever he can further devise for the further defence thereof, still unanswereth here by the way. But now saith this good man thereto, I deny not in mine apology that remond of this devise to be convenient for this realme, and yet I will not be saith allent that a law be made that it halfe so.

In this tale this godly honest maith true. The wordes in mine apology when upon he taketh hold to saye, that I deny not by's devise to be convenient for this realme be these.

For if this devise though peradventure it would cause in the one land, would yet not cause in some other. And the fact that made by law of the church, made it as it might cause much generally through the seamen, whereas this devise though it might cause in England, might not have cause in many places of Almaine be perverted since, not even while by matter was in a mannering before the change was made. But surely, if same law other of old made against the heerlites, if they had ben in Almaine duly followed in the beginning, the matter had not there gone out at length to such an ungraciously ending. 

These be noe the wordes of mine apology the xxxii. chap. xxv. 32. Whereby by's man taketh hold to saye, that I deny not in mine apology that his devise be convenient for this realme. For these wordes in mine I do not deny it, but this you do well I do not grant it neither.

In afterward in the same chapter I very next leste after against f sufficiency of his devise while these wordes following. And in the other side, the remedy that he devised for the suerte of the witnesse, should not peradventure make men to holde, as in a cause of here to meddle in by matter against the manner of man but if they rather would do; their own suerte keep their own tames still, than with all the fuer...
The delibacion

A ye that could be founden them before, have theire persons disclosed unto the partie.  

Lo good reader the thing that he saith I deny not, because that it is first words I neither layed ye no nap; for I layed not that it might issue in Eng- 

Said but though it might seen in Eng- 

land, yet might it not ferue in Almain which words I might have sayd, though 

I had in the nexte line before, expressly 

layed that it might not ferue in Eng- 

land, that thing doe I as you lese the 

with in the nexte seale well plainly de- 

naye, and yet you see that he layeth here 

gayne in thys boke, that I deny it not. 

Thys good man seemeth not very hame- 

sall but, if his logique lead him to thinke 

that thys were a good argument. In 

these words he denieth it not: ergo hee 

denieth it not. Which argument is as 

good as thys. He denieth it not in 

one place, ergo hee denieth it not in no 

place. Now where he saith if though 

I deny not his sentence to be councient, 

yet I will not affet that a law be made 

it halfo: surely as much as thys de- 

vice as I thynk consenteth to thys 

realm, so much therof will I not be against a lawe be made it halfo. For 

where thys good man thinketh it convenient 

to thys realm, that he which is detec- 
ted or accueld of heresye, should be 

found and finde certettes, that be shall not 

hurt neithor accueld nor witnesses: I 

will not be against it that a lawe be made that 

it halfo. But yet though that lawe 

weremade (altho for all that lawe there 

woulde remayn a feare behinde in the 

menes harters, for whose sakegard such 

certettes shoulde be founden, and perill 

and daunger to suffice to make the 

hyslaw backe from making themselfe in 

hyselp open accusers, and in some case 

from bearing witnesss also, but if they 

thought their names should trompe per- 

son against whom they should witness, 

be barely kepe close and unknown) I 

would not alwaie for my parte to put 

away the faide law that he speake of in 

hys sixteenth chapter of his deuilion, for 

chances that might hereafter happen. 

And much lese would I graunt to put 

away the suite against heretickes ex officio 

into hys deuice of only open accusers, 

for the harme that woulde unnotedly 

daily grow, by encreace of heretickes 

s hinderance of the catholike faith, no 

more then though I blame not the law, 

by which he is aferbe of killing hali
a become accusers.

But now though there were found so pugilous a good and true, to bring out of
that accuser's heart a sin of bodily hurt: yet are there many that bare secretly
detect, and by whom the ordinary that know who can tell more, and will also
if they be called and sworn, and will not be called at, and they themselves will nev-
er accuse, nor bear witness neither, nor so much as have it know that
we ever they spake before them. And that
not for any fear there of, which
this good man findeth as he saith this remem-
ber, but for love of their living, for
which he findeth none, nor never ones
thought theron. And yet is the living
to some solace, as lies almost as the life.
And their living they bear bitterly to lose (that they gete peradventure by
this which they have by charity) their amen-
dem they detest; if they were ones per-
ceived any thing to meddle in their matter.
And yet as I spake before every wife
man will too much there are many other
affections beside all such feats, that let
men to become accusers in here, and per-
leateth the not to do otherwise truly and
carriage their duty, both in secret
dering of them, and also in open bear-
ing witness against them, when they
be called forth and commanded by the
decrease, that will never as I
spake of their done of make themselves
a party, 4 openly become accuser.

Now what if there were but two
witnesses of the matter, such as wer
able plainly to prove the thing, if nei-
ther of hath may be herd if the one
would become the accuser: when 2 only
were made party, that were the pro-
pest, but we had not need much more warrant
you to care for this case. For of
them both, you shall have neither
other than 2.

Now being yet hath this good man at
last founden a good way for that, 4
so 2 this heareth.

And if the witness will not know it, but an other will give credence
to him and believe it; then it semeth reason-
able that they will give credence there-
and will report it, be taken as accusers,
taking those witnesses for that warrant if they be dented.

The think it likely that none of the
will become accusers that were present
in herde it self, that is yet less likely
that he will become the accuser, that be-
reth it but at a second hand. And thereto
so me thinkest that this deceit is not much
wiser, than the device that a good
fellow devised ones for his neighbour,
that had a great huckle in his close,
whi hy plating of the ground cither
complained him to have it away. Mary
by his neighbour must say it than to
fare, that it were late lest to me give
away the close and all. Mary neighbour
by the other, I shall soon finde always
for that. For I shall devise a provision
that it shalbe had away a yet never ca

Ferde. For even there as it lieth loe,
digge me a great pit, and carrie it never
further, but bury it even in that. Whereupon do
shall I than lay that here of his neighbour that comes out of the pitte. At

F 4 4
the other studied a little, but when he
had well thought on. Mary (by
seen digge another great pit under h, and
bury me that heape there.

So this man will in any wyse, have
away this huckle, this suffice, he
sawed both here much hurt. Howe
shall we have it away we without
yet much more hurt? Good remedy
faith this good man thought that I be
ulise. Put accusers in the state of s u t i t .

under them. They will not lay
we serce accusers in no manner case. So
well they faith he, then be they but false
beethes. What remedy then lay we to
supply the said suit. A rea wyse faith he,
take some other that beareth the to-
ther that here heer the speake.

He will much lesse become accuser lay
we, then that he bereth it themselve.

That haste this good man further to
tap then, hyde we take then another
wyll. And ever we folowe this, and say we
shall never finde him, and we wold be
nieth not, but alwayes wee by go gete
one. And now if the second man were
content, of the sixteenth after; yet hath
this man marked all this matter with
one thing. For you were well that if
innteele that faith he was present and
bereth he his owne cases will rethe to be-
comence then to his self. This good man
will that he'dinate that take him for
malicious as false. Whereof is that we
gete with longe labour some other man
to accuse: yet him that here it shalbe
not that accuser himself, silie the bishop
must take him alway for malicious or
false in the matter, he may never accept
byn therin for a buttynesse.

M.y. 40
The debellation.

A For if we take him for fraudulent mak
ience to the perpe, this man's cred
ence is tenne times seffe in all reason,
than his is that afterward deposeth to
his harme, where he was first forwark
while he would have faire done hym
good, and that man would not this god
man believe after in no wise.

And thus both for the tone cause and
the tother, for lacke of an accuser and
credence of the witnesse, see ye plainly
good readers that by this man's owne
digge up and buery this hillocke
ex officio, we shall when we have al done
say be what he list, make and leave that
never will then be vold, as great an
hillocke of heretikes in the stede.

And thus you see good readers this
good man entweth ye yet no let nor thart
that for any thing that he saith here, ye the
fuit ex officio were channed as he would
have it, and in stede thereof cut all un-
to accusers, of which for any thing that
he deueth we were likely to find few,
and as I feare me barely rather one or
all: it were well likely to come to paule
as I spake, the pretes should swarme
full of heretikes, ere ever they were co-
unted and respleed by his way, of
which saing of mine as much meretall
as he saith he hath yet the whereth no-
thing (as you see) wherefore he should
meretall off, not to the things that I
pause it with, he no more annuncred,th
than though he never hearde them.

Which dealing of his you mape
clerely perceve, even by the very same
leaf, wherein I wote those words of
which he meretathed so much and hath
so pytle cause, for there to my wo:
des be the hog.

For surely if the conuenting of
heritikes ex officio, were leffe and chau
ged into another order, by which no ma
shoulde be called, be he never so forn
pected, nor by neuer so many menne de
cted, but if some man make hymfelfe
party against him as his accuser: the
pretes were likely to swarme full of
heretiques, before that righte lewe
were accussed, or preadventure any one
ether.††

These were all my wo:des in myne
apology against which you have heard
what he saith. Than because he shoulde
not neede to meretalle the matter, I
with yt by by what makest me to say, for there it followeth thus.

S For whatsouer the cause be, it is
not unknowne I am sure, many will
gue to a judge secrete information, of
such things as though the be true, yet
 gladly he will not os piradventure dare
not, be openly knowne that the matter
came out by hym.††

Consider here good readers that as
to become open accusers, I speake here
of two letters. One that men will not,
another that some men dare nor. And
yet if they dare not, I put as moare rare
more selome, how cometh this god
sainweter, and so the more selome, is
so to witte where they dare not, he deu-
seth a remedy, which selome yet or ne-
uer, sufficiently wall ferue the matter.

And the tother cause that I call more
comune as in very deede it is: it cause
he neither deyeth not, and one wo:de
speake of it, but softely linketh berde
it, as though he had never reb it. What
manner of aunwering good readers cal
you these?

Dose oner last he might deny me
I spayed true therin: I said there for the
profe plaine comne experience, which
this god man himfelfe I am very sure
(but if he be a reclause and have bene all
his life knowen well to be true, and in
de be layeth not any.

Then goe I there farther yet, and I
declare what professe he came to the
comen weale, to give such folke hering,
such folke I spay as this good ma
have reected backe, and taken for fals
or malicious, because they come secre
ly and will not themselves openly become
accusers. Therein to these are my wo:
des.

And yet that he sometime give the
names of durers other, which being cal
led by the judge, a strangen as witnes
es against they, willis both knowe, I
will also depose the truth, and he that
first gane enornasia also and yet will
never one of them willingly make him
selfe an open accuser of the parte, no;
dare piradventure for his cares.††

This thing good readers every man
whether, where fitting true that any o:
der of justic in his hand. And in these wo:
des you se well I told him there ones a:
gaine, not only that some dare not, but
though men dare they will not except
the thing do privately touch themsel
e for the causes of the comen weale be
come open accusers. And as I agayne
there tolde it him: to be here agayne for,
geth it.

Then goe I yet so: the a pytle far
cher, and these are there my wo:
des. †† And
And thus, sence we not only in heresie, but in many temporall matters amonge our selues, theafore we have hadexpérience many a time and ofte, both in the beliefing of semifories, and some of much otheropposition by some one man or twosome in a shye, whereby all the otherneighbours wereStartled, and yet not onebut openly complainne.

Lo thus I there declared god readers by some experience, that if men should do as this man here denieth, reject merity or maliciose and crafty yt will give secret instruction, but here be content to become another accurer openly therethow should much harme grow therof, not in heresies onely, but elsewhere that in much other mishilfe to. To all thiss geare you be good readers that this god man played as though he came in in a mummy, for if any one were heathie, with whom should not so he have feared by ye may be very true, but that he law full surely that hee could never anwser thee. For though he would have denied all that I speak of mine owne experience, yet in the like things so many of us when daily doe proue the things true, that I tell it fost, that he could nothing winne in his cause by all that he denieth. And yet did I not my owne selves my businesse in such wise, but that I can if neede require true it playne enough. But of thiss geare as I said he denieth nothing, nor aunwereth nothing neither therunto. And surly maye you be that he had cause, he would not have failed to have done the tone.

And therefore good readers my wordes stand still to sure, that this god man hath not yet no; neuer shall while he is lyeth, be able to abide with them with all the craft he can, but that if men were to faie oversrence in this manner to follow his devise, to put away this old lawe the suit ex officio, and truely that all would be well holpen by meanes of open accurers: it would at length eate to passe the thing that I have sayed, that the strates were well likely to swaime full of heretikes, or ever that right tewe shee should be therof accused, or peradventure any one heretike either. And now good children readers with you lese to cerry, by such changing of that law, the catholique faith shoule be en despite not what he sayes for his second part, fust be hau to foute an over throw in the first, upon which first partes all the mater bageth. For though he could in his second parte make you now god of prose, not onely that there might, but also that ther be bid and baide done, great harme grow by that suit, which he that neust proue you while he lived, but at sundrie times and that of late where it hath ben so furished, it hath alway bee proved the contrary yet if you se wel that by this chaunge that howe desirous, while we would help these harmes that he speakeyth of, that is to wit that no man should be countenanced of hereby causeth.

We should by providing for his harme be the cause of faire more hurt & harme in the deed, so that we, that when s suit were so chaungen, the catholique faith shoule bekepy, t heretikes follow shoule encrease, that by such interrecreasions as they have here before made not in other countries onely, but in this traje of Englande have also attempted it same, but put upon the peril and alay to robbe, spoile, kill alow much innocent people openly, and tume folks from the factey by force; a worse other maner of maist Capes many mo, such as mine harde abhorrset to much as to rehearse ye name. Dith every man may se I say, that such harmes were in parcell to fall by thiss chaunge, of his, that we be not them theafore his faide devise in putting this law away, although he pude well in his second part, that there were harme in the heaping, while hee cannot defende the contrarie, but there were incomparably much more harme in the leauing. But by what way be proved y there is great hurt in the heaping, that shall we now consider. After which well examined, shall againe returne god readers thence come into the first, this suit ex officio taken ones awaue, the strates were lyely to swaime full of heretikes, and as clere as ye be that point already, that this mo hath therin nother aunwereth no; ontes touched such things as your self se that I say therin before, yet shall I make it you anon, with the farther solo of his devise double (ere we departe) so clere. Concerning the seconde partes, thus to this mo beginneth. But to put the party is complained on, to aunwerde, and to condempne him, if he say contrarpe to the witnesses have faied, not knowing who the witnesses are who be his accusers: it seeth not reasonable to be accepted for a lawe. For as I have sayed in the laped treatise, if hee that is accused knowe their names that accused

Q. I say, so also Paternoster.
The debellacion

He might percause alledge and prove to
great and so vehement cause, of räcor
and malice in them that accuse hym, or
beare witnesse against hym, that they
takeinges by no law ought to stande a-
gainst hym: as if there were two men
that had witness the death of an other: be
cause they cannot bringe it aboute, they
imagine how the may by seing him
to all the Name and description that they
can, and therupon they apeache him of
byrtes; if he in thys case knew their na-
mes, he might prove they rancour and
to malice. And because he knoweth them
not, he can proue it not. And also the
witnesse may be luch, as shall have bys
landes by election after hyms death.
And it is bys fay, that these cases fall so
false, that it ought little to be ysed to
maye it be fay/litly, that it falsely but falsely, that the witnesse in
here in his case in any beare of them, that
they accuse. And then to make a general
lawe to probyyte all menne, that they
should not have knowledge of yt wit-
nesses in no cause, it is not reasonable.

How good readers one thing open
unto you which is troube, which bys
man of witnesse hybeth from you, and
would make you wone the troube were
contrary: deuise after that knowne, all
thiss witnesse and unreasonableness
that he telleth bys here in. Be partes, and
with the bare knowledge of that one
troube, nine teene and a halfe of all bys
safes fauned mistris are gone.

The troube is good eheuen readers,
that except one only one case, where of he
speaketh in his seveth chapter of bys
deuation, where to let the parie knowe
the witnesse were perill, to which I
have aunfuered him both in mine apo-
loygie firste, and since euyn in this same
chapter before: for in all other cases, yt
witnesse, whose depozitions halle be tak-
en and laset against him to provee him
an heretike, and upon which depozition
sentent of condemning him for an her-
etyke shall be gruene against hym, be
tell se them and shall here their depo-
sicione to. So that if there bee any
such great cause, as this good man here
imagineth that might happen, of en-
imite, of hope of lure, of any much leste
otherwise, the judge both may well con-
sider them before the sententiece.

But why shall not know the forthe
with, when he is firste comitted? For
it were not well done he shoule, no more
then the bynges countable that many

ytmes call malefactor sighm before themc
upon secrete information stirs, he al-
ways then and by to disclose who told
them the mater and what, which if they
would and by and by bringing hym forth,
then though the suspecs would celles
happely some thynge thereby the sone:
yet should it be but that thynge which
he thought the other knew. Where as
whyle the chief knothe who had gru-
yen the information, and yet they
knyth bys examinacion that amonge
byss many felowe though they be the-
nes all, yet some falses thewes ther be,
he might gelyth amonge and weneit it
were one, where in debe it was another,
so in scede of one felony, to lyght there
commeth twayne.

But at a nother time and in an othe-
place, before he shall have any judgemen
tethere, he that comenly see the twayne
and here them speake to.

And here I say comenly, because that
sometyme percause in point of judgemen,
he shall not haue them thought forth in
byss in byss presence, no peradven-
ture neuer hearth e them speake in y mat-
ter. For the may happen to be some, that
deposed and deis to before hymself wer
taken, and some happely that were byss
felowe contell byss felowes at the
gallowes, when they were on the lader.

And some peradventure became appro-
ners when they were cales, and called
for a cosoner, and the laue keeping no
love of bys but hanging hym by faith-
ly, with bys yst information and all
these other to, which may happen to cose
so many together so likely to be true
that bys by may go therefore, and be
well worthy to, and yet neither him-self
nor thenqued never here any one bys
necce twozen, neither the first nor the
seconde, neither at the enentlich nor at
byss allereigning neither.

Now may it be fortune in likewise
sometime to doth it, that solke some
and honest depose in cause of heres-
ise against some one man that is decter-
ished there. And happen there depons al-
so some other of byss owne affinitie, and
in deposeing against that one ma decte
by their depozicions, a nother man of bys
selfsame company that is then walked
farre of, no man can tell where, that ap-
pearly plainly upon all their others per-
adventure the very chief heretike of all.

If the happen long after when their bys-
testhes be dead, to come agayne into the
countrey and teache heretike a freche.
of Salem and Bizance.

None or twaine detect him, 'tis that now be known and shall be brought to the face to face by him, that he shall object against them what he can before his judgment passe. But yet those false depostions shall not secure for nought, but are admisses probations, though the men be dead. And against all this war it that it were otherwise. Howe be it what they layed he shall here, and alfo who they were.

Loe this is good chipher reader's

Manner of that face, whereof this good man would here make us were the contrary, and that men were commonly condemned of heresie by depostions of those men whom he should never know. And therefore both the truth is in deede, that all the wronge which she speach'd of, he grounded upon a plain but truthe, though he make not this heresie hyselfe, but hering some folkse lay fo, wencheth that it were true: yet is it sayd before he was reason yife, and as I told you the barne that he layeth in that place if he should devote it into twentys partes, ris partes an half tuer now clearly done. For there remained not one case which he would have here come, and yet in his seuenth chapter of his first booke he declared hymselfe that the case is but special, that is to wyt, where the wytnesse are kept away fo; fear els in all the remenunt thys mans harms that he laied here against the lawe be very cleere gone.

And therefore this two gape cases of twering a mans death, and winning a mans lande by escheate, haue place but in the special point of that one special law. And yet are this two cases such as well considerd, are of no gret effect. For if we should saye those two cases: the publishing of the wytnesse names would seldom remedy the matter. For it might then as well happe, this folkse myghte hys other that woulde have such false wytnesse as one thing themselfe, and of likehode to wolle they rather doe.

But being that his cases for the face fetching and likehode of so ferdomeustaying, were likely to be taken fo; fond: yet for the favour of his own desiring he was lest to scrape them out, but except the delution of them thus:

And it be fazed that these cases fail to fende that it ought little to be pondered, so may it be laid lykewise if it failed but fesome that the wytnesses in heresie fande in any feare of them that they accuse.

Now if this annuictes of his were good and true, that it happened as aforesaid that the wytnesses fande in any fuche feare: then he fשולth his owne reason himselfe: Foe then hath he no cause to complain of the law to kepe the wytnesse close; made but fo; to fere in that special fesome cafe, where it happened fuche feare to faile.

And therefore this law last counse verely not very hameaste, where he maketh as though so lawe were made general, to prohbyte all men that they shoud not have knowledge of the wytnesses in no cafe.

And as for this point of his wherein on an al wytholle maner bageht; to shew you that he faideth playre untrue, and groundeth all thisy geare of alwaie keeping wittennes close, upon a plainse plea: I will say; this time take none other wittennes against he bym but hys owne plainse open ovare. For in his seventh chapter of his deuision, to thys good reader he fayed.

And in the chapeter there, that be commences, quod it is deeced, that if the bishop or other enquercours of heresie, that any great banner might come to the accusers or wittnesse of heresie by the great power of them that he accused: that they may command, that the names of the accusers or wytnesse shall not be known but to the bishop or enquercours, as such other learned me as be called to them, and that lawe offite, though they be not newed to the party. And for the more indemnitie of the saied accusers a wytnesse it is there deeced, that the bishop or enquercours may enioyne such as they haue thew the names of such wittnesse unto, to kepe them close upon payne of ercommncation, for disclosing that secret without their lycence. And surely this is a faze lawe, that a man be not condemned, and not know the names of them be caufes thereof.

How good chipher reader he say plainly by his owne words, that the cause of that law is special and sects but whereas there is fear of that wittnesse might stande in danger, by reason that the person detected was a man of great might and power, which happened very seily and almost never spill it be well neuer past remedy. And therefore now lie by these words of his owne,
The debellacion

Nowe, that those other wodes of his are to be shamesull, where he note saith here, that the law is generall, and forbideth all menner that they shoule not have knowledge of the witnesses in no case. Upon my faith except thy good man seeth better hope to safe this lose than I se: I would not have written suche another poutry in my bookes, more than all the pur paper costs and the printing to.

But now as I say, supposeth you se that all these greues of bys be gone saue in this one onely case of so great a probable fere, while he groundeth all the remanent upon a great open untruth: it is you fe well a very falsome grese that is left.

For I never sawe, noz to my remembrance, no trut in God neuer shall see the neede, that ever any great man whome folkes neede to feare, was contempned in this realme for here fere, saue onely by Hugh abbe casteles one in the time of king Henry the 6. that was than looke Cobham, so yet he neither, till that through his hereby he felle to receit, and would have been the captain of herethics in a sodaine trauertous in succerction.

And therefore as so, this harmey of this good man felleth he here, that re-seth by the Late ex officio in here fere, this point is as you see both reasonable if it hapned, and in loavelly sufficiently presupposed so, and yet befolio that to selve happerthe in this realme, that it was solely for him to speake therof, and yet no more touched in be the Late ex officio, than if the fite were begaun and pursed by some great man, that would be and feared not to profess himselfe for accessor.

And thus this case bitter or nothing to purpose, and all the remanent is (as you see also by his owne wodes) grounded upon great untruth.

And therefore all thy that he hath asayed sette aside for noweth: lette be now se, no other harme the good man fineth further. Let good readers therein thus he sayeth:

Also by Thomas More descripthe not, but that by reason of the lawe, ex. de heresiciis, ad abdolam, which is repecte in the viii. chapter of the lawe treatise that a man may be diuine to a purgacion without any offence in him, or he be accurted, as he be notably suspected, so yet not gilyt, as it may well be: and yet be toyl not confes, that this lawe should be changed, but sayeth in satisfycyng thereof, that ablyly he thinke the, that see which cannot be pioued gilyt in hirselfe and yet beoth such maner of wares, that all his honest neighbours wene he were one, and therefore in theire conscience dare not swere that he is any other, is well worthy to do some penance. Truly this is a meriaulose persuation, that a man shoulde be put to his purgacion, because his neighbours dare not swere that he is no heretike.

How good readers because this god man beginneth here to satisfie his word with that that I did not in my sall. 1st chapter of my apologie benge, that a man may be deuine to a purgacion without any offence in him; or he be accurted, as he be notably suspected, and yet not gilyt: I will first bring you from mine olone wodes wryten in the sall chapter, and aftereward than shall we see whither he can take such great bold upon my wodes, as he would it shoulde be.

Let good readers these are my wodes, folio.s 22.

It may be settit whilst be seeld it happende that in herethics upon other by some suspections within to witnesse, a man may be put to his purgacion, and to penance also if the fapte therof, why these thinge whye to many shoulde nowe thinke to bare a lawe as this pacifier fere therde. I can not see, nor those wise men neither that made the lawes.

And yet were they many wise men, and not only as wise, but peradventure many more also in nombre, then those that the pacifier calleth many nowe, that as he saith now do swere the fere. For though it be alledged in the enure de benniis et. v. points that lawe made in a general countai. And verely me thinke that he which cannot he pioue gilyt in here fere, yet beoth such maner of wares, that all his honest neighbours knew he were one in be, and therefore dare not swere that in their conscience thinke him any other: is well worthy to do some penance for that maner of behaviour, wherby he giueth al other men occasio to take him for so naughty.
of Salem and Bizeance.

Nopplins, that he can find no good folke dye
dare in their conscience were that they
think otherwise. Eys sayis a great
offence and worthy to be shown him to this
point. And this good man saith that I
denec not, but that he may by the law be
divinced to it without offence.

And whereas he saith he done not, he
may be seuen thereto without with:
mine, whereas I pray you: For the
suspicions being proved by witneses,
to be notable and vehement, will they
not be cause sufficient to drive hym to
purge hymselfe of that infamy, or elles
to doe penance for bringing himselfe
therein to, but if there be witnesse of his
expletive heretical works?

So saith this good man, and mer-
vaileth that I could think this any reason.
But why should so meruaile at that
matter, or why should I be abhased to
think so, therof seluesth by this good man
no tale at all, but only saith.

Truly this is a meruaile ful
perswasion, that a man should be put to
sps purgation, because his neighbours
dare not swere that he is none here-
tyke.

Meruaile Guode, where was this
mans mynde when he wrote these wod-
es? doe I say that he shall be put to
sps purgation, because his neighbours
wol not swere with him? may I say that
was there by witnesse two of before his
face, suspections of hereticke prouded upon
him: than may thowdnye put hym to
such purgation, to prove whither they
wol swere with hym or no. For when
they wol not but refuse it, what mad
man would swere that he shall be put to
sps purgation than when he hath failed
thereof, and it already pased. Eys man
speaketh here as one that perceiveth no
piece of the matter.

