The supplication

The supplication of soules

made, anno 1529, by the remarkable

Thomas More knight, counsellor to our

louer ragynge Loze in the rych, and chancellour of his

duchye of Lancaster.

Against the supplicants

of beggars.

To all good christian people.

For most pietous wise continually calleth on the mercy of
your dearest charitie; most tender pity, to help, counte,
relieue, your late acquaintance, kinred, persons, companions, playfellowes, frendes,
now your bibles unquainted, and les in purgah: half for gotten suppliants, pray for
these call briers of god, help soules in purgatory,
for help here abiding and enduring the grievous pains of hell, to woe, and that treath
burneth outte of the sixte spotte of our time, till the mercy of almightie god
rather by your good and charitable meanes, bouchsafe to deliver by hence. For the same, if we marke now mosly of trouble you with our writing that ever we were wont before, it may lyke you to try and understand, it hether, though we have been with many soules much for gotten of negligence,

henceforth to ragn in heauen in love; our benefique incorruptible one everlastyng daie with his own hyspete the holy god, which send these seditionarie letters to grace to cease, the benefiques of these facetiis to amend, be the grace, that stopping our cares from the faile unchanextes of all these heretikes, we may by the benevolence of Christes catholick church, do walk with charitie in the way of good works in this wretched world, that we may be partners of the heavenly bliss, which the blind of Goddes owne sonne hath bough the same. And this prayere good I supposing for grace, let vs now for soules to bener, which we by and after bener depart vs home towards you, and to the courte.
A rest with crying at your care at una
reasonable time when you woul do (as too
in purgat: doo neither) repose your selfe, and take
healt: but onely purpose to be presented
but you this purp: booke, thus humile
supplication of ours, which it may
please you parcel meate at your lap:ure
to take over for all hap: solies sake: that
it may be a holy and treatable triale at your
heart against the deadly pop: of their
pensile persuasion, that would bring
you in that errour to weene ther wer no
purgat: of all which cruel persons
so procurong not the minitor: of your
mercy toward vs, but the uten solye
brabber: of our whole helpe and com-
fort that should come from the ver:
y woor: and therby the most desily de-
sigued of our papes and beauteus (god
fogues: him) is that desiprous and des-
sire: perrone, which of late under pres-
tert of pietie, made and put furth among
you, a booke that he named, the sup-
plication for the beggers, a booke in bed
nothing like intending, then the pietie
that is pretender: nothing minding the
weale of any man, but as we shal here:
after these you, much beter and mys-
t: chie: to all men, among other great
so: low: discomforse, and beautes unto
vs your euen chisten and nigh knyng:
your late neighbours and pleasaunt com-
panions upon earth, and now pere pins:
ters here.
And albe: his unhappye boke, both
for our owne part touche: doo here:
yet we be more most move to gue: the
booke warning of his benemious wrin-
ting, for the beare loue and charitie that
we bare to you, then for the respect of
our owne reli: For as for us, albe:
that the grasly: helpe of our pion:
: rate, alme booke, and other good
: kes for: vs, mabe be the meanes of rele:
: ning: a releas: of our present pynes,
: pet luch: is the mercifull goodnes of God,
: y though y whole world toold done for
: grea: vs, yet would his mercy to remem-
: ber vs, that after these all pun: ments
: purging here, he will not finally get
: to take vs hence, but tripping at the tears
: out of our ev: translate vs at last by
t: mes as his high wuth: teeth convenient
: into yestral heavely: bulle, to which
: his holy blessed bow: hath bough: vs.
: But fur: ely to you wodely peipe living
: there upon earth, onely for: this pres:
: ent pynes, but also for: as long as this
: wold: hal en: dure: wretched maker of
: vagnerous bookes (who God grace once
: the grace to repente and am: end) if folke
: were so fond: to foloe him, should not
: yd: to weeke, as well wode: the wod: e
: rable to weere yd: of persons, as our: that
: which made tede were
: of all) to ypre: many a god hol: solie
: soule, for lack of belief of purgat: in
: the wod: straatge: waye to bell. And
: the ca: in standynge, there wod: be
: thynke no mairrie doubt, but though
: ge: do: man to
: the man that made the booke were well
: knouen amonse: you, and in hau also,
: where by his he现出: reason to god and
: the wod: discloued and declare: by
: vs, he moghte bee in pers: of exquisit:
: paynefull punishment: pet we bothe
: moghte and ought, rather to putch
: in the daunger of his owne bemouer,
: then for: the spar: of his tal: correc: to
: suffer him abuse the peple with
: his pensile cal: to the inestimable
: harme of the whole wod: in goodes
: boode and solue. And fith we so mg:
: of reason, so thoub: of charitie, though
: the man were knowne and taken, hol:
: much may we nowe more: frankely tel:
: you al: and nothing shall rebe to spare
: ym, with his booke is named as,
: to mysselfe among you unkowne, and ther-
: by out of the perill of any punishment
: vs, his unhappy bed: But vs that both
: ye: he shal wel perceiue, that we despise
: but your weale: solies by gaving you
: warning of his malice, and nothing en-
: cend: to procure his punishment, which
: we rather bemese our lord of his mercy
to remit: ye shall under: and, that ne:
: ther is his name: no peron unknowne a
: mong: vs, therefore we might well be-
: ter: nor him, if we were so minded. For
: there is not only some of his acquaintance
: coisel: who god gawe at the: death the
: grace to repen: comen beter to purga:
t: nothing more now lamenting among
: vs, then these: cruel unkindnes toward
: vs, in gouing countag: against vs to
: the malayng of that vagnerous boke,
: with in: tele: and lacke of belief of y
: purging fire: they nowe findes y
: sole, but he is also named: and boaste a
: among: by y exil angel of his, oure and
: your golde: enemy the devill, Which
: as long as he beth him a booke, with
: y perniscious boke, caled not to the he-
: ther: boast it among vs: but with y
: enormus: enoues :aughter, gathing
: the teeth: grynn: he told vs that his
: people had by the aduys: coisel of him
: and of some heretikes almost as evill as
: he, made suche a booke for beggars,
: that
The Supplication