For whereas I declare that he is in
great offence that he swere himselfe, that
none of his most neighbours dare
swere, that in their conscience he is
any other than an hereticke: this man
takes it as though they should swere
with him in sps purgation, should pe-
celipe swere that he were none hereticke,
whereas their oath shall not be what he
is in deed, but what themselves thinke
of his othe, they swere not that he is
none hereticke, but that they believe
that he hath two of true, in benting that arti-
cles layed unto hym charge. Like as in
the waageour of a lawe, they swere not
that the defendunt owest not ty
mony, but that they believe that he false
reth truth.

I meruaile in good saith that this
good man handeleth this matter in this
maner, and without any telling why,
meruaileth so much that I would think
that lawe reasonable.

But surely though he could make me a
proper reason for his part, and my selve
another for hym myse also: yet would I
think my selve right unreasonable, if
I should uppon his reason and myne,
advis and counxpel this lawe reasonable in
a matter concerning the confirmation of
the faith, to alter and change that law
that was made by so great advis, by an
whole generall counxel of all chilren-
dome, where in there were (I doute it not)
men that had as good saele to keppe in-
nocentes oute of trouble, as any of his
swain, and much more reason allo than
where we both have to. But that point that I
showed in my apologie, that so fame
provision that is made in the law ad aboe
lendem, was also made in a generall cou-
sell: y tale he letteth goe by, as through
he herde it not.

But than he commeth forth with a
woode or too of a fardre saue in the
lawe, which either the man understand-
eth not what it meaneth, or elles is tike
harde for any man to think he mean-
eth weall. These are his woode in.

And bery the lawe is that their oath
in that case should not be accepted: for
said chapter ad aboe lendem, is that if a man
be notably suspected of heresye, that he
shall purge hisswelie after the will of
the chirky of be accused: and to sps
purgation of his neighbour will not ferte.

Let every man therfore consider, wheth
the lawe lawe be indifferent or not.

And if he be not, let them put to their
hoy to have it broken. And I thinke bery
that ther shall define great chanks of god,
if they turme it to a more indifferent
way, then it is at now. For under this
maner the most innocent man that is,
map of malpe he repriumphed to be suspi-
ced of heresy and be not to in deed, and
so be ypres to sps purgation be as-
cursed: and then there is another lave,
that if bee in that case of an inducte
mynde stande so accused a very, he shall
be punished as an hereticke and that is
by the lave, Exa, de hereticis, cap.
Exomnus

This provision good readers that
hee speaketh, which is in the law ad aboe
lendem, recited in s,b. books of sps decerel
108
Theebellacion

In the title debateth that such as were
suspecte should purge themselves at the
arbitrement and discretion of the ordi-
nary, was as I before hare layd after-
ward, looked upon and allowed in the ge-
neral countable called consilium literarius,
as euery man may some perceyve that
will well consider the paragraphexcum-
uniam as afterwordes in the same tyme.
For whereas that lawe there faileth,
Quia sententiae solius soper, in istim in
innocentiam suam congruus purgacionem muussevitae:
these words congeru purgationem be referred
unto the other lawe Ad abolum thereby
made before, as both apperred by suche
doctours as write uppon the lawes, and
also to hym that will consider it well, it
will apperred by the selfe tyme. For in the
paragraphexcumuniam he receyved parte of the very words of the lawe
ad abolum, whereby we may se that the
council there looked uppon that lawe.
And so was I say that question which
this man calleth to irreasoneable, not
only made by pope Lucius the ly., but
after also made againe by ratification
by pope Innocet the iii. in an whole ge-
neral countable. And made the threats
who so wil, and he shall finde both by
Platina and Cronica cronica ramo to,
that beth this pope Lucius x this pope
Innocent were very heretique men.
And here had it bene cause now there-
fore, that this good man wish he finde
in this point to great a quiete in y wyt-
tes of both these good popes, s in al thos
that were medes of that general counta-
sable, and in all the wyttes of all chrisie
reigions that have been and allowed y
lawe, to good eno suche reason would
hav, that he should be at least have
layd some reason here, wherefore the
lawe can not please hym, that he which
though he be not poude gylpe of the
deed, is yet poude suspecste, houldes
purge hymselfe after the arbitrement of
theordinaire, that is to write in suche ma-
ner wylfe as theordinaire should think
convenient, upon the qualities of the
perfo and circumstancies of the case
considered.
Suppose note that there were none
other maner of purgacion, but by his
neighbours heuring with hym, and y
those woodes ad arbitrem episcopi were not
written in y lawe were it yet reade to ac-
cept by othe in whatsoever maner the
man would himselfe beit, and yophth
as fewe handes as hymselfe beit appointe
and with what maner folk to ever hym-
selfe would beit?

Say ly., For it may to be, that ther-
shall be good cause why sometime and in
some place, that theordinaire should not
put some man to that kind of purga-
tion on if he did, were he never so
noughty, he should be sure of compur-
gatours, perambitute more than po-
noughty.
For it hath beene in many coun-
tries er this and sometime in Englyd so
to, that some eynly preacher preach-
ing playne open herselves, should yet (if he
might haue ben put to such purgacio-
have lached none handes to laye on
the booke with him, that he never spake such
words.
Howbeit where the words are op-
ne and plaine herselfe, the law hath pres-
ued an other waye for the remedy good
enough.

But than haue there bene some prea-
chers such ere this, that teaching plain
herselves to there familiaries secretly,
woulde preach in such wise abode, that
their woodes should have twoo senes,
and one bothe free for either legge the
a shipmans hose, and so should be tem-
pered as the people should haue occasi-
allway to take them to the book, himselfe
if he were examined would say be-
fore theordinaire and were to, that he
never ment but the best.

Now what it should by good wit-
nesses appere, that bys maner was such
the people take much harme thereby, s
always tooke bys woodes so that they
thought he to ment them, that he purpo-
sed them to sette forth and advance
those thinges that were famke herselves
in deed, if theordinaire shoulde than ap-
pointhim with other compurgatours to
purge this suspion, were these sus-
picions never so beinمع, he should
lache no compurgatours to purge him-
selfe every wyle, and than done as he
did before. And many good simple folk
taking him even as he ment, should fall
into his herselues the while, and beene
whyle he preached so it, that to believe
that waye were no peril.

And threfore those wise men y made
y lawe, left the thing in theordinaire of
creation to alligne hym that is pounced
suspective of heresie, such bynde of purga-
tion as the circumstancies of the perfo,
and the people and the time Hall be
require.
And threfore will theordinaire to ses-
man to suspekte, sometimes alligne him
A to purge his suspicion that with his led maner of preaching he is fallen in to the great hurt of his brethren, that he shall openly confess that those brethren that the people took him to meane, bee very false heretiques in deedes, and openly shall deteste them and swere that he doe belieueth them to bee, and swere that he never meant to teache them, nor never was moved that anie manne should take him so, nor never would afterward teache no holde heretiques, but sabyte them so ever.

And yet for the further purgacion of such suspicion, ordinary might also entoyne hym some certaine things to do, such as may declare more clerility, that he is not of such minde, as open preaching against the saffame heretiques, and the doing of such things as those heretiques did Lande against.

And now by this purgacion this good man do, that if he would after preach the same things against though he leed against such a mother wyle fashion: yet would his audience the think thus(as many as bad any minde to be god) eyther this man was entoyned now by his words to teache beth that point that himselfe hath abstined, and then let beth not learn the things of him that he would in no wise we would, or elles he meanch to teache it is still for all his abiration. And then wherefore should we doe so mad to believe a false wyle; yee, would it be believable now, that the thing were true, which himselfe hath openly confessèd and sworn to be false.

But then will happily this good man say, that this abiration is pernicious for the jeopardy of the relapse.

The perill of death by relapse is not upon every abiration. But of troubles he is that is abured upon such things, he not, as maketh him not lightly but very vehemently suspected, if he fall after into hysel, patched himselfe in perill to fall into the fire. And very good reason it is that it be so. And a man may some time be so suspect of so many lent of false pretucesions, that though no man saw hym doe it, or himselfe never confess it, but saw and were to that he never had it: yet may he be founden guilty of it, and therupon hanged for it, and have no wrong at all.

And this provision for purgacion at the discretion of the ordinary, is not I trust to unreasonable, nor they so to unreasonable that made it, nor the so

unreasonall that ratified it, nor at the}s to unreasonable that this twoo or three hundred pere have accepted & allowed it, but that it may noe more stande by this good mannes leace at this bap as well as sheath Landen all this while before. But yet is the one thing that he taketh for a sacrificing very sore.

If for than is there (sabayth bee) a another lade that if he that is so proud suspect, refuse to purge hymselfe at the discretion of the ordinary, and be for his contumacy to excommunicate: that in 3 case if he of an abourage suche Lande so accurd an whole pere, he shall be punished as an heretique. And that is, (as he faith) by the lawe Exter, de heretico, cap. Excommunicata.

This provision was made as I told you in the fayed generall counsell, and where he brought it forth as thought were a very sore thing and a cruel: it is in deed very favorabell. For sayung I will not do as he both, goe finde fautes in there doings that were so many, to much better, and abad so much wore & then Pellet could 1 say a little better cause to proue that prouision over sature debatable, then ever this good man shall find while hee lieth, to proue that prouision to sature.

And truly that being so proud suspect and refuseth in such reasonable maner to purge hymselfe thecor, as bys ordinary shall by his discretion alligne him, which must both by lawe and al reade be hym judge and not himselfe, wether him self, little to sature or care, though tolbe were be were an heretic: which thing it sature aggres the suspicion that he be sature is one in bete. And then when the will rather be ones accurd, then of such suspicion yet to purge and clere him self: he yet entereth that suspicion to sature. But finally when rather the to purge that suspicion, he continued to excommunicate all the whole pere, and never will be purged in the whole, but if he may have it accepted in such a false fashion as hymselfe left to offer the suspicion of his heretiques from sature be make, cause by such dealing into plaine open and violent, so he that can be none other rened but a plainly heretike in sature, whom to tolare to lage both sometyme lyttle good. And the fith the lave is, that suche as the favour of the church shall preserve from the temporal handes, shoule by the lawe be onlye those, which upon thez detecetion, toune
The Psalms

Psalms have I good readers as you see be courteously and by good tokens of right hearty repentance: I will let no man from the inclination toward pitty, in preserving the life of any man, whenever he seeme sitten. But yet surely when the church receive thee againe that man, then by his obstinate dealing, with abasing recompensing and contemptuously the great curse at the whole yere, rather the he would purge the fulfittion of his reasons, but if he may purge it after his owne sweet wyse, pouning himself at last, to have ben an heretike so long, as that while would not returne but ever more have bache: the ordinarie for all that receiveth him to grace again, save him still preserve hym from the secular handes: let not say he doth wrong, but finding him yet repentant, fayne would I see hym saved.

But yet without boute as farre as I can see, the ordinarie to sake the mannes lyfe of pitty, stretched out with his too the lawe and reason both, to darre that even canly can any of the both holie.

And therefore these lawes being such as they be, made and ratified by whole generall counsel, accepted and used to long through all christiansome: when this god man cometh now forth, and upon his owne bare reason as bare as ever I heard yet in all my lyfe, because onely that an innocent may sometime take harme, which may happen by any law that ever all the world can make, whereby there shall be infamudded any punishment for the supple folk, he whereby every man consider nowe whether the law be just or not, and if it be not, hereby every man put to them handes to have it broken and make a better, and sayeth he thinketh they shall have great thanke of God therefore: his request is now no better, but in effect ent this, that against every wisse mannes reason well approv'd hereby, every man should in this matter now, whether crude unto his or else at the leastwise every man to his owne, and in stead of a better olde lawe, make a newe muche woize. For if by dwelle were showed, it appeareth plainely to there should, and heretikes should grow up on height, and the catholike faith decreaze. And then god saue us from that thanke of God that hereby we shoule with suche dealing deferre.
A. But now to come good readers, unto the thirde point, which if he wanne all together could very little ferre him, ye shall leu him yet by goddes grace, to sune him neuer a piece.

The thirde pointe good readers in mine apology you fe well your self entertaineth nothing els, but by example of the common lawes of thyts realm, to shew that the same spiritual law, which this man would prove unreasonable, is not in deede proved unreasonable, by this thing that he here put truth, for the cause that is to say, because that by that lawe some time it might happe that a man might fall in perill of a crime which he committet not, for if it were now, y in all the cases that I rehearsed of the common law, there could never no man that hadd not done the deed, take any harme so much as any other, yet though I had written in those examples, the thinges might yet bee true. For there might bee for all that, other examples eough, both in other good lawes and in the same, that a lawe were not unreasonable, to be put away, though there might hap sometime some might take some harme that never bee done to deede that were lated to yps charge. And of truth thyts conclusio is so cleere that it needeth no proofs at all. And therefore though he wanne at that point, yet had he lost the matter. But letts nowe a little leue whether he winne thyts point or no.

And because the effect of all thyts answer is to be proved alway this, that he feith alway that the sample of the com law that I haue, is not like the thing that I rehestit in the spiritual law: I shall here nowe reheare you not the wordes I binte apology, but I shall reheare you thyts wordes here, y when you haue heard thy selfe twaine, whether ther bee lyke or unlike ye may the more surely judge. These were to godreders my wordes.

And hereby I thinkest that he which cannot bee proved guilty by here, and yet byeth thic maner of waies that all his honest neighbours were be one, and therefore dare not sware that in their conscience they thinke him any other, is well worthy me thinkest to do some peneance for that maner of behauiour, whereby he gyneth all other folke occasion to take hym for so noughty.

And by the com law of thyts realm, many times upon suspcion the judges a warde wite to require of what fame and behauiour the man is in his country, and by myselfe I sith sometime stille in prison, till the recour, and if he be returned good, that is to say if he has in a maner purged, then is he delivered, and yet he payeth his fees ere he goe.

And if he be returned nought, the false judges to bind him for his good abasring, and sometimes some with hym to, such as their discretion will allowe, and then to be fill till he finde them, is sometime as much penuence to the same, as the spiritual judge enoypeth to the tother. For the tune committet to the barre as openly as the tother to the consistor, and sometime his letters was a good piece of a page or of a page, besides they see longer on the tunne mannes legges, than the page on the tother s holde.

And yet is there no remedee but both these must be done, both in court and in the tother, or els in deed of one harme (which to him that desireth it not happytly seldome, and els seldome I am sure in here for in therre, as moche more seldome to ye that haue ten times more harme happen daily to falske as in nocent as they, and of innocents many more nocentes, to the destruction of the same and other to, both in goddes, body, and soule),

So thyts piece to good readers this is this good mannes unswore.

Then he goeth further for maintenancie of the saide suitte ex officio, and resembleth it to arreking for suspicion of felone; and to the suerte of godd alberging, and to incitementes: whereupon man may be put in a place at the common law. And how farre these resemblances vary from the suitte ex officio he in some place openlyt it hymselfe. But yet for a moze plaine declaration therin, I shall say a little further in that matter. First as to the arreking for suspicion of felone, it is in deed an old lawe of thyts realme, that for suspecyon of felone, a man may be arresed, so that bee that sot arresed him by a reasonable cause, both suspecere hym: but it is a generall rule, that hee shall neuer be put to auntrwere upon that arresed, but proclamaion thalbe made that if any man will lap and things against him, that is so suspected, that it halbe herd: if none such come he halbe delivered without fine or any other punishment, with a good erheoration of the judeges, that he shall take good heed howe he ordereth hym-
The debellation

A himselfe in time to come. And if the master doe say or the penance of such a man that hath ben in prison upon suspicion of felony, so be delivered by proclamation, to the bearing of a tagot for herefor. For he saith, that the one of them shall come as open to the barre as the other to the constable: And that sometime his letters shall was a good piece of the tagot, besides that they be lenger on the one manus legges, than the tagot on the other manus would be: but he rethereth not how they lenger many times lenger in prison for herefor, then they be under for suspicion of felony or for good abeyng. And over that I dare say, that ther are but few, but that they had wel lenger abide the paine to be strike acquit by proclamation, and peradventure offer, then ones bear a tagot for herefor.

How goeth more good readeth this awful unto this purpose, to proue the trouble of hym that is arrested upon suspicion of felony, to be unlike to the trouble of him that is fued.

Ex officia, for hereby, touching the point that I resembel them so?

The point ye note well for which I speake of the arresting for suspicion of felony, is to hewe, that lyke wise as it may happen a man for herefor to fall in trouble some time though he were none heretike in beche:so may it happen a man sometime to be troubled upon suspicion of felony, though he be no felon in beche:

And yet his name was neccesarie to the order to, and neither of both may be so borne. Hath this good man sued to the contrary of this: that you be wel he hath not.

And so hath he not perdy proued them unlike.

He weneh he saith somewhat, what he telleth be that upon hanging by suspicion of felony he had not put to aunluer t'be he indebted. What is his trouble the lette for this: If he be in prison till the lesson as he may hap to boole were it not more by ease to be put to aunluere before and acquite, if he be not saithe (of such sole hee speake) than for lack of payning to aunluere he lyke in payllone the longer?

As for that, that in conclusion if no man have ought to his charge at the sallones, he shall be delivered by proclamation, so that he be that is suspected of herefor to: For if there be nothing burden against hym, he shall neither be put

...
of Salem and Byzance.

And so they there as reason is sometime
some for being upon canes from one leslion to another, and sometime kept you see well at the whole peace and more. And that sometime such as are in conclusion never ingnighted neyther, but after that displeased by proclamation, yet good canes in many yeare whole why they were kept so. And therefore when thy man falleth, that they be in a meane state that has a faggote, veritly it is souother and so it reason they be. Foe: they be not fautes but convicted of the same. And our fullness is of innocents that happen by the law, the true law by the torer, to take harne without their faute. Foe if he would compare the fanny fawth the farry, the more he compare the one bearing the faggot with the other at the l curse lyke thyme borne by with the rope.

And therefore I say in that place, not onely what that he that is innocent, mat arrest again for being so much harme, as he that is innocent and arrested for hereby, but that he may happen to have sometyme also as much harm, as be that for the fanny time is together same in hereby, and plainly uncorrected thereof. And in the same the farther perpe upon this farther same, so many it happen in deade, and yet I saye in my disputation the law must needs be kepte, but if you say so, you cause have five themes for one. And thus as for this piece of arresting for suspition, of thyme, the case hath not proved unlike, teaching the purpese that I put for, but for my part very strong. And so hath this good man in this first piece of the third point a very great fall.

In the commotion he next unto another case, that I spoke of also, that is to wite arresting of good abearring. And when as in my apology that piece I said, that piece in this answere were not the second, and I said, there was none. For fyth since he fedeth that he answereth it so tenderly, he will not it up in my middes, because it should be the less mached and would end by other another piece wherein he fayth it somewhat better.

Now as for this good abearring, to the end that ye may see the better how gally this good man answereth it. That says and he beareth you the avowes of my apology that he made this answer to.

After that I have dwelt there, that the judges of the spiritual courte be not so foolshke, but that they had longer not medle with any man, saw only upon some fanny open inquisition as are indigntemen of felony, by awaking of obliquity, saying that necessity compels them to take this way, so fear that with sufficient of hereflies to go forth and grow, al might at length the Son the Gods displeasure the verry faire grovbe to nought, I say therfore therin thus fol. 225. 7. Persecute some some cause also both the temporal judges the kings conse- tople, to put some folke to be lynne like as dishonesty sometime, without either true or false bringing of the accuser to the place of the matter in the partes presence.

Foe: if the judges know by sure enformation, that some one man is of suche end as he sayeth in his neighbours that they may not heare it, and yet that the man is helpless violent so tribulus, that none of them dare be acknowled for speaking of such, and no judges upon many secret complaints made unto them, without making the party private who told him that tale, breake that built troublesome to good abearring. I say, yes, and have scene it so, and dunge outhe be sometime with good poore peaceable folke in the country, but if it were done among, and myself when I was chancellour, upon suche secrets enformation have put some out of commotion and office of justice of the peace, which els so much it I would not have done; and yet if I were in the tyme or name like the tyme in the other again, but if they be tendered (where I seeth the law not yet heare any such) I would put them out again, and never tell them to tolde me the tales that made me to doe.:

To the good readers here you see that in this piece I mean nothing els, but that here as this good man sows that the spiritual judge should medle in any man for hereby without an open ac- cument complaining to him, as an open pretestment in the beginning, I have ther that necessity is the cause, and thus with afterward I proue it, whiche this good man did in the heare and incertely there for the nonce. And I seeth the necessity is the cause, and thence therafter I proue it, whiche this good man did in the heare and incertely there for the nonce.
The debellation

A ship saile to do, but if they should suffer many great harms to grove. Howe midst the I request you how substantially the good man answered, this. These are by wise woddes lo.

And the to the arresting so good abearing, truth it is, that a man by commandment of the justice may so be arrested, but he shall never be put to utter bps that arrest, but only bound, and certainties with him of his good abearing. And if he can not such certe ynde, he shall be ther long in pto, the the judgments by their discretion may send a wyrt to enquire of his name, of his behauoir, which is called a wyrt de gosse or fama, whereof Sir E. Hove made mention in his apologue: if it be found for him upon a wyrt, he is of good name and behavoir, the he shall be delivered. Where be matter, Hove fast, he is in a manner purged, and be that saying it leant hys meaning, y that deliverance should be reckoned to his purgation upon the suspicion of heresy, as is said before. But how farre the be not lyke, it appeareth thus: when a man is delivered upon the says wyrt de gosse et fama, he is delivered as a man proved to be of good honesty to be clered by his neighbours of that he was suspected. And love he is purged upon the lust ex officio, as for suspicion of heresy, he is put to penance by the ordinary as a man suspected, where he is not clered, so shall he be taken among his neighbours, as a man worthy to do penance for his oceffes, wherefore it appeareth evidently, yet be nothing like. In this answer good ever one person be abswred with an untrue, another person he leant half answered, as to another person he make none answer at all.

For when as he saith, that he is partly god of heresy in the last ex officio, is put but to penance by the ordinary as a man suspected, where he is not clered: this is ma saith but true, y yet not also what he meberd. For the spiritual judge not onely (as I have said) though he were sole suspected in the beginning when he toke him, yet if he ynde in the enamration those suspicions cleared: he putthem to no farther bunles at all, but also of it be not so fully cleared, but that there remaine some tokens of suspicion, of which he think it good to purge him by the act of himself or som other capurgators with him, he put them after the purgation into no penance neither. But now if it so be, that there be well proved such suspicions as are so behemen, that though they prove not properly by depre, yet make every man that heareth them, that he can none other wise think: there wyl the ordinary cause him to abjure, and the rather to purge him of the suspicion that he was sill nothe and afterward vpl would be nothe, the he was such before. And the v Plag be him self in such wise before, though he do penace he hath but right. But in ab other cases of suspicion purged, he faith buttrue for they do not penance at all. Now concerning a good abearing auowed by suspicion; he abswered y it is true, but it is he faith unlike unto this manner, because y suspicion (lath he) where he hath long lien in pto may by their discretion (if he can find no certainties) a wyrt de gosse et fama.

This is but halfe an answer, nor se to much neither. For first himselfe saith that this wyrt they may send out after that the man hath long been in pto, so that the the the man doth the presentmet open accoutard hath had that long tyng in prison in the means while for, his evil demener at home among his neighbors, whereof he wark not oply make complait. And this deth as you se this good man devele whyche is soe for purpose ionough. But then faith he farther for me, in that he faith they may awytr wyrt if they wyl. Wherein he implied that if they wyl not, they may upon good discretion let him pet the pto and lett the wyrt alone. And so back he thercby put in one point farther for me.

But yet hath this good ma one Kypper gapper for me till, to prone alwayled that my sample is not lyke, y that is that where as in the last ex officio, men be put to another upon this arrest and impollonent upon good abearing, the ma thall never be put to answer. For answer of this supposition I will affir this good man sayd, he which is in pto upon good abearing that never be put to answer, whyther is it his profit or his losse? This losse: then his not putting to answer maketh y matter of my rememblyng, much the more strong to me. And in this good ma dare answer me that it is his profit: this wyrt I no more but pray him to put the fellow in chape, thent he himself select it for the better, let him nye pto for me.

This you se good readers y these man faith not nay, but that buy good abering by discretion of the justices, so as I wyl de gosse et fama, a man may by long in pto, some peradventure ever, howbeit of truth I crow it happeneth not so. And
And yet can neither this good man say, nor I suppose no maids, but that it may sometimes hap by possibility, that all that information ever was. But that is a thing not likely to happen to often, but if we should for such a thing happen, put away that order, which order very negotiable bought up; they would much mischief grow, and many great harms would there then happen in the bed.

Now as touching that I said that the kingly countenance did also sometime by secret and greater secret information to put some folk to bullies and to some直升机, I declared not to lay some sample in my own bed, while I was chamberlain to my selfe, by putting some out of commission in their countries, which dishonorably came for such secret information. I would not for an hundred pounds have done them, I dare not by such secret information very well owe the dying, and doubt not if I should declare it cause openly, both good men and wise men would allow my need; to all this point to this good man, I said nothing at all, but letted it go by his cares as though he never heard it. And thus as I told you, concerning this piece of good abating: this good answerer hath here borne himself with so well, some part he answered in a deceit, some part he answered in a great deal less the half, some part never to the scale. If me be content to take this fashion only; answering: let any man make the against me as many books as he will, put in what matter he list, I shall never need to study much for an answer, but man make answer to all the questions, though answering a dog boxe in space of one paper leaf. But not now, because he daubeth his third piece of endightment at least once. For that piece be lettered in the second ward, to say therewith at the field. But now you may be what great you hate in your ward: I halfe by you for this ward against which it is lighted. In my apology, so zzz, there are my words to.

And because this pacifier taketh it for to lose a thing in the spiritual law, a man shall be called by the office for hereby, where he shall not know his accuser: if he should change the spiritual law for that cause, then had we need to change the temporal law, in some such points as charge it where we will, ye that change it into other laws for that sake, but if it be better to know no then the sooner.

For now if a ma be enlightened at a factions, there is none evidence given openly at the barre (as many be, as many may well be. For? tendencies may have evidence given them a part, or have beare of the master ere they came thither, of whom be they not bounden to tell, but be rather bounden to keep it close, for they be sworn to keep the bynings countable they own, that the party accused might be put unto no dishonour about his acquittal. And who that tell him the names of his accuser, to entitle him to his wrath of conspiracy; This pacifier will peradventure say, that the same twelve, that are his enjoyments are his accusers, therefore he may know them. But what helpeth that bys under served by action if he were faultless? For amends the late gentle hym none against any of them, nor it were not well done he should, but mai when he be is after by other, rite, acquite, go get hym home be mercy that he had to faze a day, as a man geteth hym to the fire that hathbateth hym after a hour of ramp. And now as it often happeneth, that a man cometh into a hour by his own overlight, though sometime of cause of adventure: so surely though sometime it happeneth that a man be accused or endightened of malice, or of some help which hap-ped him of chance, not his fault therein, yet happeneth it in execution herefore, but that the parly by some demeanour of himself grudging occasion that folk have hym so supposed.

In this piece, my purpose is good readers as you, to show that like wise as a man that in the fault so for himself, may be not know his accuser: to map it also happen in many many times, that no more shall neither, when he is at the common law endightened of felonie. And I knew also there as you see, that though it mai sometime happens either of malice or chance: yet it endightened to: all that, the party to fall here trouble without some defeat of himself, a that the common general law may not for such seldom special happen he be born. To this piece to this good man answered methus.

And the next. These facts yet further, that upon inquitmentes of filthy the inquirers be not to the name of the that gave them information. And he farther, that they may not know their names. For they may not byclose the kings counsell not their own. But as I take it that prohiction of opening of the counsell in this case is only to be understanding of their own counsel among
The debellacion

After that, after that thet be tworen, but for opening of the names of them that gave them information: before they were tworen, I know no prohibition. And if they will not name their names, they be not bound to do it, for they be not bound to help the party to his wit of espying, but as they list to do in conscience.

How good readers at this pretentдеd defece, is nothing els in effect, but a faire concepcion, that it is in deve true y thing that I say my selfe, that he is en? ducit of tonery, may be, as for any advauntage that he can take thereby, as igno? nat sometime who be his accurers, as he shall in the suit of office. And therby may happen sometime, that he by his is fantas? lisse that be al tauntnarues; y whe he hath had his harme, shall be remedys? lisse. And yet for, at that the law be not unreasonables, for nothing of muche more harme maye not be bounset. And those ass for my purpose even at that point right I have left, and ned to go no farther. And then as ye se this good man had ben quynt answerlese.

But yet when I farther when we need ed not and that this good man faith that I dsd of necesity, whereof for this matter he had of trust no node. And yet wold I not now but I so had don in deve. For I have therby better brought to ligbe, what lacke this good man hath of ane sufficient answer. For these are there lo good readers therin in my farther words.

If how if this pacifist discerse, that yet here is at i lewt in a temporal judge an open cause apering, whereupon men may see that the judge calleth hym not, but open a matter brounte binto his, whe as the spirituell judge maye call a man upon his owne pleasure if the beare the part displeasure: this is very well saphe as for the temporal judge. But what faith the nowe for the temporal, ri men? for ye Wort well the mape doe the same if they were so disposed, if then had I as alue the judgde might doe as they. For in good faith I nere saw the bape yet, but that I burke as well trutt of one judgde as of two Sutres. But y judgde be so wise me, that to; the anybaying of obloquet, they will not be put in y trutt.

And I dare saye the ordinaries be not so soldeh neither, that they wold be as fayne voice to the thet might, saying that very necessity least all shoule fail to noughte, copleth the to take this way. If here you is that I meane in this bode, that though the pacifist would tell that the temporal judge hath by such an endightment at the leaste whypp, an open cause apering whereupon a man may se that judge calleth him not of his owne mynde, but upon a matter brought into h. m. I would then graunt hym that this is in bode a good case to the temporal judge, to kepe hym out of obloquit. And the spirituell judges be not so bounset, but that they would be glad of such another paupers taung that they be bounde to take the tother way, and suffer them selfe to peoples obloquit, for answering of the harme that els would folow, by the decay of Chistes catholike faith. Wherethis thyg I ther prove well to, as you that f after fee. This as I waufe I would have granted alwase this good man, but then I wold alwase therewithall have told him to, that yet all that tale of his had nothing touched the point, but that alwase for at this sale, the man that was endight, if the matter were in deve the tru, was ever the nearer the knowledge who were his accurers, to get any am? des thethere, no more then he that is called of office for hereby before a spirituall judge. And heere nowe what he faith to this, and whether we be by hym answer for the point that was ment by me, any one ychere the theac. Lo good readers this is bys proper answer.

And then because he can none other wylle do, but confesse a great ducurell be twirt the that be put to another ex officio, 1 them that be put to answer before 2 jud? ges in uice deentementes at the common law at; ther the Judges have suffici? ents apparant matter to put the to an? wer upon, 3 in the other there is none, but that the spirituall judge upon a dys? pleasure ma do it ex officio, if the wil. Ther for he gothe yet further 4 faith, that the ri. men maye yet do the same, 5 make a man to be called that is not gilte, is they were so disposed. And truth it is, the mai? tidght un a, that is absent, 6 that is also not gilte, 7 be herte. If they wil, but yet in suche case the ri. men be denown that do it, 8 be also copleth to be bps the inquiry; for they may be not bop, but they be ther to assignd: 9 also bellow Bryes upon them, verdite shal not be put to an? nurse before the, as it is upon the suite ex officio, but before the kings jugdes, before the which the endightment is no attender to the party: but that he may be founde not gilte, nor withstanding that enditemet. And though mai? fere late, that be never saw the day yet, but that he dureth as well
as well trust the truth of one judge as of two iuries: I think the judges wpl cant him but little thank for thy praise, for surely iuries must neverly be believed and trusted. And therefore it is not the matter of the judges to lay truthe upon a surp, ne yet to commend them that do it, but it be proved afore theyn of recorde after the order of the lawe.

Here you see good reader, how touching the pointe that we spoke of, all this tale helped nothing, but gol al about another matter, to prove another difference between the suit of office and indiginitie, as though I had sayd ther were no difference between them at al. But I was never yet to mad to be of that mynde. For then I say they were both one. And when were every indiginite a suit of office, and every suit of office an indiginite, if ther were no differences between them at al. And therefore if his indiginite had serve ought for wpl purpose the more make it apper that the suit of office becaus of that difference, because it is not like indignitemates in that point, is therefore in this case either very clearely nought, or els that at the last suit it wert somewhat better, that they shoulde never put any man to anwer it hereby, but either upon oys accustacion or presentment had before. For els if it were to wynde this point of me with shewing forth a difference, if his difference prove me no such thing as I tell you, he mape for the matter as well bringe forth anpy verly difference at adventure, that he learned at grammar scoole.

Now when he had sayd all his differencis on an heape, I would then upon conclude, that because of all these differentes the suit of office were nought and unreasonable: I hope that followeth nothing: For it pyneth yet no farther at thy farthest, but that the order of the common lawe were better, and not that the other were nought. For it might well befor all that, that the common law might be good though, though they that secretly espie some newes of enchin the queene, came either secretly or openly, and by twpeyly enchin the court.

And now say I woul, that to this point was ther none answer for this good man agayne, but to tell me that in suche thinges as the now trust the queenes, it wert peril in seide of iuries to muche to trust the court, because the judges might the faynre matter against men, and say they were secretly enchin. To this seide I say, I trust the realme must needes put in the judge's hands, for rase about the weyght of the first endignite, that serveth to nothing but for an information a being also what manner of me the be that be chosen to be judges, so there is nothing of so great weyghte but that it well may be put in theys hands: I recencted them of that truthe, that dale for enyl folkes oblongg, to them selfe ward, els to the people there should come none harme, though the truthe that we put in them didures, were in seide of them put in the judge hymselfl. This the other sayd, and this I think he in deede. For as I sayd ther, I never saw yet the day, but I durst as well truthe the truthe of one judge, as I durst trust the truthe of two iuries. What that this good man antwred me noto this: To all this here is to his worshipful answer. I think the judges wll can him but little thank for thy praise, for surely iuries must neverly be believed and trusted. And therefore it is not the manner of the judges, to lay truthe upon a truthe, ne yet to combinde the that do it. But it be proved afore theyn of recorde after the order of the lawe.

This answere of truth is not worth a crown. For as I said that he sayde the judges wpl for thy praise can me little thank: that wood wert some what, if I had sayd it for their thame. But I sayd it in good faith, not for their thame at all, but because it is verly truthe. I never saw the day yet in deede, noz ever I trust in god I sayl, but that I may well do wpl I do in deede, truthe's truthe of one judge as well as the truthe of two iuries. I would here antwrs of this good man, what dispall is this to any turp? That truthe is there here said into them, or to any one man of the, I will be one wpl now this once which this good man wiseth often. For now wpl I say a little farther, and that is this (though this man maye antwre to thy thinkhe the saying Strange) I will not let to beleve the truthe of one man, of wholle truthe I make my selfe sure and doubten of nothing at all, even as well as the truthe of a great many at ones, though they be al such as I beleve ever one of them as well as I beleve hymselfe. And I also beleve some one judge alone, not in cunning but in truthe, as wpl I beleve both himselfe and all his seelows to. For some one man may be such, that ye shoulde tell me a tale as of hyo owne partikl knowledge: I would so little dout.
The debellacion

As to be true, I could believe it no better, though at the town tol’d it with him. Lo what a great untruth I lay here to the turies. And this I saye for my selfe. And now wil I with this good man leue, say yet a little farther, and I wene I shall not say so alone. I suppose brely that there be very few, but so that it might make a final ende in their matter, except haply some such as trust more in the favour of the countrey then in the truth of themselves; cause they would rather be content to put it whole into the judges handes, then the charge of the turies, with calling up of the turies, whose truth yet many times deceipte them, that in a suit cause have very great truth upon them.

And yet in all this fat I say that the common order of long continued law of this realm, so try the matters of turies, and in felony or treason never to proceed but upon endightments, is not good, no; the contrary way were better. Mary two things I say, that in treason and felony this ordinarie lawe of endightments is many times fayne to be holpen forth by a nother meanes, much like in many thinges to the suite ex officio, and that is by diligent policing the examinacion by spy, both by the kings honorable court, and the judges, justices of peace, every man for them part in every part of the realme, I shall write the many such michieses passe by, by endightment never would be found. And lon grege a clereply proved selones before durers, right wouships of the kings cousel, have I writhe this, that nowe could be gotten to be founden by endightment in this countrey, for all that. Howbeit such examinacion hath cauold yet many michious people to be brought to their punishment, have put all many such other witnesses in feares, made them receigne fro then and draw them selfe to thrist, or els withsout saying there are yet thewes though, there would be without don’t many mongs.

The other thinges that I will say is this, that all these differences occasioneth this good man puteth here, betwene endightments ete, prooueth nothing that the suite ex officio is not good, but onely at the very better, most, that the order not to proceed without an open pretensim her better. For as I say before, though this law by endightments be bettel in felony now yet were not the other way noughtes, if the law were so, that the judges might proceede and selone to answer without any endightments, as in treason is used in this realme by the law marshal upon warre rered, as we bawde by experience in captaunes Quintyn, capteyn Geny, Cobyke & Bellis. And yet is that law not expell, though that our own common lawe be better, but that though we trueth the turies never to wel, yet might we truste the judges as well. And this may I saye, when we knew a wyll without any dissaies or so fault springing in the turies at all. For let hym aligne me two turies of very wel known good men, then if he wyll alke me what fault finds you ly in these men, I will an other hym. Pars siu non saute at all I shall take them all for good me a true, I think he wyll not lay but truth, no I never saye nor thought otherwy. But that when I aligne hym by name one of our judges agaynes, a hoy nowe sy; I trueth the truth of your two turies well, what fault is that you fynd in this turies truth, that makest hym to checke me, because I wol trueth him no wul that I wyll trust them, for that is so wrote well at that euera I say, that I would trust judges as wel, no that I would not trust hym better. And yet if I had said I would of the both trueth the judge better: I had not by that too, neither dispaire the truth of turies. For he that lyeth he will better beleive reuut, then xiiij. dyspaieseth not the truth of the petty turies, but beleve the well also, saue such as he founde falle. And thus I have swowed you that I may well saye the worde I saye, without any finding of any fault in any itures. And it appeareth all meteley well, that himselve can not well say the extrave without some maner of diistrue in their truth. And yet yet their worshipes be so well known that this good mens diistrue can not appeare it: they wyll I dare saye soo, goone hym. Nowe do it this the wodges would as this man sayth, as I dare also saye they would be soe discontent with me, if I distrust the truth of the turies: the turies may note no less do againe of turies, then for his wytche opinion of the judges truth somwhat be angry with hym.

Pero beneis cincte, I none other sypte for this good man, but for the maintenance of his matter to say, that in the common law, the lawe would be good nothe in felony, though the trueth were put in the judges, to put traitours selones to answer without indightment, but in here- slye it could not be good before an ord-
A harp, and would lay for; by his cause a duperstice between the tone judge and the tather, and lay that our judges be good men and worshipful, and ever have ben and ever shall, and that the ordinaries be, and ever have been, and halfe, being falsh and nought. Other bish hath this man none that I see nowe to say thus. And derly bys booke of divisor, laue that it layth nothing to the piape of to- popal judges that I now remember: yet to the dispasage of the spiritual, for those algates that be now, laue in euen in effect as much, and a ra ther rather yet worse to, laue that the colour of some fame laue hym from laying it hynselfe.

But now if he defende himselfe with that faske again; what the tater will lay that I can not se, for the panelles be nor yet called. But as fors one judges, I know they wyplesome they too, they ture, such that I am very face in his to failing the am and his to pyng upon the spiritual judges, they would can him no thanks at all.

And derly that the spiritual ordinaries be not at these dates like to be such the tempopal judges beinge to good as they be: ther is among many other one lythelilhood this that he hath chosen the tone that hath chosen the tather, he kings gracies highest by hym selfe, which hing on both dyes very good to chosse.

Of, I dare se ben as circumstanc in chelsing of the ordinaries, of the judg.

And yet left in their absence the off-

fer of they coute choyl maye hape to millen; ther the matters; his grace kepeth not two bishope of al the realme out of they dicesis, no to say the trouthe not so much as one. For he chose attendane bys grace deth most, is for; my most part of the yere in his own dicesis every daie.

And theother as I sayd before, of all the be se dfferences, and at these dfficultis, with heys good man layeth between the liut ex officio in heres, and the not proce-

dyng without d enrichments by trea- to of felony, povere at the very fartheb, not that the liut ex officio is nought, but hy was to processe but upon a presentment were the better away. And then I see that it is a poore tale and a colde, if a ma would come forth and labore to brake every old law long dide in this realme, whyre he could not powre but it lost good enough, but yet would neves have it changed, because that if it were now to make, hym selfe could he sayth make it better.

But now by! I come a little neer be-

to this good man, with the tother poont, that I toucht before, that is to wit that it is not in this matter enough for thiss good ma, to powre be not to processe without open accusation or presentment is the better wa, both upon treason and felony, but if he powre be farther, that my same wayes were also better in here.

But the hau I knewed before in mine apologye, in here at that way will not ture. And that have I there proved by the plainman proofe that in suche maner thinges any man can make, that is to by se by common open experience, where-

into thiss good man of poyse woulde gynne none care, but in thiss auntweke he hath left it quyte out.

And therein be farreth to bys a gaste, he makest bys rehening himselfe without bys holde, whyre is therelof after tapes to requit againest as I hath se before, here one person more into thiss good was rehening, whiche I perceine wel himselfe would be laue to late. Lo thus iuote I farther good rebers touching this point in that selfsame chapter of my apolyge fol. 126.

But yet wil peradventure this pas-

ciifor, that sometyme in some bery spetal case, he could be content that the spiritual judge shoul upon bys discretion cal one for suspicition of hers of the office, but he would not have men commonly called, but others by accusatons or present-

ment in thers of gones or enrichtments at the common laue. I had as ipte for any-

thing that I se, that this pasciifor should lay thus: So this way that they be called I would not have them called, but I would have them called after fynche an other as they mighte are sure the heuld they never be called. For as fow accuse folkse openly for hersel, every man hath experience though, he that fulte fonde any man that wil, but if the judge shoul let an officer of ye court thereto bysight in any peril of expreses, and then wer this way and that way at one effect. And as for presentments and enrichtments what effect would come of them concernin here, ye see the prose I nowe me to me to well all rewe.

For this is a thing wel knowne unto every man, that in everie yere, every let-

Here I se in al lusion of peace, every lection of gauls selfe, forenoon is the yery, every leacth through the realme, the false thinge strth thing that the tary be not given the gales is that in charge is hereby. And for all thys this be, row the whole realme how many present-

Jewes
The rebellion.

As I were in some feuen yere not one, and I suppose no man doubted, but that in which I meant some time there be. I will not be curious about the searching once of the cause, why it is either never so byrse seiled presented, not true in this sense. But this I say that I the same was not, some cannot, and none both, of he should put away the processes of the thing should be left undone, and then should done after with heretics increased and multiplied, the faith be undone, and after that through his crock of God reuniting their malice and our negligence, would be selection, and trouble, and death, so death, in this realm many me both good and bad be undone. And therefore for conclusion of this piece, my poose adumbrate counterpoint, that for hereby, specially now this time, men shall suffer the processes of the land, and for as many other lines also as are only reformable by the spiritual law, except there be any such lines of them as ye thynke were good to growe.

What hath this god make good redress laid onto this piece, what saith we good readers lay now to this good man, that in this goodly answer of this, which he would were taken for so strong, but this piece upon which great part of the matter hangeth, faith not so much as wight, but better is value even by, as though he were one that had as for this pope, been borne debris and herby humm, and nowe concerning this pointe, I told yet say a little farther, that in this case it were that one good evidence have been given unto queedes of plain and open here, which yet would not finde it, that would upon muche lettre evidence, have shortely presented felony.

And one of these matters with this piece that preached it when I was chancellour, was brought unto me by righte worshipful folk, that before me abounded it in this face. And yet coulde not all they caule the quest to preist, but some solde began to fall to favour hym, had he not been taken by good worshipfull temporal men, many would have stooked after hym, and have followd hym aboue for pleasure of his new fashion preach. And yet for at this stooking, though what had made it, or what. So stude as they should haue within a while if a few god men had not setted it, they had ben yet but an handful to the good catholike neighbours, and yet by suche stooking together, and folowynge on a plampe, they should haue seemed in solde yet farre in the more part, and at lengthe peradventure if they went on and were not letted they might groe to it in deede.

This piece I delivered unto his ordinary, and that with good and plaine proofs of his hereby, which was in deede loone after that aburde. But for; this I tell you, that the turp would not spide it for; at the good solde that gave them specter. And that this is not in one place, nor a thing that happen solde, as I sayd in myne apologie, plaine experiece prooueth. Where by you may see, that in hereby if the judge should not offer proce, nor the matter were presented by the justices; the heretics might be hole to proce on a space and so they would I was raunt you, and multiply full saft.

And thus you see good readers, that concerning this piece, this god man hath in every point a great outwethyowe. And therefore now the last clause of this, on chapter of this, is cleerly wrested awry. For as though he had al prayed, where all is displeased be hys prepeth hys chapter thus.

And thus it appeareth, that matter that proce can neither procute the suite eftef for to be like to theerring of men for suspicion of felonyp, for good aubearing, for putting of men to answer upon enightments, yet to them that may be accused by sight, a know not of it, and that for the causes before remembred. Wherefore it semeth, that though it were clearly put away, yet streses should not swam of heretics never a byghe.

This good man faith here I can not prove any of all these things like. But every man may jest, that lust to looke backe and read it, that there is not any one piece of all those that he speaks of, but I have very plainly proved it very lyke for the purpose and enter that I remembre and this shall every man clearly see, that will adumbrate peace by peace.

And therefore white upon differences and diversities that he putteth betweene them, such as let them not to be lyke in the thing that I lyken for; he hath in conclusion that I can not prove them like: I thinke you what thyng nows this day of hys like.

If it had come in this god was head, to diuise a law and wriete a booke therefo, to hpl by all the bandes dogges thorow out at the realm and therefore by his time as in the olde lyke as it were bellowed, had not
of Salem and Byzance.

Yet ben so spent as it hath bene in this, and then woulde lave for the cause, that bandogges do spend by faile, and somtyme byrke to service. If I would then write agayn to his withe books, and lave that he myght by that reason hit by hounds and grehoundes, et al., for they may see, and somtyme byrke children to, but by saue yet as they may not yet for that be soe, byrke, for the pleasure that they do, and also for that they help to take by some such beastes of bea- noy as men eat, and hunt and kill also such other beastes and manner, as elles would destroy much by sale, so the bandogges may not be soe, or neither, for they both defend byrke and house mans houses for thees, and help to lave the in their

Beaest to somtyme, such as would not as some home in we might be this good man by this reason that he wole here, might agayn and defend his politick device against bandogges, and therin answer me thus. If for that for defence of folkes houses ther that need no bandogges at al, yet men may make their servants watch, or make fast at thee boxes, and when thees would break in, defende they boules them selfe. And as for such beastes as would not come home, if they be not our hand, they may bear them home, and those that be to beaunp to be by

Green home, take tope theye talleys and draw them home. Then myght he faile yet a little farther, and that is this, that he marnesed much I could for thaine and seare of myne owne contentence, resemble and taken together, gentle boundes of goodly grehoundes, to such as sa- voged matrisses. And then to prove them very farre unlyke put his Differences and bys diversitie, and lay a matriss heath youe tooke well a great toile head, and a great mystel and a stecke yfowne body, where as a grehounde hath a proper head, with a goodly small long nose, x large long tender sides, and the bounds yet muche lisse lyke to. And therupon myght he thinke conclude, as he now considerate here and lay thus.

And thus is shewe that maister Pope can neither prove the matrisses to be the to the grehoundes, no, nor to the other gentle boundes, that is the cause before enounced. Wherefore it seemeth he bodeth that bandogges matrisses ser clerly put away yet more houses should be defend well enough, as their beastes brought home well enough, so they shoulde.

How if heretofore triumphed by this, and thought he had avoide me well: 3 could no farther go therin in good faith but let him take y gio to him. And fare by his, with a wise man s reach over here in this chapter, both his wittes and mine, 8 one after another côsecetely whevore I refere the togethe: thal ynde I bare bold warrant, that with his wittes, and his diversitie he witteneth like two, thop in this.

But nowe to turne agayn as I promised to the first point, that is to wit his denial of open accusers: consider well this good chirke reade, where as this good man in his book of displeasure, where he wold have the suit ex officio left of, he then refers us yet both open accusions, presentments, to put here to another upon. By nowe in this, as the chapter of this good book of Salem and Byzance, for saunter toward the catholike faith, he of necessity no more agayn here accuser, nor open accusers alone, faith that open accusers shall sufficiently secure matter. And unto that here that I say, that every man, ye no man will in hereby make himself a party by way of open accusing: thence faith this good man nothing.

Peleth perdy verpe whe, that in many things for boded by fondy statutes to the common weale, as against greate excelle of apparel and some like other things: the sump thop inpro and bype every man to this calling of the breakers of the same by giving them the tone half of the forsute. And they all that as long and as many labors, and as face as have bene made against such excelle of apparel, 8 as much as some men might have come by the suit yet how few folk have been founden that have take those actions, the by accused shose offere, the kysges course may declare, and the clemente amendement may shew.

Spottes be open things and enquy rable, with patines also set upon the con- selours, yet manye great spots go be boun and the conelours never spoken of, as a statute was the patyne to be made that it might be pursued, and punished by the kynges counsal without present- ment, and that even by bite in manner ex officio to. For though the partrpes made the spots, and the party upon whom it was made, were to well agreed againe, that neither nether would by them: wil- lues have the matter mowed o; any more spoken of it yet maye the kynges counsal upon secret information, cause the kynges attynge to make a bill of spot, and
The debellacion

And put the partes to answer, and send for what witneses they wyl.

Now this man wyl not be ado mo I trw to lay me fo a difference, that in my sute ex officio there is none accuser, s that here the kinges attornies is. For as I have laid before if the spirituall courtes ye shuld alligne in lyke as one an officer of theys owne without either peril or lye: what would that aspole the partes?

If this good man had conferred his forces to accusers, s great paines of asportations for them that would corteis and ype: yet not al that have holpen the matter in heretis. And we all he then that his bare bullse of open accusers alone, neuer compelled no yse, ype helps it: He is not and take exhaltintes pretentions to them, to paines let upon the concettionis to.

And this be the all chistsendome good Chistsen readers perceived, and therefore in every good chistsens country, so they use the same suit of office which ype on a lyghter reason this man calletthy unreasonable and have dide manye longe yeers. Thys law also which thys good man thus impragneth upon his owne on reasonable reason, was though a lawe right reasonable as I told you in a gene ral countinesse at Rome the holde by Pope Innocente the third, s many great wyle and well learned ysetis. There were themall kinges of the reales and countries chistsendes, and among ther theys was the king of Englis, and ther were themall kinges of both the emperors, that is to say Almaine and Grece. Ther were also the liitt.great Patriarches, that is to say the Patriarch of Antiochis, and the Patriarch of Alexandri, they, deputis, and the Patriarch of Constantinople, and the Patriarch of Hierusalem in their owne proper persons. In thys great fall and whole countinesse of Chistsendome, was thys lawe agreed and approved. And so the first mainyng at Chistsen countries received it, a have by the continual his ever since alowed it. And thys realme hath found it to necessary, that at that it hath fregethe it. And al true chistsen countries to thys day shall observe it, no to noe countrie thar any where left and so taken it, except suche places onely as have left and so taken the faith of Chists, wyth all the enamples I touch thys realme is to faithful to follow upon such good reason as thys good man here binger, whereof the very whole

sum whete he is gathered together, a mouethe to no wyse, but that it ma sometime happen, if an innocent may take harme thereby, a reason that one or twoe, may suffer no law to stand. For what lawe ca he make to stand in this world, where by none innocent can possibly take hurt. But here you se plainly proved against thys good man, that by the chaungyn, ther would be fully proued a nother manner of perilis, the defay of the catholique faithe by the courtysynge of heretikes, which would be well content that we made lawes to burne them thrice when ther be proued heretikes, so that s good countynse of this good man be folowed, that the sute ex officio may be changed in to such open accusers, as in feuer pearle that never one come forth, no one heretikes of lyke kind on es be put to answer wyth a nother good countynse of thys good man also destroyd for: theyn farther safegur in against arrestinge of the, wher of we be to speake afterwar in another chapter. Sa: thys thys good man what he wyl, if we break thys lawe to longe aume them: we chistsendome, and take thys exemp in the theed: thys woulde wyl never to try a thing, but that after thys wares the taken, and by thys new exemp countynse the good olde lawes broken, men should shoulde be without any dont great encreas of heretikes, which wile as they were went but to crepe together in crowers, and secretly shrou that together in lurche lanes, that some ware bode 1e put our there house and locke a swarm together to thiche in the open streeets, s such mischiefe would fully folow ther on, as two wyl everye good man be that shoulde dye to let. And yet would God of his goodtie roune at length his chist harme upon thys heades. But better sylke shoulde first feel so much thereof, th it were better for; both that by these good lawes we kept whereas thys good man would breakes, these heretikes be well respeted, and kept under by ynes.