That it should make vs begge by grewe we
The contentes of the hole of beggars.

great aught. Whereby he trusted some
of vs should not to some creps out of our
papple as we had hop. Wit pe we wel these
woodes wer heavy springes to vs. But
yet because the dreves was not to lye, we
toke some content that we could not
believe hym, specially telling a thing to
fare incredible. For who coulde ever
have thought any children man coulde
for verye pittie have founde in his hart,
to seive a study of mens, whereby a chil-
dren man shulde thinke it labour lost to
poy for all children soules. But alacke
the whole, we founde none after, that the
saide soule of the man, poued be
till true. For by some that drewe his
after thy booke put forth, we have hearde a
perceiuer the werched contenches ther-
of, well I plainly declaring, what stille
spirit inspried hym while it was in
making. For altho that it is so continued,
the woodes so couched, that be the
studie of the work of the drewe that
holp to prouve, it is a simple reader might
by delite in the reding be deadly corrup-
ted y demened yet if a wisemâ de vel war-
ced: aduertis; will way the sentence, he
shall finde the boke boke nothing els, but
saith he upon pretet of playnnesse, cru-
aille the boke of preteteds he be
nder the colour of consap, ysoade are-
(they sould be of suppliacation, 3
nder the content of lavour into poze
folk, a demer the desye of rance both
to poze siche, siche, religious, a ley mâ
prince, lord, y people alway glib as be.
be soule a pious bill of complaine
assuplication, saund to be by the poze
siche, yso beggars put to the king,
lamenting therin they: number so lose
increased, that good soules almes not
halfe sufficing to find them meate, they
be contrived becauselye to dye for hun-
gethery they the cause of all these
beggar, their increase in number, their default in finding, at this be
The beggars, both their increase in num-
their faith so sorely fault of the clerige,
a mation in his bederolle, bidlops, ab-
bottes, psionts, deacones, archdeacones,
trust aganz, priestes, monks, charoys,
seres, parsoners, 2 nomers. All these
they calleth might hurdy beggers, y pish
holy theses, which he faith hath beggred
so unproperly, that they have gotten
into their bandes 2 third partes of all the
realm of England, before thyes, prime
thyes, probates of oflamentes offrings,
make pece 2 mortuaries, bleeding
4 cutting, eyeing, sublicencie 4 fogling.
of soules