The vth. chapter.

Is. vth. chapter beginneth in P

Erepestu against his own wo- des written in his bone of his dition wherein he disputed a gainst the lawe in the chapter. Acusayet. Perag. Licer, whereby it is ordained that though one being accused and saute conteste nothynge, and yet afterwarde he conference both of hym selfe and other
of Salem and Byzance.

other such things as it may well apercf,

that if he were not foresworn in the 2d con,

cond., he was foresworn in the 1st, and

yet that lawe there admitted hym for a

wytnesse in the same course and in that

matter of heresy, if ther appear many-

fold reasons that he both it not of light-

nese of mynde, not of hatred, not for oth-

er corrupction, which he faieh is ther-

foe a daungerous lawe, and more lyke to
cause vertrue and vitiable men to con-
dempne innocentes, then to condemne
offendours.

And you shall understant good rea-
ders, that in his boke of diuision, he not

only did impugne the law that he spea-
keth of here, but also a noster chapter
in falsi sororum, becaufe that therby such as

are accuses, & such as are parties to the

same offence, whyle he wythins in heresy.

This reason of ther good readers, ase-

be it that me then thought and yet thynke

be unreasonable, that I refuseth it little

wore the answering, as a reason repor-

ued by the comon law and by the of

bling of all realmes chastified, and in

other crimes before heresy plainely re-
proued, the contrary well belied in thes

realme here also yet in the 8. chapter

of myne apology to. 22. 8. in this matter

wrye shew I answered hym.

This pece concerning the testim-

ony of knowne euill persons to be receiv-

e and taken in heresye, I have some-

what touched in the 3th chapiter of the

third booke of my diologe, where lyth

they may redye it the 7th. I wyl make

here no longe tale again therefor. But wyll

be wotthy that hereby, where a Child-

en men commeteth a false rapport to

God in all lawes scriptural and tempo-

ral both, accomplished as great a crime as

is the treason committed against anpe

worldly man, and then why should we

fand to great a fault, that such wytnesse

should be receivd in a cause of heresy,

as are receivd not onely in a cause of

treason, but of murder also, and of other

more single felon, not only in favory of

the prince, and detraition of suche

dious crimes, but also for the necessitie

which the nature of the mater wouldeth

in the prose. But lyth euill folk be not to

make good folk of cossett in doing of

such euill deeds, therfore are done, shoule

paffe unpunyshed, and not lyke be com-

mended a treafe, but if they were receivd

for realmes to them concerning, that

were of them countypal and partners to

the doing. Whych hynde of folk will not

let to swere euill man, before they con-
fess euill ones yea, & yet they? one euill

true upon they? bare woode, then they?

tlyse euill upon a solompe oath, and yet

counsel they not to lymp, but that it is

consumpt helpen with som euell circum-

stances as make y mater more clere.

Now as to those things that I wote

in my dialoge concerning great crim-

uous wytnesses to be taken in great cri-

minal causes, he answereth to no word

of al, as hebbet to say the truth heh the

les needed, for he generly wote here, all that

sault that he found in the chaper of fals

sororum, as a thing wher in mynselfe hee

now that he was owen, then, 6 there-

to for de lether h y here pate by, as though

he had never spoken theref, and sicke

terse upon that one case of hym that is

ones to fowre.

But now let vs see what he faieh here

concerning this false case. First he

faieth that the lawes, though they made

deuise suche waues as euill persons may

be punished; yet the makers of y ladyes

must (as much as in the is) pounde that

innocentes thalbe saued harmles.

This is very true as much as in thepp is,

the tother point being pounded to, that

offendours may be punished. But then

shew I that it is not in all the wittes of the

world, that in such a case, that men may be

sure that none innocet

can take harme thereby. And then ym be

grait me this (why shal be graite

no, yet very true it is then ym I that

his onely reald against the full of the

against this law to, that is to wite that

innocentes may take harme thereby, is

such a reald that if it were followed in

every law whereby mixeqe popple are

punished, thore shoule no lawe stand for

their punishment at al, but it might

muse happen that some innocet might

take harme, we shoule let al mixeqe foly alone, and therby latt many mo y

good innocet men take harme.

But then goth this good man farther

and faieh that the punishment of an offen-
sed must be by a beve and a reasonable

order. And that is very true also, ther-
sre we shal agree well in that. But then

goth he farther and faieh.

I sae no lese what be euill or reasonable

order of treyall it is that he that upon his

othe harter sycke cleared hym selfe, and

hys neigbour of herysye, shoule afer

alter contrary to bys sycke othe, be re-

c insensitive as a wytnesse, to condemyng

hym
The debellacion

A hym that he cleared before, that in the same court, in the same matter.

Though this good man can not see it: other men can see it; have seen it, daily do it to us enough. I have seen suche things as this is my selfe proued. I can not tell how often, that in the errele of suche a thinge some have taken an oath, that yfelon was with him in his owne house, at suche time as the felon should be don in a nother place. And a man wold have wot he had been credible said truth. And yet afterward hath him selfe confez'd the felon himself also were at the robbery both twaine, his bare too, then more true, then before was his solompne oth. And every man that hath medled much with suche erramations, hath a sure experience, that this is a common usage of murderers, yfelons, and suche as are theues receivours, of whos at the first face some yfelon men, are to sompryse reputed. Come forth for declaration of them that are suspected, as yfelon, and dispose for, and yet after upon som other occasion in examiner of the matter, begin to be suspected the self, as after ward confesse it to, both of them self and the whom they came to clere by their perjury before. And I am very sure there be not a few of yfelon have such evidences, good in casuses of yfelon divers times to fur!

But hereupon because I spake in mine apologie of suche witnesse in felon: this good man maketh here a doue, what manner witnesse I mean, whether I mean the yfelon that are the yfelon, or other witnesse that be broughte into the court for to enforme them. And then if I mean I yfelon, then be annowereth me certaine things, to know that he can say of the law. But hereby as for me, I shall put him out of that doue, that I met not them. For I never take the yfelon, men for witnesse in my life. For why should I cal them witnesse, whole verdicte the judge taked for a sure sentence concerning the fact, without ample examination of the circulaces, whether they know or not be led to believe their verdict to be true.

And also wherefore should I means to cal them witnesse, who I declared witnesse at the brace to ensomme them in yfelon, as witnesse enformea judge: He might therefore have spared hys labour in that peace well enough. For I never ment the yfelon, no never take them for witnesse.

I shall aske me what they be then: I say they be the yfelon, And the ill wot to

furthermore what peron the represent of those that are usual in other courts wherein ther be no yfelon dyed: then can I mete yfelon to, if the tale were as necessary as it wold be long. But the come he to the other part and faptie. And if maister lose by that terme, witnesse, meanes such witnesse, as be som time brought into the yfelos courts to give evidence to an enquell, this is that witnesse no such witnesse, as witnesse beth in the spiritual court, that bial acquit, and condempne the parties: for of those witnesse to brought into the kynges courts to give evidence to an enquell at the common law, no meuch that be made in the recordes, ne the jury be not bold alway to follow the witnesse. For if the jury be of yfelon knowledage or otherwise know the truth against the faling of such yfelon, they be bounden to synbe according to the truth, and let the yfelon go. And yet it happened, yfelos collaterall yfelon first teled by upon them yfelos, the party be not guilty: after it were informed the judges, that they resolved they; first sayes, and would say that the party were guilty: I can not think, that the judges would any more call them to heare their sayeing therin. And though they would, yet as I spake before, it were fast onlyke to bys case, For they sayeng ther, is but as an evidence, whyche the jury should not be bound to believe, but as the truth is. I can not therefor how maister lose by poud yfelos sayeng that such yfelon, that is to say, yfelos as be present in the same court, should be afterward received as yfelon in any of the kynges courts: Now good readers evermore remem ber this, that it is not thought for hym yfelos adopte a ressemblance betwene two things, it is not thought I spake for yfelon to proue that in some yfelons those two things are yfelon, for so much every twon things neetes he, for else ther were not two but none but me must poru that they be yfelos in the self same yfelon wherein, a to the self same purpose wherefoze they were no resembled together.

And now I spake in that point for that purpose for whyche I remembre the, I say they be yfelos. I byp not yfelos, they were yfelos in the manner of the examination, and putting of the names and they depositiones in the recorde, in yfelos thynge this manne faptie, and I confesse that they be yfelos, but I sayde they were yfelos in this yfelon that
That phe as he that hath bene twosten  
and clered one as for foth as in hym was of  
heresy, may yet be recevvd to wok again  
and heard, by bys new contraty depo  
sicion may hurt the same partey whde he  
byd clere, before th same spirituall judge,  
whch lawfully may you crede on  
to bym upon certayne circumsances by  
byw wypoldome to wap, so may in the  
wise he that hath bene twosten, by bys  
other cleard a man as much as in hym  
was of felonys, be yet recevvd as twosten  
againe and heard, and by bys new con  
trary depoision may hurt the same par  
tywhom be byd clere in a tempo  
oral court, before the self same judges, by  
the cause that the tyrw may lawfully be  
done hym in the second, whde there  
was certayne conconfedcy by thys wypoldome  
and wap, not wypoldome byng bys former  
side in the same court to the contrary.  
And al by de thar bre before I thought  
upon no further then upon such wene  
take before the knygns constapte, or  
twices of the peace, men of wo  
and thys in the country, and afterwvrd those depo  
sions wyth such contrary otres and all  
the cercumstances therwby greven in  
tuence to the tyrw at the barre in th face  
of the knygns ordinaty court, wyppin  
on the deliverey of the prisoner: yet  
by the thy good man bydewmelth that  
pote, I drwe by with me fote before the  
tyre, I am well contens to wapppon by  
byw hym byrth. And I nybyng boutte but  
that even he shulle, the same wappp  
sylyt, synde it trw that I fel hym.  
That is not so fayth thy good man.  
For if it happened that fuche collatereal  
wypoldomes, bys testifed by bys thet  
byw wyppin, and wyppin the  
parwe wyppin: I can not thynche  
that the inodes wyth might any carp on  
to bearre they wyppin therin.  
Here you is good readers that are pro  
ved this pointe by none other thing, the  
onely by bys owne thinking. Now alle  
it that against his thynching that they  
would not, it were enough for me to sa  
t that I think they wold; yet wyll I not  
tewe it to barre, but I will shew som  
cause where as in som case they shoult, and  
I wyl alia put you some suche case, whch  
if the case happen I nybyng boutte but  
they wyll.  
Why a perso  
se person is ones perciure is repelled from  
twisthly agains, is because the law pro  
tummer that he setytth not so much by an  
other, but that his owth wyppoldome be  
wyppin againe.  
Now byth this presumptiun is the gen  
eral let, and threfore the reasone of ths  
general lawe: if the case happen that bys  
preumptiun be more then counterpayd  
led with a contraty presumptiun upon  
the other side, ther is the contraty pre  
sumptiun a reason sufficient, to make  
that case a contraty lawe, or a law that  
halfe for that case an exception out of  
that general rule.  
Now by as he that on bys owth sterteth  
himself and his fellow to, either in perse  
by in felonys, bot after confesse and F  
wete the contrary; if we woulde  
not belowe him in the second oth, because  
we synke him thereby perciured in th first,  
then in that we judge him in the first  
to have twosten false, it impliketh that can  
therby we judge hym in th seconde to fat true.  
If the wyll refule his second oth, he not  
think wyll wyppoldome to be belowe, becaus  
that he shoult be the contrary before,  
and ther wyppoldome a fals yewe  
whde he should by the second oth prose  
himself ones perciured, and the we coult  
not tell in wyppoldome of the twayne  
here I lay the first presumptiun is over  
byn with the second. For it is an other  
preumptiun that no man wyll cal away  
byw soule for noytte. And yet a greater  
preumptiun that no man wyll cal away  
byw soule, to do hurryer to byw aone  
bodys to byw friends.  
Now looke me then by bys mas two  
others, bys first oth and bys second. And  
though ther be a contraty presumptiun ther  
in also, whereupon the crede of all oth  
ners reffaeth, that is to witt, that a man re  
peted good or honste, whll not for his srent  
bes bodys, nor for his owne neveth, cal  
byw soule away by perciure wpe him  
self after theweth upon his second oth,  
that he was perciured in the first, the pre  
sumptiun of bys thynth in bys first oth,  
is taken away by the second.  
Now the seend if it be to the accusyng  
of himselfes his friend both, whom bys  
first oth accused, hath these other ill  
perciurions for to bearre against bys first  
presumptiun general of his hurtrurth for bys  
pertiury. The seend, that thowght it be  
preumpted in the lawe, he wold be cal st  
wstawen for som what yet is it presumed  
that he will not be stawzen for righte  
nought. And yet as I sype it is more  
fraulie presumed he will not be so  
ten to the hurt of bymselfes bys friend.  
And
And therefore hath his secte othe though
to bear it against the fylke, fylke in the
first be blame for his friends avaitage
his own, for which, if he now appe-
 rapes falle in the thing or the other he
was the likely to be so swore. And in the
second if he were so sworn, it were to
the both harme. And therefore it is
that one presumed to be true, though the
man himselfe be presumed faile.

This is I tryd to no man any dout,
but though a man had ben openly
persuaded there yet if the wytbe might
(as it may not) here in another mat-
er he would or all that swear true, the
world would receive his othe, how so
much as of no man or any man can be
to suct, but that he may be by possi-
bility deceived; the law goth as far toth
as it can, and taketh they others for a profe,
which are in that case by preumpcon
help to sware true. And is that the
therefore whom the respect of his friends
safeguard his own, gave occasion to be
so sworn in the first, in the second s
worth contrary will to they both parill b
harmethe those in that case realon be-
the place, that in such heighous cri-
mes his second oth would be receive.

Here have I shewed you a read whic
seemeth me sufficient, that both in her
ewly s
dom, the judges shuld be content not
withstanding the first oth, in some case
to suffer him to sware the contrary.

But now for the temporal courts, let
vs put some case for a sample, to see wher-
ether the judges would if the case happen
to, hear the wytnese agayne or not.

If I wyl not put the case in treacle, wher
in ther wold I wene be not dout, but that
praeter his evidence given by his oth
in clearing there the prisioner, he happen
even fobainly there at the barre to repent
himself, for that he was dyed to be so
sworn, that he was; second in deed,
then wold tel another tale for contrari
to the first-ever he went fro the barre:
woold his tale not be heard trom pou-yes
the wytnese so defaling as pertadure
they would, the judges would swear him
to suppote, and very good reason
woold bear it that they wold.

But as I say let reason go, sombut
even into secent. It fyno o; the wytnes-
ese would at the barre escue upon their
others, some one man of secent, and after-
ward when they were stepped fro the bar
happed to be heard rowne and respect to
getter, that they had given good evidence
for acquitall of thefes fellow, with who
them felb hadd ben at the same robberys; if
they were fobainly brought agoynse to
judges, the jury not yet departed fro the
barre, beynge feuerally questioned in
fobainy abatiment, being that God had
to fiefre their falsehod, began to haue
moresse came forth with the true, and
agred in the circumstancis, a volde at
one tale, confessing both the prisioner
them felse guilt, and would be content to
swear that this tale were true cut at
to the oth they swore ther before: wold
not the judges wold you gene the h
hearing; yses I foint not, and the jury to.

And thus you see clearly good orders,
that in this point if this man had wife,
ly wroght, he should have gene it ouer.

And now at last that here I might end
this chapter, haue no neede at all to go
any further: yet to the farther openyng,
how little bold there is in the causethat
he laister of opplimiltude & bullite, be-
wen the wytneses brought into a.

ritual cur, s the wytneses brought in
to the temporal for information of sur-
ery, I maruel much if himselfe know not
that liske as the jury may it ifse canle
why, wow the wytneses at light, & qute
the prisioner fro the wytneses wodes,
fo to the ordinary do to. For that es-
imation the power lyed, to way se
cemain the qualities of the wytneses in
all such other circumstances as may my-
nyngh of emerge they; ecreance.

Yet and onto the other side, the wy-
nteses are not in the temporall contres
wasted and esteemed so light, but that
the jury shal if they beleive them not, be for
lye by men to place a good renamys
why. For though the wodes of the wy-
nteses be not entered in the record, yet in
assay they shall againe be grained in es-
cidence against the petit jury, and testi-
y se by the cour and by the oth of them
that before heard them depose.

And then of it appeare into the grand
jury in they; consience, that the pete
jury lythfully of some corrupt mynde be
regarded not the wytneses, and therefore
in the group of they bevert paeste a
against they owne consience; every
man well woteth that they shall be at-
tayned.

And necessary hath also bys hinges
grace 4 bys counayls for the sure punish-
ment of secons, to prouide that if the sur-
yry likewise ge bys wytneses so height
ly, that the judges think they ought the se-
on against their owne consience, they
bind the somtime to apere before hinges
coun-

A counsel. And ther haue thier blunders turie ben pined to haue myspale vised the self them in, they haue ben punished therfor.

Now well I good readers come into y pere, which (as thinges alredie confuted and of it selfe unworthy to be toucht) I would haue paled ouer so not one bough failed to write one word therin, tawngage that ye haue haue taken such labour thereabout, that belemeth to wone that he hath defended it well, whether or he haue well defended or not, your selfe that good readers judge. These were hys wrodes in his bookes of divission.

This is a baungourous law, & more lyke to cause vurtue and unlawful men to condempne innocentes, then to condempne offendors. And it helpeh but little.

But if ther be takens, that it is not of hater no; for corruption of mony, that it bude be takke, for sometime a word may new himself in the apparel of a lambe. And if the judge be parcial, so in tokens may be once accepted the truly theweth.

To these their were my woordes in myn apoloyse, fo. 2.4.

With such folkes be not to make good folke of them, custayle in dopyng of their soul bedes, that are not huld passe unpunished, and my lyke be committed a freche, but if they were received for examples to their condempnityng, that were of their counsells & parteners to the doing. Which kinde of folke will not let to sweare false wyfe, before they contesse ones pea, yet their one pea more true upon their bare word, then they twope nay upon a solemnne oath, yet contesse they not to simply, but that it is comly holpen with so sume circumstancies as make the matter more cleare.

So fe ye wel that as himselfe bewtray, the law provideth well against all light receyving of such confession. And yet this pacifier faith at that behalfe little, because the judge may be parcial, & the wytnesse may be a wolfe, showing hymselfe apparelled in the apparell of a lambe. Which apperyng in apparell, poore men that can not apparell the speche with apparell of repect, bese medly to cal a wolfe in a lambs apparell.

But what other may serve against such obstructions: What place is there in this boud spiritual or episcopal of which the judge may not have some say that he is, so at y false work (as he faith here) may be parcial: And therfore not onely such wytnesse shoulde be by this reason of hys rejected in derect, treason, murder, or fe longe, but also by hys other reason of a wolfe in a lambs apparell, al maner of wytnes in every matter. For in every matter may it happen, that he that lemeth a lyke, may be in vede a wolfe, he beought where he lemeth good, & fore were false where he lemeth to say true. And therefore this pacifier of this pacifier concerning wytnesse, every wyte man maye beare wytnesse that there is litle wyth therein, a lyke good woulde grothe thereof, if folk folowe hys intencion, and make of the laues a charge.

Now that you have good reders heard what we sai both bes, now haue ye fe how substantially this may deplet hys first woordes again. These are lo in this rub. chap. of his new booke his woordes.

So come by reason of this oblication I will speake sum what farther in this matter, the I did in y last treatise. And first I will saye thus, that it is to me a great meriteable, to se materelle wyttes out of wytenesse, or els if he be not overcome the in, then that he wole if he could, deceave other and make them to forsake out of, to believe that it should be one lyke reason of a perjured wytenesse, that will lbye lyke a lambe, and say contrarye to that he had deposeth before, and of a wytnesse that commeth to deposite in a matter that he was never yet swooned upon. For hede a wytnesse is brought in, that was never swooned upon the matter before, but may not by law refute him, nor judge any other in bryn, unless he know a sufficient cause himselfe in that behalfe, or that the partyes do allege it, but he must believe, that he is honest, good and indifferent, the contrary be theweth, as wery man is in charpie bound to doe of hys neigbhour. But when a wytenesse had deposeth in the court, and then would offer himselfe to depose to the contrary that he said before, the judge may with good confidence mistrust and thinkke, that he both it of lyghtines of mynde, had tended, so for corruption of mony.

If I were in this point overlee, I neede not gracie to be ashamed of the overlight. For ther hath ther ben man such other men overlee also, as I wold not uplysethe to bypyle. And I no more entend to deceive other men in this matter, the many other have entended, that beled and allowed this thinge that I do to find nowe before, such men as with the condition that I were never worse, I woulde never wyllye to be better, this man malathy as thought it were greate

name
The debellacion

Ahame me, to liken together a person ones perured, and a person that was neuer yet ones sour. I would in deede be a framed to lyken them together in every point, al though there were no more difference between them, but that the tone had a long nose and the other a shooze. But I am not much abashed to say that so I syppose, where he speaketh of the tone, I may speake of the tocher, and lyken them well enough together. For, I may say (as I sayde) that like wyle as he that hath towozen hymself, nae nameh hym selte to saye tru, and looke lyke a lamb, yet be a wolfe in bebezen. For I say maie he that neuer was sour before.

Peace this man, but yet these two be not like. For he that was never sour, there is no cause to my trufe, or presumption that be will place the Woule in a lambes skinne. But he that hath borne towozen, is of reason to bee mistrusted, and it is to be presumed, that be will play the woule in a lambes skinne.

Parkie yet in the meanes wyle, that if I coulde make no farther assur, yet had I reason to beleue, for his syns and wrooches were in his bookes of distriuction, that he that confesse hymself to sooze, should in no case be received to sowe a gainst the contrary, because that though there beene a good cause to beleue him in his seconde othe, yet it may be that he dooth but faile, I saie so maie he to saye a yeuble. I neuer was sour before. And then ye the onely power and abilitie to sowe, deter a cause suffisent to put as one man, if his bearing witnesse upon his oath, every man were by reason repayled, fo every man is able to swowe. This was as I use to say, I said as I say, which thingne neither this man no, no men is able to contrive, nor proue the to; when an man and the man to whom he in the point that I likened them, that is to say in power abilitie to sowe. And farther the that, went not I. For I had no nother cause in answering him ther while he went no further ther, nor layde none other, but he that was sour when may sowe. And now reade you self by the woules wrooches, and looke whether I saye tru.

But now thus being provied as it is puer plaine, he hath a tal in those wrooches where he gave to sowe before, let be a little whether thys let feare after his matter agayne considere a freede, he have caught any better bold now. And surly me thinketh not one wyte.

For whe her newe reason refeth in this, that he whiche confesse hymselfe, ones sour, is by reason mistrusted, as one not onely to be able to swowe false and wyple close his falsitie under a colour of truith, but also presumed that he would do in deede to this I say that he faith truith as long as ther is no greater presumpition on the other lyke to serue for bys second othe. But when the case happeneth that ther is, as it happeneth in the case of thys law, then is the presumption that he wyll swowe fall gone, as I heved you before. And then that presumpition by a greater presumpition being pured, thys man sourthors the man unswoe are in the thing that I rememberd, for sour, sour be truith again. And that the said presumpition is purged, I heved you before, in it is to now a greater presumption for his second othe, that be will not swowe hymselfe, to the peril of his friends and hymselfe.

Then goeth he farther, and enforce his reason wyth the reason of the law be cause that Pergaph Liceet was made. And therin was he saith.

In so much that before that Parag. Liceet was made the judge might not oth other wise have dute of judige but to have refused to take any farther exanimation of him. And if he had, the other was said contrary to he has said before, his taping had ben bidd in the law. And this thing inerbered by thynketh his reason made seth more stronger, maketh his reason a quite deale feabler. For while the general rule of refereing such boiteties in al cases, was made to longe before, it apereth plainly that necessitie founds saute and caused out of the general rule thys case to be made an exceptio, fo the law made by better delibeation. And in such other horible crimes, the same lawes be empioz in seipal couries, was also before that law made by the church.

But against all this yet, this man maketh me this reason.

What the makers of the said Pergaph met, to put into the discreetion of the judge, if he will by subdunt tokens if it is not don of lightness of minde, nor of hatred, nor of corruption of money, that his faicing shall said as well against him selfer as against other: I can not tell. For I can not how ther can be any evidunt token in any such case, but ther might be in such a perured witnes somtime inward hatred or corruption that the judge can not know, so that he can not judge of certernity that ther is none.
of Salem and Byzantin.

A Contemnor says god readers, that all of 
strength of this real danger in this, 
that the judge cannot truly be sometime 
whether the perjured witnesse doth it for 
the truth, or have an hatred in his heart 
so secret that the judge cannot see it, and 
wherefore he cannot sincerely judge that 
he hath none. Contemnor here now that 
he saith not that it is presumed, as must 
be presumed, that the perjured witnesse 
hath so done; if he to lapd, he should lay to 
no purpose. For if I have shewed you 
how that presumptio may be overstap 
ed with greater presumptions to the 
contrari, but he faileth that it may be in 
debe, that the foresaid witnesse hath so.

And then saith I yet againe, if we go to 
the possibilitie of the debe, and not unto 
the presumptio and that he hath that 
manum: Twoe men before, maye have a 
secret hatred which the judge cannot se, 
as well as he may that was twice twain 
before. And theron I say also yet again, 
that if the judge were charged to gene 
no sentence but such as he knew of cer 
taintie sure to be true: he could never bypon 
any witnesse in this vowe give any 
sentence at all. For no witnesse were there 
but he might beare false and the judge 
might were hefalse true.

Now if this man would say that he 
meant no farther certaintie, then on 
ly a sure thinking in the Judges owne 
conference, and therfore he moderate 
all hys other worde with this worde 
(conference)saying that the judge could 
not with conference judge of certaintie 
y there were no hatred: this menting was 
a very marring of all that he got about 
there to prove. For though the perjured 
witnesse might have; and happily hadde 
in debe a secret hatred in his owne self, 
as another witnesse might have; hap 
dly had in debe) that never was twain 
before; yet might the judge being induced 
by certain tokens and likehodes have 
a sure and a certain persuasion and be 
lieve in his owne confidence, that neither 
the tone nor the other bad any hatred at 
the pyne, but only deposd the truth. 
And therefore if he would say y he meant 
thus he marred all his matter.

But it appeareth plain that he meant 
in the other maner bypon whiche there 
must needs followe if he were not in hys 
saying decreed that every judge in ever 
ye sentence that he should give upon any 
witnesse, were they never so honest in 
appearanece, were in a daunger ineve 
table. And that he meneth in that maner,
The Debellacion

Ages at the common law, by what wordssoever they gene then quert an other, nor by what precepts wordssoever they receive their verdict, mean to not to charge the upon peril of their souls to say none otherwised then the traut of the thong shall be in deede, but as the traut the thong come to them to be, upon such things as they that perceive either by the evidence shown them at the barre, of otherwise were they there. Sozh the judges themselves in the judging of a matter of law, never more patiently that the law is so.

For then if other Judges after revered that judgement, o; judged the same case otherwise in another time betweene other men, the one Judges o; the other had put their souls in peril, downge both twaune they self to judge as well as they could.

But sith no man can see farther than his own will sure hym, noe no man can see farther than his own reason can upon the matter theswolde debated perceive; if either the riot men o; the judges, neither negligent nor corrupt, judge as they think, true, their souls are safely nought, as safe is the soul of the carpenter, that putteth in his frame no timber but such as is godly found as farre as men can see, and yet some of it secretly may be such in beere bebe, as soon after shall fall and fall down all the rohe. Hys soul is safe enough, though his putte may happe to swate, if he bounded himself to provide the timber at his own peril. But so sitheth honeste neither judge nor twaune the witnes on peril of their owne souls, that the other shall swere true.

And thus you see good readers, that the Judge is out of peril, being diligence and traut, though the witneses be faile he have hatred in his heart, where his Judge wene thoue byp toke he; in heif manifest, although he witnesse wer faulzone before. And thus is this good man in this matter al gone quite amply.

But yet being soe troubled with the wyld wolfes, that may swere faile and swome true, nothing mistrust because he commerth laped in a lambes thyme: this god ma goeth further yet, and thus in thus he sayth.

And where I sayde in the same treasue, as before appeared, that sometime a wolf may have himselfe in the apparel of a lamb, and that if the judge be partial, such tokens may sooner be accepted then truely helped. It is evident enough, that by those words I note no judge to be partial, but I say that if the judge be partial, such tokens may sooner accepted then truely helped. As who saith, the judge may accept such a token to be true, though there appear some suspicion of untrue and troubled witnesse. In which acceptance he shall more liberally and without of the lawe doe wrong to the partie that is accused, then he could doe by accepting of ane other witnesse against the lawe, that her never twaune before. For if the accept any such witnesse contrary to the rules of the lawe, it appeareth to all the that know if the lawe, that he doth against the lawe therein: and that will found somewhat to his rebuke, and that will make hym the more cautious to do it. But if the judge accept such a perturbed witnesse where there is no sufficient token to prove he hath it not for lightnes of impud, hatred, corrupcion, no such other: yet he breaketh no lawe therein. For all is committe to his discretion. And may happen gene a bolderes to some judge to accept such a perturbed witnesse, where he ought not to accept him. And though the false Peragge, say that if there be such tokens as before appeareth, then in favour of the faith his witnesse Haide taken, yet I can not se, if the party accused be guilty in deede, he may be for all that witness, how it can be taken in favour of the faith, to accept the witnesse. For it cannot be sayd in favour of the faith, to condemne an innocent.

All this tale when it is all told, hapeth unto no more, but that if the judge be partial, than he may abuse the lawe, and then that lawe in that case may doe harme in hersefe.

How bespeke that, the greef being the same witnesse, aygnes first, and after contrary, more if they be partial, doe implye harme in solane: what lawe was there ever made, wherein the judge could doe none harme if he would be partial. What lawes may there sure, if the mistisfe would be sille? This mane is content that to a mannes condemnation the presumpstion that sure that the witnesse will swere but true, such witnesse at the leade ybole as are not proued false before, and yet may they marre all if they be false and partial. And when he presumeth such indifference in a witnesse, why searcheth he to lose partialitie in a judge? If he say he mistrust the judges, because of some some sayes: he must be mytrust.
of Salem and Byzance.

As mistrust witnesses, juries, and judges, altogether. For such some sayes thare laue not that can saye well by no man.

This reason of his dooth but putte a suspicion in mennes heads against the judges, for every thing that is putte in their discretion. But sureely as I have often heare that great, white, and right worthy full man (by John Fineuer fay, late chief justice of the kings beth) who to taketh from a justice the order of his discretion, taketh surely from hym more than half his office. If this reason shoulde my trust insinces it must in the lawes than make many such changes, as I never lawe neuer yet; not trust I nether fayl. What harme might any justice of the peace doe, if he were disposed to be false and parcalle? And ever fayl be hable to doe, make what lawes men will, but if men would thereby put away his office. And in these of one lawe that maye happe, we shall have an hundred happe in very bode.

Consider also, good readers, that by the lawes aforesaid, there was not only by forbidden to bee witnesses, but as appeared to be once so sloven, but also many other manner of criminious persons, for the general presumption that they were unworthy recondence, and yet haue by other lawes after made, required to bear witnesses against themselfe, and their fellows in here in and in treason both, for the necesitie as I haue sayd, and upon presumptions more probable that they were in that case well likely to sweare true.

Now if this good may for fear of such harme as may by possibility fall upon an innocent, will put one of these from witnesse; he must repel them all. For as the latter lawes have since received all, the former lawes generally doth refuse them all. For the generall rule is naturally before his particular exceptions.

And than if he would in lyskewhile repel them all, than for one harme that may happe, and happenle never shall, he should haue many mischevous people very bold, whereby might be sure they might not were passe unpunished, because they priuy mischeive could never well be prov, but if they would when they went about it, take honest men with the to bear record of.

And thus you see good readers, herte cleare and plain, that this god manne hath hitherto brought you suche no rea-

And I think he taw to that himselfe, and therefor he thought he wold have better at last, and not leave it to. For this goeth he farther and sayth.

And farthermore it appeareth also, that the woordes of his sayd treatise extend no farther but to such as he judges, where there is before them such a punctured witnes, and not to all judges. And in thewse these woordes, that a wolfe may be hyptynicle in the apparell of a lambe, Kretche sone to such a punctured witnes, for there is no other witnesse speake of in his said treatise in place.

This man goeth to his woordes and agreeth with I saye, what is, that though his woordes goe no farther, yet the reason of his woordes (if it were reason as I have proved it none) would be Kretche so sone farther, that it would more al. And this I have I proved you very cleare and plain.

And thereby is meant, that such a punctured witnesse may happily bew him selfe to bene what he layd before, of a cumpunct heart and of a new knowledge of the truth, and of adverse yeaule into the faith; and yet be it in deed of courte, falsblod, rancour, and malice to the party. And so as the gospell sayeth, he said, if any happe ourward to appeare in the apparell of a thieve, and withinhure he be a cauing wolfe. And such one may that percutured witnesse be, that is spoken of in the said treatise. And of such a witnesse he refere the sayd treahle speketh onely there, and of none other witnesse, as to the readers will appear. And therefore as he semeth, maister Bofendeth deafault in this deale, where he had no cause reasonale so to do. No.

Now good readers, where as this sayd, that he deemed such a false on witnesse maye happily playe the wolfe in a lambe thynke; I graunte that he meant so. But as I graunte that to hym, so must he graunte this again to me, that so may he play to, that was never twoe before. And that whythe he goeth no farther, but that the tone happily may, and cannot himselfe lay nave but that the other happily may so to: therefolo weath upon that, the thing that I sayd before, where thys man sayethe he meurath much that I would lay, that is to wit, that by that waye reason there should be receiued in such criminal caus es, no manner witnesse at all.

Now the leathe he may happen, say that it is like, that the said woordes witnes
The Debellacion

A witnesses will say false, and the tother true that never was two:me before, and that the witneses once to:me adores, is in his second the contrary to his first, more likely to play the wily wolfe in the lambs skinne, than such a playne simple man as was never wuorne before: I will be so bold for thyss once as in some case to tell him boldy nay. For: where he sayes a little adore, that he coude not see how there could be any such euident token in any such case, but that such a perfor:ured witnesse might dowe it of a secret hatred, and some charituble, and to play the wily wolfe in the simple lambs skinne:

By I can se well enouhe, that in some case ther may be an euident token, that some such witnesse as was so stift foreworne, wer after in his seconde the weakening the contrary, lethe likely to see and play the wily wolfe in the lambs skinne, than were an other that never was in hys lye before neether to these:me no twoine.

For: if he that was before upon hys owne examined bothe of hymselfe and hys sonne, and of himselfe and his father, of his other special known frend, and on hys other clered them all, boe at another time upon a newe other contes:them al ynto, and hyme:else also, and where peraduenture hime selfe must to the see, because he was abursed before, they may turne yet in tyme and be but abursed: wer not this an euident token that he doth not of any secret hatred, nor playeth not the wily wolfe in the lambs skinne? For ye wife to confess hymselfe ynto in suche case, and putting hymselfe in worse case than his felowe, wer but a poore point: of a wily wolfe. And as I putthys case; enample: so may ther be manye other. For: the cases might be playne enough though the wer lesse playn then thus. And therefore to conclude in this matter, this man hath no reason in this woldde to defende hys sone:ke boke with all.

And therefore where he spedeth a patch in the ende, about hys declaracion, that it may be labelell for hym to speake defaulte at laffes made by the church, so that he spedeth them upon a sufficient reason, because all that point nothing helpeth him here in this law, against which he sayeth no reason reasonable, but a reason as unreasonable as ever reasonable man heard: I shall say therefore let that piece passe by, and here make an end of his rbi. Chapter.
of Salem and Byzance.

O thus: And here some faye, that because th

there is so gre a depee in spiritual men,
to have men abrided to be noted with
hereby: And that some as it wer of a po-
liece doe noyle it, that the realme is full
of heretickes, more then it is in dede, that
it is very perious, F spiritual men hold
have authoty to arrest a man for ev
ey
light sentence or complainte of her
resly, spil that deseye of punishmente
in spiritual menne be caesd and gone but
that they shoude make processe agains
them, to bring them in byp payn of cu-
sing; and then if they earye, the
kings lawes to bring them in by a writ
of incommunicato exiando, so to be brought
forth oute of the kynges gaole to some
other. And it foloweth in the firt
gight Chapter thus. But surely as it is som-
what touched before in the vii. Chap-
ter, it feemeth that the church in some past
daye have beene so that they couldo to byng a
about, that they might punishe heresy of
themselves, without calling for any helpe
therein of the secullare power. And ther
therefore they have made lawes that heresy
kys might be arrested and put in pytis,
and kockes if neede wer, as appeareth in
Clementine de hereticis Cup. Multorum quere.
And after at the special calling on of the
spirituall, it was enacted by parliament.
that Monarcies might arrest men, that
preache, hold, teache, or enourmee other
in heresy, there prohibite, or that thereof
holde any conuenticles or ccholes. For
some men thinke that the sayd Clement-
tine was not of effect in byng lawes to
arrest any man for heresy. But if a
man were openely and notably suspected
of heresy, and ther wer sufficient recog
and witness against hym, and ther
also a doubt, that he would lie and not
appear, whereby he might infect other,
it seemeth convenient that he be arrested
by the bydde, but not upon every light
complaint that full lightte may be in
ture. And that it will be right expedient
that the kynges hygones and bys coun-
tralke looke specially upon this matter, so
not to ceaze till it be brought to more qui-
ettes then it is yet; and to see with great
diligence, that pyde, coutelie, no woold
ly goo not ludes, no innocentes be
punished, never that willfull offenders
goe not without due correction.

And when maister Pope in his Apo-
logy hath recited the sayde woydes of the
fayd treasitise in the place before rehearsed be
reasonable, he cannot be brought about:
of elles that if they wer brought aboute
they shoude doe purte and no god. And
to make hys lapinges the more accepta-
ble, he layeth sometime default in my lap-
inges, and fayth that I thereby defame
the Judges spiritual, where I defame
them not, but saye only that it is expre-
dent that the kynges highnesse of his coun-
table fe, that pryde, coutelie, no woold
ly loye be no Judges. And whether tho
woydes amount to that effect, that ma-
ster Pope sayth they doe, that is to saye, F
that I defame all spiritual Judges it ap-
peareth evidently they doe not. O

How god readers, to the extent that
you may the more plainly perceiue both
the god mynde of this god mannes selle
bome of dippliction, and also ypurtrous
booke here in the true dat of the same take
the labour to reade the vii. Chapter of
mine apologie, fol. 232. And then that you
thinke I (suppose,) I all his defence is so
sapyt that I stelle neve to replye.

For first where he sayth, that I faye of
that in those woydes, he byfameth the
Judges spiritual: I wolde he hadde re-
ered my woydes with which I say so.
For I am sure enoough my woydes be
no longer than the trueth. But that is
his usuall craft to loose oute for the more
part, both my woydes and the place, be-
cause menne might wene it wer in some
part of my booke though they remember
not where.

But nowe because he sayth, that it is
evident that those woydes of bys doe not
amount unto the disamafion of the spiri-
tual Judges: I haue helde and pro-
ved in dede in one or two places of mine
Apology, that all the great matter of his
complaint, upon the crueltye of the spi-
rituall Judges in handling men for her-
sely, list there hath ben veri wel trou-
bled therefor in any bycches in England
or Wales, by the space of thele. yr. yeers
or. yr. last paited, except one at Lincoln
and London. s that therfore the false co-
plain of smich handling, could haue lit-
tle colour any futher then those two by-
ocytes, a yet to lay the truthe nerer com-
plain brought forth by any such man
but in London bycches, not yet not but in
London a some piece of Oxen alone, s the
complaines upon examinacion haddo
by the kynges honourable counsaille, al-
ways founde causeles a false: fith bys is
I say to cleare, that no man can faye the
cornty, but that this is true I declare
S. III.
The Debellacion

A and therefore in my said Apology, I where with his false some faxes he desameth his laboureth to bring in obloquy of the people, all the spiritual judges in the realm: of wronge and cruel handling men for hereby, all the menne that has false some faxes (if they were true) dods to chace, were yet in dede to seve, that he mightte in a maner atwell speak of them by name. And in berpe dede to seve they be. For they be as seve or fewer, then are the judges ephor of the tone bech or the other.

And therefore when he commeth now forth with a shadow of a threatede some faxe, and theneth that the spiritual men have a great deseye to putte men to abjuration, and to have men noted of hereby, that therefor to sell they leave that condition, it was well done they should have lass authority, and that it will be right expedient that the kyng and his counsall take specially upon this matter, and to see with great diligence, that pipe, conten, not worthy loose, be not Judges, nor innocent punished, nor yet that offenders go not without due correction; is not this a lewe coloured launder and (without any such thing proved) a shameles dismatamation.

If this god man woule in like wise wyte and put in print another boke, and therin speaketh of if of justices in general, as it might feme to touche all the judges of every base court, and justices of the peace too, and thenes by some certaine circumstances restrayn it in such wise that every man may see that he mustly deny the kyngs Judges at Wechminster, and say, that some say that specialy of late the matters of common pleaes be thall handele by the Judges, that in writtes of error, and in pleaes of the court, the Judges mischandele the people loose and much trouble, that some fay that they have thys sull deseye, and that, and that they have left them, it was well done that they had lass authority. And then and after such a false false the some fay, come forth with his sayings, in approbation of his other sayings, conclude and say thus much further, it will be right expedient thencefore, that the kyngs highnes and his counsall take specially upon this matter, and to see with great diligence that pipe, conten, not worthy loose be not Judges se. Wer this wyse solidely handelling no false dismatamation at all?

And now when he handeth the spiritual Ordinaries with lyke woordes for heres, and his some faxes false ima., guned hyes, through his Duke of biship, on laboureth to draw that false supposition farther, yet himselfe by experience that whyte there hath in long wyble but in two processe very few been punished; for herespe, the launder that he foweth, touched some berpe seve, no less than though he wrote in their names. Howe can be therefore for very shame faye that it is not dismatamation? Warne the reader of this wothe were all the false, that he mighte avoyde his plaine open dede with his bare bothe wood, where he feth it appereth evidently nay, where every wise man that reth it, feyle well himselfe that he well appeareth evidently yes.

Howe goeth he further with another piece and lath.

F; S; vet my woordes proude no I woulde have all spiritual judges changed. For the spiritual Judges that be nowe, may be Judges still, and have all the properties before rehearted, as other, for anything that I have fad. And yet mayster Howe taketh it otherwyse, and sayeth, I would have such Judges, as have no types of any of the fapte poyntes. And he fatheth, that till such Judges may be found, heartes may make merry for a little feafe, while men walke about and seche for such Judges, whiche he wetheth will not be done in a wokes wooske.

Here he leareth out agayne the place of myne that he toucheth. For what is once reade, all his gare tale is gone. F; there shall ye se that I confeder his woordes, and declare two woaves that I god man might meone, of which which he taketh here the tone, and the other he letteht slip. And yet in taking his woordes as he would now some: my woordes which he dothembeth here, turne by all his tale, and that the man full well, and therefore wynked at the. But I shall bying them in agayne here, and repete them for hym. Lou good readers in the R.B. Chapter. F.33. after his woordes rehearted at length, thus I begynne mine owne.

F; In this process to god readers, this pacifier declareth, that he wolde have the kynges highnes and his counsall take specially upon this matter, that whether innocent should be punished, no yet willfull offenders go without due correction. Who could ende and conclude all his matter more truthfully?
of Salem and Byzance,

But now the speciall waues whereby
he beneficiet that the kinges higheenes
and his counsable would bring this thing about to swanne.

The tone is sy, they prouide that neither men that be proude not courtoes,
not have any lone to the world, be suffi-
ted to be judges in any cause of hereip.
The tother, that the bishoppes hall arrest no man for hereip, till the depele
that spiritual all men have to cause menne aburre heresies, and to punishe them for hereip be ceased and gone.

And surely I thinke that hys two de-
uiles will serve sufficiently for the one part, that is to wit, that none innocet
shall be punishe. But I feare me very seze, that they will not serve halfe so suf-
ficiently for the other parte, that is to wit, that full all offenders go not without
their correction.

For now to beginne with his first di-
uile, that none be suffiued to be judges in cause of hereip, that are proude nor courtoes,
whereas I wold if he mene of such have none of these affections with notable enomites, then he proue them that are alwaye wronge then he proue
them yet, that is to say, till he proue it otherwise by some of their outrageous deves in the dealeinge and mishande-
ing of men for hereip, that beere his
fameth them of, then he hath yet proved,
and that he proue their cruel wrongfull dealeing, otherwise then by some falsers,
or by his owne sauing: the kinges hig-
hes and his counsable can see for all hys
wholsome counsele, no cause to change
those judges are already, but to leave them stillle, and then ereth that diuole
of nothight.

And on the other side, if he mene that
the kinges higheenes shall suffer none to be judges in cause of hereip that hath a-
nye spexe at all, either of pynne, of co-
veitie, or any lone at all into this world: heretikes may fit still a make mery for a
lessen reason, while men walk aboute
like for suche judges. For it will not be
lesse then one hole weeks worke I wens both to finde such and to be sure that they
be mery. -

Here have you hearde good readers, a
releasable caufe why that I would take
him he shall have the spirituall jud-
ges, such as hold have no spixe of pride,
courtoes, no; woldly lone. For eithe
he must meane he, or elles as I fayde he
moule meane on the tother maner which I reheare fore, which he would now
teme to me. But then (as I have sayd) if
the men in the first fashion as he wold
now teme: all his tal is overturne. For
then had he no cause of any such com-
plaint. For he neither had himself when
he wrote no any man elles, pissead by
any of them the contrarye. And then ne-
ed he not to send out his profoud wis-
doms, in making such electious to the
kinges higheenes y hys counsalpe, to see
with so great diligence as though they
had been so long negligent to the spenge y
himselle could not say yep, but it was
merely well already already. And thus
you se good readers that he left out a dis-
sembled that first parte of my works, be-
cause he will here what to say therto.
And the seconde, except he meant in the first
maner (which he could not do with
oute the marring of all hys matter) you
se well that himselfe done me to thinke,
that he would have the kinges grace and
his counsable, it billegelye there shoul
be no spiritual judges, but they that ha
no spixe of pynne, courtoes, or woldly
lone at all. And then might herties as I
sai taken such judges in seking
make mery for a little while. And I hope
my self meeley well within my boundes.
For where I sayd it would be a yokes
moake to take them: were it were be
forthright full ere we found them.

But then goeth he futher somewhat
about to shewe, that I have mishande-
led his worde, and with eypung mine
owne into his, haue made it seeme that he
faith much wolle by spirituality he the
other side of: or went. But when you haue
heard all his tale and mine to, you shall
well se god reders he that neiuer while
he liueth conuey this geare to cleene. For
these are first his wordeb here.

And he saith it will be the more
tar to find such judges. For he faide,
that I have put my matter out of doubte,
that theras men would have wend so-
neath to have found them, that ther I say
it will be mercifulus harde to find any
one of them, either pissetes, secular
pissetes, or religious pissetes. For he saith
that I lay plainly, I haue they never to
mane pervertes besede, that yet I saye, it
will be harde to find any one spiritual
man, but that he is so infect with de-
lenses affection to have the worldy ho-
nour of pissetes eralead, that he is the-
rowe such pride farce to such indifferent-
ep and equitie, as ought and must be in
such judges, which as he saith, I alligne
to be fyrly, that theu must haue no spixe

S. Lit.
The Debellation

How shall you god readers, salute this tried between us. For these whole words as they lie there together, I shall now refer you here. Lo, these they be, as you shall find both in his booke of diuision, and in mine apology. F. 357.

And though many spiritual men may be found, have right many great virtues, and great gifts of God, as charity, liberality, patience, soberness, temperance, cunning, such other, yet it will be hard to find any one spiritual man that is not infect with the lapd deluye affection to have the worldly honour of priests sealed, preferred, therefore, if any may report any evil of a priest, though it be openly known that it is as he saith; yet they will be more diligent, to cause his lep man to cease of that saying, then to doe that in them is to suborn the fatalism in the priest that it is spoken of, taking as it were an occasion to doe the lese in such reformations, because they say much against them. But surely that will be none excuse to spiritual rulers adore God, when they will accuse accounts of his people that were committed unto their keeping.

Howe you for god readers, howe true it is that this man telleth you. For here you see that his sentence leaueth not where he saith it left as to that purpose: but you see that it goeth forth farther: about that purpose he saith, to shew that it will be hard to finde any one spiritual man thus indifferent, but that the deifye affection to have the worldly honour of priests sealed and preferred hath to such infected them, that if a lep man report any evil of a priest, though it be openly known that it is as he saith, yet they will not otherwise the lese to the amendment of the priest, because the lep man speakes of it. Which affection cannot be but a serge proude damnable scowardnes.

And therefore while this god passever there saith, that all the priests be so far infect with such a proude damnable desire of their worldly exaltation, that it will be harder to find any one of them any other. And then a little before these words as you may see in his said Chapter in mine Apologe. Folio. 235., his faith under the figure of a great rumour among the people, that spiritual men publish themselves rather to oppose the that speake any thing against their worldly honour.
of Salem and Byzance, 1019

Honour riches are; then so; zeal of the law, these wonder of this man amok into, but he would make you were here, that I doth the false, and mistaught and mistaught, but I was never so, yet to prove that it is so, for in every part must be two wise, as the least, but if two will say it is so, then it is a proof.

And surely if master Pox will enquire for the truth in this matter, he shall find that there will many more then two that say so. And hereby if many men say so, though the truth be not so, yet the tale is not at lost to say that some men say so. For then it shall put the bysshoppes rules on this in mind that they are bounden to have assistance.
The Debellacion

A them that say to all that they can, 'tis the danger that they runne in by that saying. And if it be true, then maye the spiritual rulers alter the matter as they shall se cause, and reforme it in suche charitable maner that none shall say to hereafter: but they will of malitie doe it, and renne into the naunder of the Pharisys: and that would charitably be examined, whether it be so or not. 

This is a preepe piece, and suche as I have seidome sen the like come out of any wise manes mouth. For, though that in judgemet, men must presume a thing is true, which two godly persons two men and examined deposes testifie, that themselves saw the deed, or herd the words spoken by the mouth of the person which so, such deed or saying is aduerted, yet (fapeth) no man for all, that that two men saw and knowe it to, therefore it is so. For as to the necessary consequence of the deed, this argument is very strong: this man maketh. Two men say it is ergo it is so.

Then upon this argument such as you see, he senteth me to enquire and then I shall: he fapeth: ynde, that there may be more then two such say so. That may well happen now, by occasion of his book of divulsion. But what if I enquired of the that I should have to ynde not one, many more then two hundred, that wold say that the spiritual men for such evil affections as this good pacifier surmisseth, have great despise to abuse menne or note them of herefes; yet while al they could among them all let no parre at all, but all they would prove contrary, both by that, that in faire part of this realm, and take Wales thereto, there have not ben before his book of division, so much menne abusred in, yuer. And in those that have been, rigour hath not been more then necessary: but there had bene more then necessary ivery, and that this had been already prooued otherthen once, before the kingse honorable counsell, I would not extenue the babbling of two hundred, nor not though they wer two thousand, and very many more, the mountaine of two strawes, for anything that I would regarde any good man the worse. But I wole for: their own partes before allamed to heare them, and clearly perceiving that they so lewdely spake I wole be for: allamed to tell the tale agayne after them. And this I saie, if I shoulde with inquiry thus happen to ynde, as I wereily trust I should not if I dydde ende quere.

But nowe ys Some saye bryng fo falsae as it is, it is a world yet to see what a sondre it is he speth, that he woldbe not yet by his wolle haue 'hat the losse. For he fapeth, that though the truth he be not so, yet the tale is not lost to saye some menne saye so. For he fapeth that then it shall purte the bishoppes and spiritual rules in mynde, that they are bounde in confesse to help them that saye to all that they can, se the danger that they runne in by so saying. 

What god I praye you can this false? Some saye doe: For what can the spiritual men be for they help that to help them any other then aduerte them to leere such lying. And that had been a better parte for thys good pacifier to have playde hymself, and to have told them upon whole tale he wrote it: that to the recepe and rebuke of so many good worshipful menne make a booke of division, and therin write every lewd wordes, that any lewd folk, or any false theues would tell hym. Whole cuile concurs the spiritualtie can never appease, but to please them they shoulde by please God, and without letynge herefes growe and gete furth, shoulde themselves rather doo cuile, then let lewde folk speake cuile.

And nowe to thsentec good readers, that you have the more cleserpe see, to bowe little purpose the pacifier hath in this point answered me, pe shall understand that my wordes in mine Apologie which he woulde seeme to answere well here, wer these. Folio. 257.

But yet is this pacifier not to favourable wordes folkes suspected of hereby, as to take away the power of the bishoppes for ever of arresting them, and to tine the dicharies for ever to the capitions againste herefes and procedes of reccommunication, but will have the fapth, the bishoppes power of arresting no lenger suspeded, then as long as spiritual menne have that great despise to cause men abuare or to have them punished for hereby, as though he hadd well proved that they have so, because he fapth that some men say so.

But owe ys Some saye be no sufficient praise, than is the tale lost. For he heueth no cause why that power of theys shoulde in any case be more suspended now, then in any time here before. And on by other side if some say be a good prose,
Of Salem and Byzance.

By prose, then the suspending will be a log as a depositum for ever, sick there shall never be any time in which there shall lack one of other some sake to say more then truth:—

To god readers, here you see, that but to the second parts of these woodes of mine, he auntwere nothing at all. And than have you some before that unto the spirit of his auntwere so silebe, that it had been better for him to have done there with he be with the other, leave it unturned to.

But note goeth he further and faith.

Then faith matter of his yet further, that which is a light suspicion and which is a heavy, and whiche witteres be sufficient and whiche not, must be wapped by the spiritual Judges, and upon theye: wathing of the matter for light or heavy, to follow the arrest of the partie, as the leaving of the arrest. How barely in this point me thinketh that matter of his makeneth a right good action, that is to say, that the matter should be examind before the arrest. For it hath been sayn in times past, that in suche case the arrest hath many times gone before the examination. Nevertheless, under what maner the examination and the arrest should be made in such case, I will make no breuyle at this time. For happily matter of his would anon founde a default at it, and therefore will I leave it to them that have authority, to treat further of it, and to deuile how to avoid the same, that matter of his speecheth of in his sayd libri, chapter.

Now good readers, this man maketh here, as though he had seen hym in my woodes, some great advantage to ground some great matter upon. And therefore I shall rehearse you what my woodes were, that your bodle may I have soe I overawe my selfe therein, and what he meaneth by him that he nameth here. These are for my woodes in myne Apology, folio. 257.

For let it be constant at the last, lest every man might sype the peril of hym device, to tempe hym deuice in suche wise, that till the spiritualle have leste they cruelly syp: of abstinence and punishing of suche folke for: hereby, they should not be sufferd to arrest suche for every light suspicion, or every complaint otherwise. Howbeit he granteeth, that where one is openly and not suspeted of heire, and sufficient reason be and witness against hym, and bevides all that, a doubt that he would see, whereby he might infect other: than he granteeth it convenient that he hold be arrested by the body. And therein he bringeth in the Clementine and the statute, by which the Ordinaries have power to arreste folke for, suspicion of hersef, and would as force as I perceive, have the bynges referre them after his dett. But yet such which is a light suspicion, and which is an heavy, and which is a light complainte, and which is an heare, and which is an open suspicion, and which but a priuenc, and which suspicion is not notable, and which is not notable, and which witteres be sufficient, and which is not sufficient, be thynges that must be wapped by the spiritual Judges, and upon theye: wathing of the matter for light or heavy, to follow the arreling of the partie or the leaynynge of arrest. I be come again as in a mate to the point where we beganne, that be the matter gret: small, yet at the while they be cruel, they should be judge lighthe heare, and small great, their arreling and any at al must be suffered: for them, and seind them to the byectacion, till we see that none mynde of theirse of abusing menes abusers and punishment eternallly changede and ceased, that is to say, till ther be no man lest that will so much as say, that some men say that they have left that mind yet, and make a life again of them then, as those some have donee that have soarde alreade to so: John Some fare nowe. And long will it be I warrant you ere ever alfock folk speake.

And therefore, stith in the meanes seccion by this pacifexy good breuyle, hereijes have ge binaressed, I cannot believe that is this way ye folowed, it would be any good meaninge to make that willfull offenders in hereijse should not passe unpunished, as fast as both in the ende of this chapter and the other before also, be calleft upon the hynge highnes and his counsale, his parliament, to loke upon this matter after his good advenriment, and never cease till they bring it to effect.——

Here von se, god readers, because this man with his devices bringeth him self into a mate, out of which he cannot see howe to get away, he would nowe lette other folk to study thea bout. And wold make them very careful, about anything little newfult. For it hath well appeared, I well ben pleased to see, that the spiritual Judges have yet hitherto in arresting
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As for hereby, right well examined and considered, pleaseth both the cause and the necessity, and have been rather therein many times to lose, then any time over halfly. And therefore I may and will say here again as I had there, that little doubt, but that if the kings highness doe as I doubt not but his highness will doe, maynetyne and all else the spirituall in executing of the lawes, eue thole that are already made against hereticks, and commanda every tempo; all officer under hym to doe the same for his part; though there were never noe newe lawes made therefor, yet shall both innoceties be saued harmless well enough, and offenders punished too.

To this sumneth thus this god man in this vspe.


\[\text{Pope bereale to those lawes of mater Pope I dare say thus, that mater Pope 0; he had spoken the lawes, had do occasion by reasonable contrecoues to have doute more at the matter then he had done.} \]

But to have thought it very like, that if the same lawes hold stande as one now in every point concerning hereticke, that many innoceties that be not gote, might upon suspicion of heretick be dutherland to poure them selves, after the will of the Ordinary, and yet be not gote. Yea and over that mater Pope might have reasonably doubted, and as I suppose in conscience, he ought to have doutted more then he hath done, that somewhat innoceties might happen upon the late vspe, or by poore complaintes by sauvor of officers, or upon malice or displeasure, be avoide before er.Minute, and yet mater Pope himselfly aenteth, that the examination should be before the secket. And he myghte have doutted also, some innoceties might by such percieued persons, as he above rehearsed in this chapter be sometime considerer. And therefore the same wordes of mater Pope, whereby he tooketh upon hym to say, as it wer in his own authortie to perfomme it, that innoceties by the same lawes as he already made for heretike, talbe saued harmless well enough, might happen to be of small effect to helpe an innocent man; woman that should happen to be wrongfully troubled in time to come against his worde before rehered. And other to all these wordes of this god man, I dare say thus, that I when I wrote the worde had and yet have very god congettices to put little doubt therein. For though I myght think that this harm and this harm myght happen: yet let I have well seen it produce, that the spirituall judges have bid themseff in these matters, not only so truely, but over that also so favourably, that no man can prove in this realmen such harmes to have happed yet, but whereas such thinges have beene of latee slumbered, truly hath been well proved contrarye before the kynges honourable counsell, I had and have very god cause to thincke, that as they have done well hitherto, so shall they well doe hereafter.

And the all that god mens grounde F is no more, to take away all appoind lawes but, that that harm may happed sometime, to some god man therby, which reason he may make against the best lawe that all the world can make; I dare be hold to warrante, that that cold reason so ferently set forth in such a weghty matter, is not well worth a ryble.

And if menne woulde goe about to change these olde long pass lawes: I would as my duttie, say, say god gue the grace to make the changes god, but for that little wytte that I have, I bereale believe and thincke that if any changes be made rather more facke then creighter, then shall the changes be made rather ferre worse then better. And thus ende I god readers this good of mannes. vitt. Chapter.

\[\text{C.}\]

Is. xvi. Chapter beginneth. Folio. lri. Wherein he beginneth first with the Ca. inquisito, inquisitionis. 1.iv. vii. vby it appeareth, that all lodes rules temporall, be prohibitet that they shall not in any maner take knowledge; or judgene upon heretick. And on this himself adde do in his boke of disputon, that be that inquired of heretick, taketh knowledge of heretick, and that himself seareth not so alone, but vsumse Bo. fist po. sayth so too. And heron he concluded, that that should se, that all the justices of the peace be ecommunicate, and all stewardes in letces, and al enquisses to, as many as meddle withall. For whether in letces they move not, say he doubteth, but he faith I say they may but he tellith not where I have, nor as I bereale thinke he never founde it in any boke of myne. I say in my neu Apologye. Folio. 52.7. that in every letce they
of Salem and Byzance.

And therefore, whereas this good man wounding that he had well wonne his spicres in this point triumphed upon me and father.

And to this lawe makester Edward answered not, but ported it other, as a thing as it seemeth little regardeth, but only that be father that the lawes of thy swraine, and of holy church in her holies may well stande together for ought that he saith: And yet it appeareth, that by this lawe they doe not agree nor stand together. And therefore we thinketh it would not be so lightly pased over as if makester Edward pased it over. For it is a dangerous thing to fall into least turfure of the church.

There wer two causes for which I accused him not, one a general cause, concerning all his matters of lawes of the church where he spake falsely, of which I shall speake afterward. Another especiall cause ther was concerning this excommunication. And that was that me thought and yet thinketh, that he spake therin with Christelyly; I was ahaed on his behalfe to meddle with it, to make open his childish handling thereof.

But nowthibbe how counte he for to great a conuccract, that he put me to write therein, what purpose can he deuise for which I shoulde have aunswered any thing to that point; had I made any pation to prove every wrong he sayd in all his boke; he knoweth that I sayd not that I would meddle, but with those certain things I there speke of.

But nowthibbe as there were in that lawe such fault as he alledgeth what could mine aunswer amend the matter, or his boke of iudgment either: I menace wer accused as he might bring, could my boke of his boke take ay y further, but we may put the parliament in mynde to make a lawe. His boke alone is as haile to put them in remembrance thereof as his myne together. And yet foyr that poyntr neither needed mine nor his neither. For the parliament hath made already a lawe for these inquisitiones. Which if they myght lawfullly make in such shuse as they have (as I am sure they myght) then am I sure that they fail not in excommunication for it. Nowe if they myght not lawfullly make it, and therby fell therin, what could the parliament farther add unto it, might deliver them of it. And therefore I can not in godly faith be to what purpose he wrote of that poyntr himselfe.

No, but
The Declaration of Independence

The following is a great legal document. It is the beginning of a revolution. It is the beginning of a new nation. It is the beginning of a new world. It is the beginning of a new hope.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, that whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Manner as they may think fit, subject only to this Restriction, that it shall forever preserve the rights of the People.

We, therefore, the Representatives of the United States of America, in General Congress,_assembled, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States, that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do.

And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.
And therefore it seemeth right expediente that the said lawe bee repelled. And in like wise it were god to repell all suche lawes spiritual, as be made contrary to the bynges lawes, and the contente of the realm. And if it be sayd, that it were god also, that such statutes and lawes, as be made and dyed by the temporall power to the grievance of the people, were also reformed, and that if we were indifferent, I would make some motion so to have it. And so it seemeth mayster Mose doth partly move, that I ought to have done, and to have found as well defaults in the temporall lawe as in the spiritual lawe: I woule be it, because he would beare no blame of the temporall lawe in that moison, it seemeth that he somewhat intertrige his sentence there in and forth that if I do so, and that the I handle them, that is to say, the temporall lawes finde defaults at them, as true as I doe at these, is to say at the spiritual lawes: if then I shoulde make two lyes for one, yet as I suppose, I have assignd some defaults in the spiritual law, which mayster Mose cannot tell how they should be excused.

As to his repelling, I see as I have sayd, no substaunce in his words. For we repell them as farre as I see we can, when we wepe them not, but make our owne lawes to be contrary. And therfore as farre as I see, all he spake of these repellings, saue onely so setting surfe of his druthers, els is a very vain tale.

But now where he faileth, that I wold have him and some to move him, to find defaults in the temporall lawe too: I wold not telle whether his wordes have herein more falsebre or more folke, but surlye they have both twyng, yetther the tone or the other double.

For if a curteous man may se by his owne wordes euere here, that I move hym not to be as for indifferent, to find defaults in the temporall lawes as he hath done with the spiritual lawes, when himselfe here these: that I say that if I doe, he should make double lies. This is sayd that he wold in this sayinge playne and open bistroth. And by his owne bistroth appeareth upon his owne heynigs, thy scheueth also, that he wold ope open folke.

And where he saith that he hath assignd some defaults in spiritual lawes, which I cannot tell how they should be excused: I antwerp him again, that unto all lawes, of all matters that he lyfta to babble of, am I not bound to medle, for of these spiritual lawes I wer made for repelling of persectes, with which our temporall lawes are also conformable a concurrant with which thys godly man for the sale of heretikes, hath nowe founden such faults as a wile man may be ashamed to speake of, I have clearly declared that they nebe not to be excused but that for the finding of such faults, his folpe to be muche accused. This haue I proved to playne, that he can find no gret cause of glory when he looketh back upon it.

But note to thentent you may, good readeres, that eyther this man is not to temple in hymself as he seemeth, or else that some wyll thrives thanefully doe decepe hym: I beleue you consider a little ether the solpe of the craftes that he man dieth here.

We haue bought you such wordes of myne which I spake he faith of thy lares, whereas of trouth I spake them not of thy lawes at all, as your selve hall welle see. For though he upsembyle the place cause he wold not haue you reade it: pethaut I spake it out for you in the 99. leaf of mynne Apologye, and ther to these are my wordes.

And thyd pacfure agriegueth (as much as in hym lyveth) the clearge of England, so lyke of the lawes not made by themself, but by common lawes of al ch克里斯tenome. If the will lape that he blameth but theys abules thereof, the trouth apsercb in some place otherwise in his boke. And yet yth he present a point but by a some lape, he mighty wis the same figure lapis heuules in the temporall concerynge the lawes of this realme, and heuoue it in lyne of the great some lape to. And therein he sheweth him selfe not indistinct when he lyngeth in the tone, and leaueth the tother ounce.

And on the tother side, if he lyng in the tother too, than shall he make such faultes for one. For if he handle the as truly as he shalde then, than he make two lyes for one.

Loe my good readeres, consider here I besche you the manner of this god man. To the lyple piece of these wordes of mine, in which case is all the law that we be noy in hand withall. And where he would in his boke of dissention, agriegueth the clearge of this realme which never made the lowe a succereth not in all his boke one word, and yet
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A pet in his suche maner of aggrevenig he
bleth it very sinefull, and in his not au-
swering, a very shamefull wage.

Than in the remaunt you see god
readers your selfe, that I speake not of
the laues. For when I speake thus, if he
will saye that he blamed but their abu-
ses therof; yet he shal not that point
but by a Somay, but by the saime
figure laue like faultes in the tempozal-
tie to, cocerning hy lawes of this realme:
is it not here plaue that I lay blame in
him, for his delpyng of the minifters of
the spiritual lawes under a figure of
some laue, as though they abused the pi-
riual lawes in mille handelyng of he-
retikes whereof I speake more after. And
I speake that by a lyke figure of some
laue, he might dyname all the tempozal;
minifters to, and byng them in grudge
& obloque of the people with lyke les of
abusing the tempozal lawes to.

I doo confider god readers, eather
how falsely this honie ma hath hymself, 2;
or how twisly he hath suffered false
theswes, to make hym turne and change
the sentence of my woodes for the men
to the lawes, to byng in his matteres
upon, and saye that I mone hym to lyke
faultes in the tempozal lawes, he putte
them in ppant abysode as he doeth in the
theswes, where you plainly se I speake
not of lawes but of the minifters, not
pet abuse him to his suche fashion with
the tempozal minifters neither, lest he
make two les for one.

Is not nowe this change of my sen-
tence that he make this, a very shame-
makely dealyng, eather of hymself 2; of some
thowe be countable of his.

And now knytteth he to this handlyng
the remaunt of his dayd: 3.

Where he that speakeith first of the
spiritualtie, because the caufes of the diu-
sional specially be growen by them, and
laue with a fote of griefes, some parte
very tryes, and some part remedied be-
fore his boke of diuision made, and some
part very solype, and some part for all
his some lawes undoubted very saine.

He hath there two leaves in the en-
de of that Chapter, which any wyfe man
that readeth them, shall I suppose, judge
by a very deaining tale. And therin is se-
meth that as he hath bagonie with the
spiritual lawes, so he will after proceed
in the tempozal lawes to. And layme
would that man makede no sonee as to
be his felowe therin, and faith if I know
any such made, as the parliament hadde
none authoritie to make, 2; whenupon
the people have stuf causse to complain;
it was well done that I should diew the.
And so he thinketh beryle that charite
should compell me to diew, seeing that I
am be faith, learned in the lawes of the
realme.

Surely if I knew any such: pet would
I not solove neiher thes lawes god manes
holy erzozacion; no his godly samplum
neithe, to do in the tone as he bath done
in the tother, but if I lyked hop dyeing
a little better then I diew.

And if I be learned in the tempozal
lawes, the lesse will I solove his coun-
scal. For the beter that I was learned
in them, the lesse would I were it wold
become me, to ppant and putte abysode a
among the people, a laundrous boke of
them to blame them.

And unto this point god readers, I
haue anuered and shewed my mynde
in myne Apologye before, whereto this
mau geneth a deafe care alway. And here
upon a fraught occasion with a fond top-
ly change of my woodes, erzozeth me
to the thyng to which I made supervisio
already. And what I before said therin,
that he blycheth, and laymeth not one
more therin. But in myne Apologye,
good readers, the 159, leafe there were in
theses my ppant my woodes.

3. By other murmurers & gruges
that he saith, he cannot nowe rehaere,
he reberefeth after many of the in his other
chapters, which I will passe over boun-
ched, both for that the more part of them
be such as enevy wyfe man will, I sup-
pose, anuere them hymselfe in the rea-
ding, and falsifie his owne mind with
our any noode of mine helpe therin, and
for that some things are ther also ther-
in, that are very well sayd, and some as-
so, that he they good 2; bade, I purpose
not to meddle muche withall, as are the
things that touche anye lawes 2; na-
tures already made, bethby the church
or of the realme, defend then I am con-
tent to diew, if I think they god. But
on the thether lyde if I think the naught
albeit that in place and time convenient
I would geue myne abupe 2; countable
the change, yet to putte out boke in
writting abysode among his people against
them, that would I neither diew my self,
not in the boyning comment any man
that doeth, For if the laue were such as
were to farre against the law of God, I
it were not possible to stand with manes
salvation, than in that case the secrete
adulte
A dispute and contemn may become every man, but the open reproach and rearguard thereof may not in my mind sufficiently become those that are no more spiritual than I. And sure if their laws may be kept obedient without peril of soul, though the change might be to the better; yet out of time and place convenient to put the defects of the lawes aside among the people in writing, and without any cruelty of the change give the people occasion to have the lawes in desirison.

Whereby they live namely with hee that to shall be to bode, may sometime mistaking the matter, think the thinge not good, whereof the change would be worse; that way will I not as this advised neither of my selfe was advised no trouble of mine to bode. And therefore I will as I lay leave some things of his books unbelched, whither he lay well enough.

Percy, ye good reader mine answer to this point, concerning the finding of sautes and putting them aside in print, which answer he disembled is against prouoeth mee to the same, as though he had never heard it, which answer I will therefore be had as repeated in every place where I prouoeth mee hereafter to the same point. And thus you fee good readers, that whereas his bath not in any one chapter of his, thought forth any really yet, yet bath he brought forth least in this his rite, in which he bothe most. For by this bath he plainly declared, that he neither understood the lawes inquisitions, that he alleged, no so much as the pose same called summa reformado, neither. For that good maner that made it, undoubtedly never ment of such inquisitions as ours are, of which maner hee had happily never known one. And as for the lawes, the very strictest of them to him that understood them and considered them well, sufficiently do declare, that the lawes so, wherein men to meddle with such maner knowledge of hereby, as should be a let and impediment to the ordinaries; other the spiritual inquisitions are not such knowledge as we take by our inquisitions, that only serve to help to other forth by using the matter to other hands.

And therefore say I fee well, that this must in the later lawes is summes, hath so little understanding: I shall be the more content in his lawes and his summes, so much the lesee to dispute, to meddle with him.

The 147 chapter.

If his super chapter he declared what he meant by confederates of the spiritual very, and lately he meant confederates whereby spiritual men pretend to maintain of such lawes, and much of the constitution provincial, as are against his lawes and the vices of the lawes, I put forth a figure, putting of priestes to an tere afose temporary judges, the statute made de silvis eudex, and the nature of possessitares.

As for conuenting of priestes before secular judges, though it is one type of the same of a sermon made the matter come in communication before his hydras by kindle. But neither any times since no maner afose, I never herd that there was any businesse about it, and yet was that matter ceased long before any word of change of this great general deus, his book makest as though there were such, in a manner general through the whole realm.

Whereof figures have there since been made, concerning the same point. And many priestes conuited as they were wont to be before, and no bulines made by the spiritually therefore that I here of, not I prove himselfe neither. And in likewise men cut down their woods every where, in one place and other of the realm, a vether is there not asked the time against the statute, or if some percon would with good will give it, and thence ake it, he gether it not yet in bode.

For where he said that if I would remember my selfe well how of the constitution provincial, made against the statute de silvis eudex, hath been put in execution of late vases, to the grief of many lay men; I would not have liad so generally that there is not anye one constitution provincial that he speaketh of to any maner of grieves or grudge put in execution in the time of any of these last that are now lying, this axiom that the same constitution hath of late in the time of diuurse of the same pleases that now be, bene put in execution, to the grief and grudge of many persons within this realm.
The delibacion

A first as touching my no donne remebe- rance: in god faith I cannot remembe one. And as to his own reminbeance, vpp which he affirmeth it to have been done so lately, to the grudge and griefe of so many; he shall perdone me though I belieue hym not till hee prove it, or at the least name them that have had the winning, and them also that have been in the lose, so that I may my felle pone whether it be true or not. For except he doeth the one, else have I good cause in my meane while, in this pointe to compute no great credence to him.

For if I can scantly belyue that upon the perdoners bare word, so allegacion of the constitution provinciale, his parison would let him have it. And if there happe any man that would: yet am I sure they were so few, that it was to double fole to lay that for any cause of deuision, which were done both by a few, and also not out of the partes will, rather of his owne private devotion, than for any kere of compulsion.

Howse if the perdoner would take it of his perisson by force: I see the com experience therin: that I dare boldly say the whole parson would not suffer hym. And yet if it were taken in deed: neyther should the perdoner enioye the profite, nor the person bear the lose but shoule at the kynges common law recover a yeight large amendes. For wel ye wore his dammage should be taxed him, not by ry. prestes, but by ry. temporal men, ry. coales by the kynges yuges are no prestes neither.

Now if this man will say, that many of the persons have in the time of this prelates that now be living, that were livyng at the time that hymeyle wrote those wordes, thereupon in any of his spirituall courtes, the tithe of such wolves, against the statute, by force of that provunciall constitution: I will see this my proue it ere I believe him in it. For the danger of that fait may be peradventure more, than I suppose the per笃 will put in peryll for his tithes. And also the parson may done stoppe the fait in his beginning by the kynges prohibicion, whereby the kynges judges shall be wher the person live, for such tithes or not, ry will not therin suffer him to procede.

And therefore this good ma make mee better proues of this matter than hym owne bare taiseng: he gived me no cause agaynsh so many letters to the trary, therin to belieue his worde. But if I well warrant it, if hee coenones to the naming of the partes, so that the specialitie of matters may be sought out: make appere: you shall surely find it untrue. Now than to maintaine with his great word of confederates he byngest for that some prestes say not, that those tithes and monyaries also, for in the statutes be their dueyes not, that they which pay them not be accrued. I have eliyed this good ma is a ma of ladines, no gret gamener. If he were he would never be angrpy for an angerous worde, spoken by a man that is on the lesping byde. But is an olde curtesey at the cardes perdy, to let the leser have his wordes. And in good faith in this matter I have no suche talking at all. And beryly this device of his to put this to a cause of deuision, is in my minde a very chide thing. But than goeth he further: prestes make party, cuter confederates, to maintain obites and prestes wages, and to have more at bertainnes than they have bene wont to have, or els to themselfs not content, that is to say of olde more than they can gain, for they can not gains it, themselfs not constant, that is to witte lowe and take angerly, and say they be not pleased. Be not theire by the matters and metere for that heighnome name of confederates.

And yet goeth he further with another henghnome confederace, if a prest have a busines to do in some constres: other prestes will as it is sappd to conferde with hym at arbytementes other mettinges: or els make them, such frendes pisntyle, that the other partes though he be of right good substaunc, and have also good right. yet shall hee sometime have much a doode to obtaine it, ry.

Is not here good readres a wonderful henghnome wooke, and wel worthy the name of confederacys of the ppri, that but in some countres, nor there neither of any certaintie, but as some law, some prestes is the businesse of another prest, wil, and yet but somtyme neither at arbytementes confo-der with their good worde to helpe the thei folowe, or elles to make hym frendes: Pea and then what a mistich fe leweth that enforche therupon.

The other party hath hee feth much a doode to obtaine his right and yet that but sometime neyther.
A But as for the right by their meanes, he layeth not that any man doth, nor those heighnome confederacies, and things mete for thys man to make a booke of devotion for. And yet as though he had very well quitted himself, he knitted it up to these wordes.

And there be some of the confederacies of pieties that I ment of, and not the gathering together of the clergy at the convocation.

In good faith I have not shoe hee should mean any other thing, no; that the name of neither well. For the name of confederacies taken to an eule part as this ma taketh it, both signifies a meeting and gathering together, and a determinacy of certaine eule folks conspiring together about an eule thing to be done, with a covenent and promise that they made unto one another, viz. to stand with other them. Now whereas at convocations good men come together to doe good, and therefore he could not call them confederacies as he now speaketh he meant not to do: yet I doubted somewhat whether he so meant not, because the convocations be at the least wise come assemblies together, whereof he might hap thought to give a good thing an eule name. But these matters that he now speaketh of, I could not imagine that ever he meant to call them confederacies, wherein he neither feeth assemblies, nor can alligne and prove any conspiracy, nor mutual promise, in alluding thereto about the procurement of any thing at all good of badde. For where as he layeth that there be some of the confederacies that he ment: I am sure no man doubted but that these bee either at the confederacies that he tended, or els at the least wise the greatest. And the are those that he calleth here particular confederacies, to abside that in good faith I must narrate, that his hearte could lerne him for very shame to speke of them. And then the rather that he taketh for general confederacies, he neither seeth no soigneth so much as any assembly about the, or promise so abdement to procure and pursue them. And therefore though the pieties would have or there speake of them as their own affection led them: this is farre from nature and name of confederacy.

And yet woe he hath altogether done while he soweth nothing at the damot (though all that he layeth were as true as it is not) but that they would have the title of tyme still, and that they would have the mostuaries still, and that some would have greater wages, and some would have more money at the per partes them for all there thing willing they ca geate, when they would only paye habe it, and yet in better gete sought of it, no other solke nothing left: to make notable to great a matter of thys and call it an hyghnome name of confederacies, is as mee seemeth somewhat like to hym, that would needs have an actio against his neighbour because his neighbours hose slode is looked over his hedges. For he said that he saw by his countenance that he would have eaten his grass if he could have gotten to it. For as for that, that the hedges letted hym, was lytle thankes to him, for his well was never the lest. And thus hym, sir, chap, you see good readers how little reason is in it.

The chapter.

Is. xxv. chapter beginning in the first. leaf hath no letter.

Little exerise and subsistance in it, and so faintly defeteth this soe mare matter, which it pretended to defend, I purpose to make no more worke about it.

For if you red first his wordes as they be in mine Apology, sect. 155, in the fore desiging at these wordes. And here mee thinketh I might say: But shall there good readers find, that I have heard these words of his own whole, with those wordes in them, which he would in the beginning of this his x. chapter, make men believe I had written, as though they were wordes of such substanctial effect, that I would not have appere in my booke what he had written to pathcly. After, I sit in a nother place where he be cherey againe to sec. 162, the prince of libelshop left them out of orsight and halfe. And surely they bee not of soe great weight, but if the author had him self left the out in his booke of devils, it had made lytle matter. And if he had over left the whole clause then he left in his booke one lie the lisse, and hym boke the better by so much. For wherby pweeney he that the spiritual rulers pizeneth themselves be so clene and pure, that there is no defaute in them, but all in people alone, and in them selle no manner faute at all.

T. H. Where
The debellacion

Where herbe he ever any spirituall man say this, by the whole spiriutality of by any one man there.

They confesse of of thei, to be men: And they confesse, and knowledge also, of the very cause of this chiefie, mychiefie that is now beginned to make deviation, that is to write the ererable heresies, which mistichies thy good manners curt deuities with change of good laws were likely to maintaine, if men would follow them: did both begin, and is also set forth and annuntiad toward by those bungriatous folke that are such among the spiriutality, as Judas was amongst the apostles; this not in this realme one, but in other countreis to. As by freer Luther, and frere Pomarane, Cblo the monk, and frere Lambert, frere Hulfin, Cabling lius, and here in Engelande Lindall, frere Barns George Fay, and some other such, as with the lede of seditione herepe, have lown and set forth bungriat.

This thing the spiriutality both knoweth and knowledgeth. And therefore they do not pretend as these pacifierfatheth they do, that there hath ben no faults among the but all among 5 people, And therefore this god man where he sayth that I left out the words of the clause of his (which yet I did put in before) his selfe had somewhat augmented his matter with lea-ning in of one the lede, if he had left out the whole clause altogether.

As to that he sayth I changed the words in the ende from these words, the light of grace that is, spoken of before will not appere, into these words the light of grace that is spoken of before, be with you and ever more am: therein he sayth very true. For thither he was fallen into preaching, not only in the hystyle place rebecad how he speake himself, but afterward also in the second place I take the paine for hym to mend his collacion in that point, and make it ende some what more like a sermon with a god gracieouse piaine.

Then goeth he forth, and in the same leafe and the next folioing, he makes a suspicous matter, and ca not tell what mind I was of, in changing his word spirituall rulers, into this words paci-lates. But looke god readers upon the place, and you shall see that I doo it of good cause. For I do not there lay that he favelth paci-lates, but I have there that peraudenture he will say so.

And also besides this that ther is no very great apperence between these wrobes, the paci-lates and the spiriutall rulers: the change from these wrobes the spiriutall rulers into this wrobes paci-lates, seemed men more mete a more prop for the matter that the pacifier speakeith in that place, where he speaketh of authoritie of paci-lates pretend, and obedience that they claim.

Howeit rather then I would be gue if any cause of deviation againast me, to hym that beth to make great deuities upon small grounds, I shall be content to guee him dys owne wrobes again. And therefore I prap you good readers every of you read your books, as in the lede of paci-lates that place, put in spiriutall rulers. And when you so have done, the change shall to the matter not be very great, and yet so much as it halfe, halfe more strette me then hym.

But yet to make me forse, that ever I was so far overcense, as to take away hys gap ghosen wrobes of spiriutall rulers from him; he beginned as it were with a great threat and sayth.

What mafiler Poe meant to change these wrobes spiriutall rulers into paci-lates, I cannot tel. But now by occasion of the wrobes that mafiler Poe hath spoken, I will say further in the matter then I had to think how to have done.

How happy was I, that I had not the grace to let hys owne wrobes blinde. For now will he say farther in the matter then ever he had thought to have done. And that is faitheth this.

That I think verily that if so great an overlight fell into paci-lates and spiriutall rulers, that they would upon them to preach hereby, that they would be that the people shoulde help theym therein, and to take it to he catholickall that the preach. For who would preach any thing but such as they would have theym audience belive.

Believe me good readers, that this man vereth he sayth well overzedly in this point, wberin he taketh such pleasure, that after ward sol loioit, he fell lether into his owne again, and sayth thus.

Whatser Poe goeth about only to prove, of my tale is lost, because paci-lates pretend not to be believed if the preach hereby as he taketh it if I shoulde lapy thee. And yet I saide not so in this. And if I did say so, I sayd but truly.

For
For if they did preach here, it is certain that they would look to be believed as I have said before, ye and if they would preach and say if they preached here, that they would have people should not believe the yet if they did after preach hereby in bede, they would look that the people should believe them. For they would say they were no heretics they preached. For two will confesse he preacheth here.

Now good readers here have I thyed you together thes good manys gave woordes in two places, wherein I perceive he pleasures himselfe right well. But to the intent that you may see whether he have so good cause be he worth, confeder well his woordes and mine before, whereupon he cometh to his point. For he maketh as though, I without reason gave off his woordes, had written that the priests pretend not to be believed if they would preach here. Wherin whither he say true or not you shall see by his owne woordes, which are these.

The light of grace will not come, as long as the spiritual rules pretend that their authority is so high as to immediate of God. God the people are bound to obey them and to accept all that they do and teach, without argumente resistance or grudging.

How good reads may consider well here in those woordes of his, what wisdom the man hath shewed, in making such a numbering of chaunging fytyvall rulers into prelat. For when he sath here, that the spiritual rules pretend that they have authorite to say bygh: what doue is there but though the men other rules moe beside whom he calleth no prelates, yet he meaneth prelatse to, ye and prelates specially to. And then when he saphet that the prelates the other spiritual rulers pretend this or that: then I not well say that he sapheth the prelates pretend these: yes bereft that I may, and yet in to chaunging his woordes: I chaunge it to his advantage not onto mine, that I make his oppone laeng much helpe, something more. And thus fyll you see good readers this mannes much oueright in finding of faute. How either other good reders he preteth in those woordes, not the spiritual rules, that is to say both the prelates and all the renumant to. pretend their authority to be bygh and to immediately beyng fro god, that the people are bounde to obey the in this thing or that thing, one, or twaine, of tenne, or twentie, but bereft to accept and obey not onely all theire teachings, but also all their doings to, and neither argue, resfly, no: grudge at ano maner thingye, that they would either teach or doe.

Theis general thing he sayeth, and therefore though I deale as you are to accordably with him in my chapype of myyne Apology, as to brede his mater and also whether he ment it by theirs whole authorte or part: I might wel upon these woordes of his have taken it. For that he bera home, he and had sayd that they had pretend to have their whole authorte immediate: of god every wyte. For if I would so have sayd, he general woordes would well have warranted mine. Also with thys sayeng is to general, and extended bitterly not only to all their teachings, but also to all their doings to, and faith that they pretend, that by goddes immediate ordinance the people shold accept altogether, both all that ever they say, I all that ever they do by howman other vsing things might I have confuted bys faleng, and have proved it false.

But yet bys sayeng being such, I take but one thing, and that was such as for: the matter that we both specially spake of was next at hand. And therefore I saied, that they pretend not to have such an authorte that men shold obey the in all thynges, for they pretend not to have authorte to binde men to beleue and obey them, if they would preche beholde. But they plainly professeth that if they so would men shold not beleve the no obey thetherin.

Here ye se that where he saied that bement not in the prelates would prach here: he bathet al beside the purpose. For I sayd not that he either to sayed or somet. But I sayd and yet sayd, that in those woordes he saied, if they would preache beholde, they doe now pretend, by the authorte which god hath giuen them, the people were then therin bidden to beleue or obey the. And in his to saing I ther saied ye pretay, he saith veerfalty, that thei pretend it not, but plainly preteth it erraty. And this in this point he meath a mate: thoue ground: cauall, that himselfe his owne woordes gave me good ocassyon to note the thing that I daie: thes you se good readers spoked very plainly.
The debellacion

But nowse consider his other words, wherein he spake himself so well, and triumphed that he poueth that the spiritual rulers of the realm pretendeth, that if they would speake before the people, they were by goddes soundaine bounde to believe and obey them therin, because they would not say that it were none herefore. In this point his reasoning hath

lacke, and yet but simply lattitude neither;

First as for his case, that is all the spiritual rulers would speake herefore, if he had ment of the spiritual rulers of all christendome, I would have admitted his case none other wise, but as me put and admitted a case impossible, to se what might enuise therin for possible, as saying that Paul put forth the case if an angel came from heaven and spake in a contrary godspel, yet the same angel should not be believed. But now se he put forth but by the spiritual rulers of one realm, I admit the case as possible, but yet as such a case, as I trut in god this good man shall see the lyke fall forth and the same ends ere it happe, though it may be likely enough to happen in some onee of twaine, or some few against whom the remaining shall speake and teach the truth.

But now saith this good man thus, If it so happened in them all, what would they all pretend, that by the areth given them of god the people were bound therin to believe and obey them. Fores they would than say that their heretikes were none herefore.

I am content to grant him at this, and I ache him now what than. For all this good readers proueth you very well, no more, but that if that case happened they also spake, they would than also pretend. But all this prouch never a whit, that the spiritual rulers either no see doe, or at any time have done, pretended their areth such. Nowe consider than for what purpose he spake of such pretending. He saith you wote well they pretending of their areth to be so great, that the people should obay them without argument, grudge, or contradiction in all yeuer ther either le ye or do. This he saith I saw so to face a cause of this disposion, which he makeith in his booke, that he saith the light of grace will not come to cease it, till they cease so to pretend.

And therefore god readers ye shall see is the thing that he saith, and the purpose that he saith it for, making it a cause of defension potent. How can hee maintaine his sauing with a case saide, whereby it may be that they will so pretend hereafter, whereas ever hither to himselfe saith not now, but that they both have pretended and yet pretend the contrary? Can hee maintaine that the temporality is at defension with the spiritualitie now alreadie, because it may appear adventure happie hereafter by a farre sette possibility, that the may than, noe man wooteth when, pretendeth prudence a thing, whereof they pretend the contrary, and pretend also that is the case shoulde be mychhappe hereafter, they beleeve no more than that no man shoulde therein than believe them?

Saw you ever good readers any man with such a simple lattitude, call all this matter in the dust so shamefully?

Now where he saith to maintaine his matter here withal, that it is not to suppose that spiritual rulers will pretend that such authority as the bane of the grant of princes, is immediately of god: I say that therein he saith truth, and I suppose that they shall not. But yet let him suppose it so well in his own booke of defension, and he shall synde that himselfe saith the contrary there, of that he now saith here, and the where sthines which he both saith that they have but by the meanes of princes and god minde of the people, and yet saith also that they pretend to have the same sthines immediately of god. As for enaileable bode there areth authority to have the tenant part for his, the and the thing whiche they enjoy under the name of the libertie of the church, whereby their perision be in many sthines privileged in this realm, before the person of a layman. These things himselfe saith that they have but by a meanes and not immediately of god. And yet be saith in this fame se. chap. that the sthines which they call the liberties of the church, they pretend to have immediately of god, for all that he saith note that it is not to suppose that they will pretend so. And thus you may be good readers, that for the defence of this place, he is truly to a the more narrow strete, what to depe one saith he is sainte to make twain.

Now whereas he saith I might have satisfied my selfe well enough, and that the letter of his woordes were playne: you
A you see that in the hearthing again of his owne wordees for beinge supposeth and doth away thes his owne generall wordees; for all that they doe or teche, to make his wordees feme plain. For as you see, they standing still, his wordees are plaine against hym. For himselfe now confesseth, they pretend not to bee by authoritie immediate of god, such things as they do by autho- rite, give them by pricnes.

But because I would saye fully satisfiely hym: I shall now thew you with his new declarings, his wordees were well enough, he hath made his matter out of all measure worse. For nowe rede his wordees agayne, for here, and there you shall see that he sayeth that he meaneth only of suche autho- rite as the spirituall only of scriptur, and not at all of Godde. And yet after he declareth it further and better on the seconde lyke of the same leafe in the Ditio, lyke that he meaneth only such autho- ritye, as not as they pretend to bane, but as they have in deed immediately of Godde, and so to shew me might see that he meaneth not of auth- oritye falsely pretend, but truly had immediately of Godde, as put forth the example their autho- rite in ministration of the sacramentes.

This is his owne exposition of his owne wordees, which he would have taken for so plainely, that he be angry with me that I could not saye it, and so satisfies my self before.

Well goe to now lest be rehearse his owne wordees againe as himselfe for his owne advantage soe briefly rehearse them, and let be plant in his owne exposition with them, to make his ten- tence the more clere, and that shall wee see to what good conclusion he bringeth all in conclusion, for than commeth his whole tale to thys.

As long as the spiritual rulers do pretend, they autho- ritye is so high as to immediately derive of god, in suche wordees as they have ther autho- ritye immediately of Godde in deed, (as in the ministration of the sacramentes of such other thinges like) that the people are bounden to obey them without argument or refutation; so long the light of grace will not appeare. For good relations here be now his owne wordees with his owne exposition therein. And how lye you then nowe? For now the sentence hath he brought at last both much worse to none other, but that the light of grace will not appeare as long as the spiritual rulers pretend to be obayed or not refuted in the minis- tration of the sacramentes of such other thinges like, because they have ther autho- ritye therin immediately of god in deed. But this on the other side, theu fore they will not pretend, their autho- ritye so high therin, as so immedi- ately derive of Godde, as to be obayed therin, but will be content you me grudge to argue and resist them therin, and put them from the puliter, and suffer them to ministe noe sacramentes noe any such other thinges like: than shall by this god makes new declaracion the light of grace appeare by and by. Hath not these pacifict here good readers, with much labour at the holy book, to unde- rstand this conclusion. I shall not goe for these agayne, and put in his other generall wordees agayne, which for his advantage he lette oute in that place: than is all gone againe that he goeth aboue, and all mine anf were made.

I have thewed you good, x all his owne wordees ought. In the meanefall here, I telle you, these are his wordees.

Where I say that as long as such spiritual rulers will pretend that their autho- ritye is so high as to immediately derive of Godde, that the people are bounden to obey them without argument or refutation. By these wordees I confesse that they have autho- ritye immediately derive from Godde. But as I sayed before in the seventh chapter, matterwise hath a right great and a right inuete, whereby he can lightly turne a sentence after his appetit. And so he doth here.

What is high vioet inuete I have to turne aside, let the reader judge. But surely he doth of his wit can not reach so high, as to perceive in these wordees of his, sentence him selfe turneth the to, noe I row no mans els, tilthese wordees. I have autho- ritye, these wordees. They need to have authority both one thing, which thei never yet. And therefore before his conclusion he now maketh her newe I might thay well take that exception which I have brought ther, to a little better effect, that both his here which I have imaginat- ed at his newe declaraciones, bringeth all together ever the longer unto the wordes conclusion.

For now to comply, this his oversight L.iii. with
The debellacion

With all, hee telleth us which manner of
penalties he met in those woods, whi-
che he would here so faire defende. And
then in Sede of prestading to be by god-
nes ordinaunce beleived and abayed in
all thinges as well woodes as bedes, he
hingseth forth here a feue amounting in
a taken total of the infinite number
of powre.

The first is, that the order and dispo-
sion of the thinges that are to be dis-
pose of the church, be to be disposed of
by the presettes which point to put as for:
A matter that hath made be七星 between them and vs, to a point of
small reason as farre as my reason can give
me. For I remember not of any baracce
that ever arose between vs and vs for
that point.

The seconde is, that all chislen princ-
cess must subdue their executions to bis-
thropes, and not to preferre the above
them. I can not tell you whether there
be any such law made as not. But I can
tell you well that though there be, this
point will not ferue his purpose the ba-
uble of a blue point. For I am sure he
was made in his days any bishop in this
realm, be that perrute against the
king, or that ever there arose any deu-
ision therupon.

The thirde is, that no chardge shal
be set upon clerkes by lay power. I ne-
ever berde yet any deuision rite by by
this point in my dapes, nor he neither in his
I dare say. For I never saw the day yet
nor he neither, but that when any node
of the king or the realme required it, the
have ever in use to set taxes upon
themselves, as liberally and as largely
as any man well worth with any good
reason require.

The fouurth is hee saied, that if a
seculer judge be negligent in doing of
justice, that than after moniticia to
recommend it given to the judge, if he will
not, than the spiritual judge may com-
pel him to it, or els supply his come and
here the cause.

If he shoulde looke now so these tit,
lawes it might perduernt happen that
I should synde, that thus manus had mis-
taken some of them, as well as he hath
misunderstarden some of the other
he hath spoken of before. But fithf that
I never knew grudge or deuision rpe
hereupon any of them, men edeth never
to loke more for matter. For fith thys
man never saw that any spiritual judge
bath interpreted, in default of justice to
give any such monition, or to supply the
rome; were that lawe never so unreaso-
nable, yet to fape by that which that the
tempoyal hath here conceived
such grudge as it hath ben a cause of de-
uision, thus pacifir of deuision may be
much abased that ever he devised it.
For I dare say that as well this fourth
cause, as many of all his other be such,
as people never neither talked of not
thought by no; not before his own bokke,
be never redde no; herde of. And ther-
fore by the putting in of such thinges:

F: every child as I laced in myne apolo-
gye may sometime perceived that his bookes
labour and entendes not to quench, but
rather to kindle deuision.

And therefore verely with his lep-
enge here enen in the end and con-
clusion suche causes of his beuiful, which
causes but by hymselfe the people never
herde of. I may well saye ones agayne
good readeres, is not this geare by his
ge good pacifer, thought into a wyte co-
clusion:

To those wordes written in myne apolo
ogy the.169. leaves, this good man

Aunswret hys thus.

And noote to this conclusion of
master çore I will saye thus, that I
beche almyghty God, that the ende of
all these matters may come to this con-
clusion that the very groundely causes of
these beuills, that now be not only
ly in this realme, but also in maner
though al chislen realmes, may come
to perfite knowledge. For sure I
do not take it, that they becommes other
by heredes, or apodictes as master
çore in his apolo gye meane that the
shoulde do.

Here you may see good readers that
this good mans would be loby it should
appere, that the beuillon, perill, and
harme have any where sparsen upon
heredes begun and set forth by false
apostatas, wedded tres and monks,
as clerely as it is known that by tho-
casion thereof, there have ben lain in all
main bin these bery fewes yeres abobe.

The persons in one fomer and yet
since among y Switzerland when Zuin-
lingus was slaine, many thousandes kip-
ed to, and the warre begunne by the
heredes, and the lase by goddes create
goodnes layd in these owne neckes, as
safely as as Firth belief the catholikes,
and against the plaine and open knowed
trouth, would with shame inough to
himself make men weene that the cat-
tholikes
A the likes began the warre.

But as goeth he further and faith

And if matter Moses will nedely endeavour hym selue to hyde the true the therin, as it seemeth he hath done in this chapter, and divers other places of her apology, by keepinge secret such abusions and pretences, as in my confesse have been most principal causes of such diuision, whereof parte be recited in the said treatise, and part in this auncil were not all.

B Or these there had beene in dede to be no, and some more true, and some of a lytell more substance to, than the most part of these that this good man was had savd forth yet.

Now how he faith that I kepe secret such abusions and pretences as be the principal causes of the diuision, whereof himselfe hath heath the world some, either he meaneth that those which I kepe secret, be those that himselfe hathwritten, or other beside them. If he meaneth other then other himselfe knoweth the so not. If he know them not how knoweth he that I know them, or that there be any such at all? If himself know the and them not, then he hydoth them and kepe them secret himself as well as I. Now if he meaneth but those that himselfe hathwritten, how can I kepe those secret that he hath written? Ca I bath gather by thy books so go hyde them, 2 also make that they have red the gone undr the againe, 2 forget what they have reade.

But now after this, lyke wise as he is wont the reason faileth him to fall to preaching; so here, because rea(/) faileth him, faileth he to payeng. therin thus he tayved.

I beche Almighty God that he have no power to doe it, but that the trouble may come to light therin, though he resi(ke) that he can. Fo; it were known, and I fautes charitably reformed: all these diuisions would shortly have an ende.

Prop 2, this matter well enough that though the fautes of the spiritual pre were never to fully reformed, yet could not all that sufficke to hyzinge all diuisions to an ende, but if one thing be done, which will neuer be done, whereof (which he forgetted) I gave him warning in the last thes of mine Apologie in these woordes: n

But now if this pacifier to cease: quenche thes diuision, could finde the means to make all the whole clergy of good; yet for all that, fisc he lapeth: for causes of this diuision that some men lap this by the clergy, and some men lap by them that, were all the clergy use so good in dede, and issueth god nearer to well, this diuision by his owne tale, yet could not for all that ease, except he could provide another, that no piteous pacifier shoude in lamenting of sentitio putte forth a booke and lave, that some lay men lap that some of the clergy be noughts, and make the reas and they; welth, and that some lap that those that false belie and take most labors paine, be but hypocrisies for all that, and true Godde but so; bynay grove to greate themselfe laude and praise amonge the people. 2

Also if defautes should be charitably reformed, as this men layeth he would have them; it would be needeth then to set a little more charitable folk aboute it; then those have bene, that have bagued this good man with enfeebled in hyb books, and have made hym under of pacient diuision, let forth a general diuision, with beuing the spoiling abode cause of inure and grudgement making in some of them an elephant of a gnate, and for side grudges bringing forth some such, as the people never had herde of till they rede hyb books so some of the very worst which were most effectually cause if the were true, bringing forth by heapes with a figures of some lapes, so very plaint lies in dede. As thys the waye good readers to; a pacifier to make peace with, a put away diuisions.

And now himselfe handling of matter thus, he taketh of hyb charitie great thought, let I go aboue to hynder hyb holy purpose. And thence faith.

I doubt me very soe, that maister Moses goeth aboute rather to marre al, then to endeavoure himselfe to make all well.

Which be the lypke heddes now good readers that leade this good man into this great fere; Because I make open the hjzende mynde of hyb semoure contenteuse, and the harmefull intent and purpose of hyb holy whole sone woodes. Everceening. Because I would have the temporall good consist, and the spirituall as the body and the soul of one man, live well together and agree and myther of them be gladde to here euill of other, no to gine care to faile heveticke and ser, but the good folke
The debellation

Folke of ye other parte, saue both by one
lyne according to both the lawes to re-
peide and kepe under the bad, among
other bices, speciall such pestifel her-
thes, as els woulde opposte catholike
faith, and prouse god's pleasure of god,
and firsts benefic, and afterward
rearre rebell, in ye realme, as they haue
done bofore thyse time both here and in
other places, Ff I here intent gve
myne aduice to kepe ypil those good
lawes that both this realme and all ye
corps of chiste sondome haue long blis
applied. Because I thus do so there-
fore this god man ferthe F I go aboute
to marre all.

But while hys booke goe aboue on the
tother side, to make the world bene,
that herethis be no caules of boute
fyn, and to haue herethis living in selle
here, with many malleronte some dates fals-
ly lainndereth the ordinaries, of cruel
wonefull hanbelyng the people, to
hyshe the by verd; by shame or other
toublous bullines, to let herethes alone,
and goe absoute with hauile reaons the
hell not woort; the arvyle, to put away the
good lawes that haue bene made against
them, and unter colour of a feruour to
the faith ereth men to go won the holy
lanke, and in the mean while yet with
such wely wapes, labour with hereth-
gues, to spill by the frettes at home, and
by the deycy of the chisten catholique
faith, prounce the woath of god upon all
our hebes which our lord rather ture
ypthysso that so would haue it: hys
booke busily going aboue thisse gear,
hinselgoth aboute (ye be well perdy)
to make all thingewill.

But now wyll I fiff finche by hys
rr. chapter, wherein he goeth so warde
thys.

And in this chapter maister Dore
lape thy ther obiections to prove
yfapide letter unreasonable, which were
very teudious to rehearse at length. And
therefo I hat as hortly as I ca, touch
some of them. Ff

Ye know well enough why that the be
scidous to rehearse. Sorely because thei
bevery teudious to answer.

But where the faith he will rehearse some
of the he beginneth fust to shew that I
had no caule to doubte of hys woordes
wherin he layeth that the spiritual
rules pretend there authority to be
typo thes and so immediately derived from god wy, I had faith he no caule to doubte of what authority he meant.

For he faith that his woordes ber plain
enough, that he meant onely of such
authoritie, as they pretend to have
immediatly from god.

To this I say plainly, that ther are
hys woordes plaine false. For hys wo-
des be, that they pretend that their au-
thoritie is so high and so immediately
derived from god, the people are bond
to obay them and to accept all that they
do teach, without argument, refuas, or
gudge.

Now knoweth every man very well
that they do not pretend to have au-
thorty immediately from god, to do al
thing that they now lawfully doe and
may doe, in which the people are now
bounde to accept and obay them.

For as I sayd in myne apology, in ma-
ny such thinges they pretend they
authoritie derived from pytimes.
And therefoe yele that and he labore
aboute it ythys, for they can nener
defend hys woordes, but that I aume
red him truly, and with the necessarie
disinction that I there made, aume
red every parte. And hysse hymselfe feeth
well nooghe, and therefore in the irr.
laie in the beginning of the second lice
where he rehearsed his woordes again,
he leaure out these woordes of his owne.

And to accept al that they doe and
theache. Ff

Upon which woordes the poine of the
matter hangeth. And therippere you see
now, that whereas in the beginning
of this chapter, he would make it seene
that I evoke two or thee woordes of his
which I other wise did no neceds for his
strenge that was in the lexus; but
hinselgoth to decea wyth his owne wo-
des, to begle the reader upon the re-
dyng of the place, and make hym passe
over his saute for the while vnmarkd.

And thys good reader you se, that to
cause he owne woordes by pght, and to
impugne mine: in these twoo leaves.
irr. and irri. he bestowed hys labour
in pynne.

But then goeth he ffarther and tou-
cheth these woordes of mine Apologue,
written in my saped. try. chapter,
s. fol. 135.

FfSurely in such thinges as fil whole
clergie of chiste sondome teache and
o-
deth in spirituall thinges, as bee by-
duers of these lawes whiche hys pacif-
er in some places of this boke toucheth,
being made against herethes, and ab-
beitt that they bee and longe bene
through
A though the whole corps of Christendom both temporally & spiritually, by long blage and culmome ratified, agreed, and confirmed, yet be layeth some lacke in them calling them very lose, in those things I say, that yet I nothing boat in my minde, but in that congregation to Goddes honour graciously gathered together the good allience of the spirit of God is according to Christes promise as hereby present and allience as it was with his blessed apostles, me sought with reverence and without resistence, grudge, or argumentes to receive them. And if a provinciall counsayler, there are in Christes church ordinary wares to reforme it. But in such things as are spirituall generall after a lawfull order and frame, deceit for the spiritual weale of the body foules that are in charge, by which things are suche as good so late some parte the for goode, in these things at the laste mynde. Though the god not giue ear to the babble folke and fro:warde, I against the beest thynge that can be deuised can never lacke a sone fro:warde argument.

To these words this good man answere methys.

Then to beheve my mynde in some thinges that maister Poxe hath touched yet farther in the sayd chapter: I will thus agree with maister Poxe, that in such thinges as the whole clergi of Christendome physeth and ozeth in spiritual thinges, and which of long tyme have been by long blage and culte through whole corps of Christendome spirituality, ratifie, ratified and confirmed, ought with reverence to be receyved, but yet if the same things through long continuance through absusions that righ by occasi of the, pone hurtful and our gresous to the people to here: the may peoples grudge and complaine lawfully to their superiours, desire that they may bee resor:me, as lawfully as the maybo to have temporal laws resor:me when neede requireth.

As unto this, because he is so getle to agree with me, I shall as gently agree with him agayne, but yet he geteth not thereby. For, lest the lawes against which he witteth, made for expec­tion of heretikes, as I have in p. 247, and in chapter plainly passsed against hym, and reposeth his objections therin, be good and very reasonable, and that absusions by occasi of where he would make it now seeme, if in long continuance they bee hurt­full, he pouer not one in this world, but by false lawndering sometimes he misapplied against the ordinaries, by divers times found false before the langes be­noble council: the author here of this, helped nothing bys matter. Therefore he further and layeth on this topic.

I will also agree that in the congregation of the clergy, to goddes honour graciously gathered together: the good allience of the spirit of God, according to Christes promise, will be as verily present and allusive with them, as it was with his blessed apostles, if they order themselves, in meekenes and charitable and put all their trust in God, as apostles did. But if they will trust in these oure but in worldly policy; then may they lightly lose the spirit of God. And whether it were so at the making of the lawes, which maister Poxe seeketh of deceiving heresy or not. I say not tell: but thus will I say, that if there were not good and reasonable in themselves at the first making, that they were never made by the allience of the spirit of God. And surely I cannot the: how the blage and long continuance of them can ratifie or conforme the. For as it is of an euill custome, that the longer it is vised, the greater is the offence; so is it of an euill lawe. And lyke as an euill custome is to be put away, so it is of an euill law.

Of what strength the general counsayler be, and whether be may in any of them by lawful order gathered to­gether, put any allience or mistrust, and if we may then in what maner thinges and in what wise they hold, and whom and how long: I shall not nee for this matter to dispute with this good man. And all his doute concerning the sayd lawes, whether they be reasonable or not, and whether the continuance of them be good or not: in all these thinges have I so confuted this good man alre­dy, that these words of his are verie of nought.

But pet to make it seeme that he faileth somewhat, and that no lawe of churc­hes which he hath here impugned, made against his observances, was ever ratified or approved in this realm: ye that here how properly be pouereth. To good readers these are his words.
And the lawses affirmed by Sale, or agreement of the people by the lawes of falling and keeping of holydays, such other as the people of them freely accepte and agree unto: but these lawses made to punishment of heresys was never agreed by a common assent of the people, but that some particular persons, whereof some have ben guilty, and some have adventure nor guilty, have bee punished thereby right sore against their willes. And that cannot be a confirmation of them to agree against their will. But as to them that doe correction, it is a confirmation: for they do it with their good will. And though that correction were a sufficient contemnacion, as against the that be so punished; yet it can not be a confirmation to make a law approved for all the residue of the people. I cannot see therefore that any ratifying, agreeing, or confirming of the people can bee proved in the lawes, concerning the correction for here- ses. —

Did ever any man good reader here such another reason as this? yet he doth not but that the fault of office, and the order taken in the general conselle, the other forward proceeding against here ses, according to the common received spirituall lawes, have beene sufficiently accompanied in this case, and by the princes of the same and generally by all the people by comon blame accepted, and over that, by plain parliament lawes and orders made for the present officers to assist the ordinaries therein to put the offenders in execution therupon and knowing well at this, he estimateth it every whit, a saith not one would thereto, but argueth that it was never ratified in this case, because the heretikes are for heresy punished, be burned against their will, and agree not themself thereto. This reason will never labour to confuse. For if any man be so mad to like it, I were almost as mad as he if I would reason with you.

After this he resteth againe to the unreasonablenes of the lawes, prove they are unreasonable, by the sentence of his owne conscience. For these are his words. —

And then whither the lawes in the selfe bee good and indifferent or not, I will renounce the judgement in that behalf to them that have answere. But to say my conscience, I hal with good will even as my conscience mouth me to, and that is, that I could never see, that it was reasonable to be accepted, as a lawe, that a man should be accuced and know not his accuser. And that it is yet more unreasonable a man should be condemned, I know not the witness that condemns him. Also that a man upon suspicion should be driven to make his purgation at the will of the ordinary, or be accurred: that a perverted witnesse should condemn him, that he had erred only. That a great offender and a lesser offender should have one like punishment, if they renounced; or be a like arrested and put in prison; I never saw no indifferencie in it. —

Now good reader: for the conciety the good conscience of this man hath conceived, is of very truth but even a very pose conciety, as in the said chapters the, the, the, the, the, the, the, the, every man may some perceiv. Moreover in the last point that he esteems so great a fault, that a greater offender than a lesser offender, should have one like punishment, this man looked not well aboute him, when he wrote that. For when the thing is well looked on, the weight of this reason will fall upon the wrong side, and all against his mind. For there were a greater offender and a lesser offender be both punished alike: if the greater offender have no more paine than the lesser hath deserved, there is the order somewhat lesse sharpe, than it should be, but per not by righteous. For if it were, than were the lawes of this case unlawful, that hange by him yet doth not rob a man, as well as hampes robbeth him a killeth him, as also he, as also he, as also he. Now see it in spiritual law, that when two do both renounce their heresy, and abuse an herecete, both, if the one hide, the heresies and the other but wraueth, the greater offender hath no more paine than the lesser behemeth. And therefore this man in that case complaineth, this complainte (as I said) turneth into her base side, and findeth the fault in that, that where the lesser offender bereeth, one faggot, the greater beareth not liue, if their bodies bee like of strenght. Now is it good reader all this tale of his is to no purpose at all. For in the spiritual law, they say he the lesser, to consider the circumstances, and esteem the punish after the weight of gaultee
Of the trespass, and for enmisting use to put no more to it, but where good rea
d would not suffre hym walke abode. And therefore I suppose, that when the man was writing this, his note was walking toward the holy landes. For if he would say that he meanteth by ‘lesse offender’ & the moore offender such twaime as abetter both, and beare foggates both, where the tone was worthy and the oth
er not worthy at all; I say that neither
his wordes will maintaine any suche
meaning (for he speakeoth generally of
lesse offender and the moore) no; also be
eath none such but by his vnderlyse some
cases, which have bene plainely pro-
ved false.

Than goeth he further and knapteth
by all the chapter with this Godly conclusion.

And if any wol say that these reas
will give a boldness to heretikes: truly
I wyl not fully make a auntrule thereof.
But this will I say, that I think vnder
by that they will give a boldness to cru
the true men. And vnderly I have herd
say, that it were better to suffer an of
fender goe unpunished, than to pun
the hime unrighteously and against the or
der of justice.

It were good readers here for our lo
des sake, what manner of reason this is.
The thing that himselfe very well per
ceieth to be the very weaght and prth
of all the matter, and therefore at last ob
jecteth it against himselfe, as a thyng he
had neede to be staded, what auntrule was
both he make unto it: he faith he will
not auntrule it fully. In fact that is
spoken God fully: well, ych to great
weaght hangeth on it, if he would not
auntrule it fully, he shoule to a
untrule at the least weaght: If not halfe, a fourth part yet, or a fifth part at
the least. For this he faith, and a
untrule no part at all. For two things he
faileth, one that though he can not say
nay, but that his reasons if they be fo
lawed, shall give a boldness to heretik
nes: yet he thinketh they shall also give boldness to trouch and true meane.
And by my truth I thinke vnderly on
the other side, that if heretike have
boldness given the, and (as they ther
by sorne that) take cogge and much en
crace, thell make your thought thinke, and many true me adde. And if the gi
ving boldness to falsed, that gyue bold
nes to trouch, after than a gyue bold
nes, and than lokie whither true me thal
were the bolder by it.

The second thing that he saith is this
whych yet he doth not akime but they
he hath herd it tayed.

That it were better to suffer an of
fender goe unpunished, than pun the
him unrighteously and against the or
der of justice.

This were somewhat pretely sayd, if
this good man had provd that herety
kes might not be punished by those la
ewes, but unrighteously and aganiste
the order of justice. But than how hath
he provd it? By no meane in this world
but twaine. The tone, it is not righte
oule no, indifferent, that a greter of
fender and a lesse offender shoule be pun
ished, imprisoned, or accquitted lyke, whi
ch unreasonoble reas oppugneth plai
tie in all criminall causes almost, al the
lawes of this planes se yet helpeth not
his matter, but impaketh it much, as
a lyttile heere before I have well skler
ly provd.

His other reason is his generall rea
son that is his whole ground, wherup
he buildeth against all those lawes all
his whole matter, that is to witte, that
by those lawes which are made for pu
nishement of heretikes, it may sometime
fatimpe for good fortune that a man may be punished whi
the is no heretike in zede.

How is this reason to unreasonoble to
be laped for a reason to take awoke a
law, that if it were admitted for reason
it could suffer nepth in this planes
no; in any realenes of any law stand in
this world, all lawes in this planes could imagine nor deus, so any manner
punishment of ungracefull folk. And
albeit that of such lawes some may be
reformed frome the worse into the better,
thoughts nerly fall to such point, but
an innocent may take harte: yet bothe
by reasones experience it appeareth plain
ly, these lawes which he would he
changed and made more eas, can ne
ver have any good thauge, but by mak
ning them more streight

And thus hath this good man soe
outrse hymselfe, more I truoweth.
33 times in hys. xx. chapter.

The rsi. chapter.

Hys rsi. chapter beginnynge in the terriv. leafe, becaus I fai in mine apo
logy that there be few partes in hys booke of brevis
an, that shall if they be well
}
The rebellacon

A considered, appere so good at length, as they come to some men at the spyt sight and at superficial reading: he persuade me to theew what other fautes I finde therein. And than to pish me forwarde, he byngeth forth two or three thenges, whiche he saith it lemeth most likely that I shoud meane. But therfore it shold be moost likely that I shoule meane those thenges, therof theerthe be notyang, but leaveth folkhe occation to thynke, that his owne minde miffiteth him in those thenges. For me hath he never herd make any hunlines of them. And afterwarde in the leafe, saide he prouseth me to the same. And ther he reciteth how many chapteres of his I muddle not that wherin he myght have made a better worke if he would have let them better that I wrote not, and hath spoken of them onely that I toucheth not. For they were very few that he as he was very unwilling to have touched any one at all; sowe for much entill that covertly was closed in them. And so: the withdraving of that cloke that menne the better see what it meant: I touched the first chapter for a theym, and the, and the, and the, so they laboured to the great decay of the cathlikefeath, to put away the change into woes the most speical god lawes, both of the whole church and of thybs realme that have bene made and obserued long for the perferation thereof. And the first chapter was in effecte nothing els, but by sale faundaun and surmyes against the ordinarie (as though they mishaedede me: hereby a thewde preparatyn to it. And therfore leaungh the other title alone: I answerede in effecte only these, of whiche so muche harme might grow. Whiche thinges if they had bene out of thybs booke, all the reamaunt god s bad together, shold have gone tothe with me, and therfore so shall they: For I purpose not to embcly my self with consyting of every swete that I lynde in every mannes booke. I shold have ther more maue a dooe. But I wyll not despise or despaze any thing that I thinke good wyther in thybs booke or in any mansels. And therfore I hawe in mine apologe sayde espesly, that he faith some thinges well. But for as much as there be many thin- ghes nooth and sgyue therfore s reader warning not to walke away wyth the owr balely, but reade the wyth in Ende.

And
And therefore thus have I good readers now replied to every chapter of his book by rowe, saue only the laste
thes which go about a good viage into the holy lande, a great way farre of frome me. And I have not leaped to and fro,
now towarde, now backward, in suche maner as bee placeth in hys aunthure made unio me, wythoutz suche othe
kept or cause apperuing wherefose, saue one or the cause that every ma may see, that he woulde not have it scene what
places he left untouched. Which is in a maner the most part of altogether, that in my booke touched these three chapters of
hys. And I have on the other side not letten any piece bypassed, that myselfe skape of before, or that any thinges per
peymeto me.

And therefore whereas in the beginning of the r. chapter, Simkin Salies gitue his sentence upon the sayde aunthure
to the sayde apology, and allowed the sayd aunthure well: me thinke as if he considered not only how much he hath left unanowtered, no how much of hys owne woodes undeceived, where nothing hath touched at all,
but over that how sedly he hath defended those thinges he hath touched here: Salem being indifferant, had bene lyke
to have allowed it but a little.

For setting aside for the while at the remnant, if he goe but to the very principall point alone, wherein he laboureth
to change and put away those good lawes, the change whereof (such as he deserveth) decay of the catholique faith
and the encreas of hereythes shall followe: in that point alone, I say we agaynst him, the comon consent of thys
realm. And he layeth hys owne reacon

against it. We lay agaynst him the cons-
cent of the general consnspic. And ag-
aynst thys he layeth hys owne reacon.

We lay agaynst him the general appro-
bation of all chilten realms. And ag-
aynst this he layeth his owne reacon,
and what is hys owne irrecaegible reso-
ny he layeth against all thys. Surely
to moze as you se, but by those lawes an innocent may some time take wrong;
Against thys reason we lay him, that if thys reason should flame, then against
maufacturers there could not lawl fande.
We lay agaynst it also by his deuces
if they were followed, by the increas of
hereitises many innocentes must needs
take much more wrong. To this aun-
swereth he, that he wil not aunthure.

And now when Salemeth that be ca &
not answere that, a teeth at the weight
of the matter hangeth upon that: than
Sym Salem giuen sentence he hath
anunswered very wel. But surely if such
answering be well, I wote not which
way a man ought anunswer it.

And therefore whereas Simkin Salie
sayeth, that if thys good man wil, he will
cause a fende of hys aunthure all the
remnaunt: be hemm done this good
man a much more tenderly turme, if he
made hys tend aunthure were that
that this good man hath anunswered al-
ready. However if they lef this to gone
over this, and alay what they can lay
to better to any other piece: lette the
Goddes name hardly goe to me.

And if they say any thing mettely to the
matter, I will put no fende to panye
to make them aunthure, but as leasure
conveniente that aunthure the my selfe.
And where they fay well, I will not let
to say to. And where they say wrong, I
will not let to tell them. But on the other
side if they goe no better to wozze, or
no never to the matter, then thys
man hath done: I ha halereaventure let
them even alone, and lette them lyke
their upprizing themself, no man els.

But now letting passe all sper the
pointes: I hall anunswer the general-
ties of this good man speacheth of. For in
the leaf. re. these are hys wypes.

And now that I saw what further in
a generall, as matter I saw hath
done, and that is this: that all y I speke
in the said tractive, was to appease
de this devision, and not to beginne any, ne
to continue it. And therefore howe they
can save their coesience, that say I by
rather intend a devision then agreement.
I cannot tel, their own coesience that

shall be judge. And I tended alfo fot
tomow y might bee occasion to put
away abylshons, cruel examples, and
hereitises: not to encreas the: maintain
them I dare boldy lay.

To this I anunswer, that it neither
was not: is my minde, that men shoul
t thinke that he ment curli himselfe, as I
have in many places of mine apologye
testified. But berye I thought and yet
thyme, that by some wylly the newes hys
booke was to mischanteled, it ment
nought, though he ment tow. For when
as he fayeth that with hys booke of
deullson, all hys purpose was to appease
deullson: I by noy contenb byth him
upon hys owne mynde.

But
The debellacion

But surely this will I say, that if I
had be of mine to dow and set forth
devilson; I woulde have beseuen
the selfsame wates to kyndlyt, y he bese
(as he fayth) to quench it.

Then goeth he farther and fapeth.
Y And farther as maister Poyse knoweth better then I, menere of contrac mentem
in, that is to say to y is when a man saf
eth against his owne minde, is in good
fayth in all that treaceth, I speake noth
thing but that I thought was true.

Lo this I anfwere, that in deed
such a thing I have rede, and as I
remember in Antus Celliv. Which thing
though I have noe notte to looke for;
yet two points I remember there
of. One that it is there menturis and not
menturis, which informat quick in what
booke of gramer thy good man hath
founde. I cannot tel. I was aed after it had
bene ouercorne in the pytngng. But I
have looke the corrections, and there
find I no faute founde therin.

The other point I remember that
there is a difference put between
menturis et mendacium dicere, that is as we ought say
between hym that wittingly lyeth, and
hym that telleth a lie wittingly it were
true. And here it is fai, wittingly not
to tell a ly, pertaineth to a good man.
And to tel a ly wherfore, is the part
of a wike man. And surely the scriptur
fapeth that he that wilely behesth
is over light: thy good man to be
lye to many lies to soone, and with so
many sorne faites to set the faith in print
to the rebuke and sounder of the spirtu
tal judges, and make men were they
must handled men to: heresies, though
the mansines innocent minde sowe the
lynge the lest, yet was the thing at the
least no lesse, then a very great lightnes
yet also a great profite toward the re
profe of his words follow next, wher
he goeth further thus.

And farther I wyl a certaine maister
Poyse as far as mine is, that I nether
had any battale therof couensable,
ne any envil couensable at the making of
the fayed treatise, which he calleth
the booke of devilson (as is faieth be
fore.)

Lo this I anfwere, that albeit this
good men he at much varianc herein
diverse things; yet for the good
and plaine pretention of the catholique
fayth that I fynche in hym, in good fayth
I much rather beseue than in point
to believe hym. For if the fayed therin
true, then were all the fautes only hys
owne, in which as I have oftere saffed,
I much rather fynche, that some fette
thesse have dectred hym.

And besides sondry other thynge of
ledeme to to thynke, onere verre straung
thynge this, that every man may well se
by his booke, that all such as have re
sisted to hym to tell hym any fuch thing
es, as under some fapes hee put out a
gapen, have alway told him ennt, and
ever told him good. And of miltshand
ling for heresies have eruer tolde hym
lies, and never tolde him true. For wher
as the punishment for: heresies hab be
very little any where, fauce even here at
hand, and here but right done to them,
that with much favoure to: they have
made hym good fely soule delue, that
ordynaries miltshandel men for: heres
in maner throughout the realme.

Also whereas such launberous clam
moure hab been teste times of late in
all that ever complaine, plainly pro
ved false before the kynges most hono
rable couensable, nor one man came to
tell hym nothing thereof, nor note one
sone fay there written in all hys boke,
and over this whereas myne owne sel fel
have plainly tolde hym the same thing
es in mine apologe by writing; yet
(by which most nerapte we are all, saue
for such whil thys doue) every man may
well see that he never rede it. For hys
fayth not one word thereto.

And therefore he is eft so to perceiue what
soever himselfe say, which is half of his
goodnesse to parte other folks in faute,
that there be some wile thresves so
muche aboue hym, that they myther
inster hym any thinge to heare but that
themselfe lile to tell hym, nor yet any
thinge to rede, but where themself lust to
turne hym.

And nowe thys I have here ann
swered these generalitie of hys: I will
not enuenge you with any generalitie of mine owne, but gener
ally I woulde that all were well. And to
help mee my lance and nother
wylde, but as I woulde be none here
the one halphys harme, that had clere
ly left his heresies, and were wel turned
to God. But on the othere side, who so
richly thet heresies: rather would I wylle
hym for to his fynche, whereby there
are many folke many tyms amended,
then prosperous to procede in his mil
chye to the lost of hys owne soule and
other men to. And tward that point,
against
against all malefactors in the spiritual
alike and the temporal alike, would it
be the good fortune of the partes to
do, and ethe lose other wel, and sickall to the faith, which were like to
decry by the change of these good lawes
that by's goods may goth about to destroyl
For whose unreasonablenesse therein is
better to be perceived, with the bawdry
and peril that would ensue thereon: I
wrote before you god readers to refere to
myne Apology, begunning at the leaf
270, reade unto the leaf 275, whereon
you shall thinke be wel and fully satisfied.
And unto all that euer is in all that
spoken: this man hath nothing said.

And whereas in conuring the faults
that this man findeth in the lawes
(especially in the last estat, and
the lawes made against heresies),
I have given some examples of the
common lawe, which this man hath labou-
red to prove onlye, and I have therein
clearly confuted hym by a frethe, it may
peradventure happen that he will nowe
take a more waye therein, and say: that
in suchepyntes of the spirituall lawes
may be reformd, and those temporal to
whome be it if he saie, but if men fo-
gette what hath bene sayde before: elles
shall they see that by's sayed nowe
will not serene hym.

For firste as I have sayde othen then
ones all rede, the same thynges in the
comon lawe be not to be changed. For pl.
they bee: there shal come thereof more
harms then good. And if it happen one
innocent to take harme by the lawe: the
shall sere one take more harme by the
change.

For over we shoulde for that cause
change those temporal all lawes, that is
to wit because some innocent may for
a time take harme birth: we must change
by the lame reason, all that old bled law
that a man may be arraigned and remain
in prison till he snyde sentence for the
peace, upon the bare othe of his eneme
that faileth be a scarfe of him. For by
that lawe may sympito a innocent
take harme. And yet muste that lawe
stande if we do wel. For els shal there
birthe change no innocentes take more
harme.

What trouble have there many men
in Wales, by that they be compelled to
be bounden to the peace, both for the;
their folke and for their terrasions and other
fronden to. And yet is the sayer the
necessary that in manche landhchippe it
may not be toborne.

And forevsbe if we fall to chaungynge
lawes upon that temple grunde: wee
must then change to many that it wolde
be not well.

Besides this if men shoued reforme
and chaung the lawe, because that an in-
ocent man may be arraigned to take harme
thereby: then must they when they have cha-
ged it, chaung it yet agayne, and after
that chaung, yet chaung it again, and
so forth chaung after chaung and ne-
ver ceasing chaunging til the world be all
chaunged at the daye of dome. For ne-
ever can al the witnes that are in it, make
any one penal lawe, such that none inno-
cent may take harme therby.

Hows be if a newe lawe be bysden
and put toth to be made against ane
sche misclefe as would es els do muche
harme: good reason it were to tak an
exceptio to the byl, and theme that in-
conentes might be muche harmed by this
point or x, and therewith pouide the re-
mersed x put it in the lawe, and lepe as
many suche gapes as thene could be spis-
ed. Pea and if after the lawe made men
founde notable harme, that good sols
were muche wronged by it, and the law
sche that it either might be for the, or
els the meane meanes found to be chaunged to
the better: good reason would it to make
posision for it.

But surely to come forth as this man
comethe here, aganyste to good lawes, to
well made, and to great authority. to
longe approued thowdow the whole corps
of CHILDENDOME, in this realme ratifie-
ded specially by parliament, and that up
on a prove not without great grounde
and cause, ever lynce founden is prov-
table for preseruation of the faithe, and
proved to necessary upon this mas own
derites, that without great encrease of
hersies they can not in somwone, nor ne
uer canne be chaunged but either to the
knyghtes or els to the wulle; to come
nowe forth and for appeasing of blysse,
we stillery a chaungar that may make dis
union, and the labour to change those
lawes, upon none other ground but one
by that an innocent man may happe to take
harme by means of falsk lawes, a then
pore not any wrong done, but by fals
comites onely against which falsk som
fates the truth is proved contrary, both
by truth examination before the kynges
courte, and over that that pleynly by
this one point also, whiche no man can
bewe, that there is no lawe provided a
against to great a crime, by whiche lawe
Ul. tells
The debellacion

All people have in this realm been punished; thereto come now thus as this good man both, and procure the change of these laws, so old, so good, and so necessary, and to make them more easy, whereby heretics would be bold, which thing himself as you see is not in the end: what is this good Christian reader, but to procure that the Catholic Christian may the more freely and safely live and pass away?

And yet as for this man hymself to tell you for conclusion, what I thinke, all be it there are as you see right evil and perillous things in his bokes, with deceit that would make heresies increase: yet the he protesteth so plainely the catholicke Christian faith, and in his exhortation also toward the conquest of the holpke lande, declareth his manage zeal and fervent toward it. I rather beliere though himselfe thereof to lay nay, that in those things which he wypeth to perillous so nought, some wylke thewe vs begie the good innocent man, then that hymselfe in bys owne mynde, meane all that harme.

But yet for as much as in this point, without sight of manes hart we can but go by geffe, and who so goeth by geffe, may be deceived. For as hymselfe faith, a wile may locke simply lapt in a sheples shyne. I shall therefore truute the best, and leane to truth to God. And concerning suche evil wringles, sethe the thing needes be, that he wrote them either deceived by some thewe, or els but of hymselfe, I can no more do for hym, but heartily pray ye for hym thus. If thewe & deceiue hym, God send them shortly frô hym. And ye wrote the of his owne mynde: then lieth the things be sought, he wrote them either of euer law, or of overlight. If he wrote the hym of malice, God give the euer more grace. If he wrote the ofollie, God give the good man more wit. And thus I believe our Lord send vs everyone, both the spiritual and the temporal, both wyte and grace to agree a charitable together in goodnes, and eche to lode or praise, ther, and eche for other to praye, and for those that of both partes are passed into purgatorye, and there pray for vs as we pray here for them, that they and we bothe theowe the merits of Christes bitter passion, may bothe wythe our owne prapers, and the intercession of all holy saints resiwit heaven, avoiding the eternal fyre of hell, have power powzed upon vs in the very fyre of purgatorye, whyche in those two places never be dust, neither soules. And finallye for our faithes good workes, which his grace (woz)

hypug wyth the wils of tho thewe hymselfe) give the eche good ma here: God give vs in heaven together everlastig glo-

rye.