and for the second he layeth that doctour Alein after that he was punished by punynge for his contempne committed against his kinges seige law, was therefore by 14 bishops highly recomend in beneficnes. And for the third he layeth that Richard Hinne because he had sere a punynge against a pight for living in the spiritual court in a matter determinable in his kinges court, was accused of heretic, a committ to bishops stet an where he faith all the world kneweth that he was mathered by doctour Holsey with his colpices, the the bishops chancellor. And that saine doctour Holsey he faith upon other mens mouths, payed. But. So, if you have colpices; after obesed the kinges molt great law. The king in is faith, the captaines of the spirituall, because he had serton to manfully against the kinges crown dignity, promot him forthwith, benefit upon benefite, to you value of times. And why these examples he conclutheth ther will no such punishment ferue against the spirituall; also who that unlawfully punishe a pight by the temporal law, is Britely troubled against the spirituall law. Where he would include that of necessitie for a special remedy, by kinge must grant a licence to such iowd soul to rapte upon the, than cometh he at last unto the brede of some remedie for the pope beggares. Wherin he would in no wise have none hospitailes made, he reduceth that there is profet goeth to the priestes, that is remedy then to the pope beggares: he depeyre do brethy no destrey nothynge to be gaven the, not none other almes or help required for them, but onely that kinges higness would first take the whole clergie at their wholseliuing, then let the absode in the world to geat the wines, to geat their living with the labours of these hodes and in the sweat of their faces, as he faith it is commandement of god in the first Chater of Genesis, and finally to ye the to the cartes to be whipped naked about every market town till they fall to labour. And this these petitions for once granted and performed, he receyved with many great commodities that as he faith ensue thereupon, both to the king to the people, to the pope beggares. Which thinges the bale we lewe, in such wise repte and ponder that youre wisdomes maye consider a percepyne in your selfe, what good fruité would follow by the spede of his godly supplication, whereas we have rehearsed you hole same effect. Trueth it is by many thinges whereas he hath his matters to make the same good to the readers at a sondarn thew, we lewe out for the while, because we would ere we come thereunto, that ye shold first have your matter self in short fer furth before your very. And that we perule his sciences, and in such wise considere every thing apart, that we nothing doue but what shalde red his worship full writing, after shall some percepyne therein, interwring without fruité, sitting without substanee, rethowe without are to be said reason, bold bailing without learning, in the hole of beggar.

What thinges

What thinges without fruité, sitting without substanee, rethowe without are to be said reason, bold bailing without learning, in the hole of beggar.
The supplication

Nowhere in the world, neither to see, nor to see a sick, nor to see a impotent, nor to see a in paynes as we. And that so farre forth, that is, we might see them all on the toye side, but one of us on the other side. We be very sure the world would pitie one of us, more than the al. But although we be more beggers than your beggars be, as folke deale begge your almes of you, and the whole estate we not them as one of the both another, but we pray, require you to give them for our sakes, whereby your gift greatly contenteth us both. And they be also our procurers to begge in our name, and in our name receive your money, whereby we receive both your devotion, their prayers. So yf ye may be well affwill, there could be no beggar be not impetuous forth for their advantage, which we hold in any wife hinder, but very gladly further in all we ever might. But in good faith, as our"pote beeth" beggars, be many can les greatly be petitioned, for their dismes, so woe, pain, so wrette: so do we muche in this case, to make their mishap, yf they have not had at the least wife so much fortune, as to fall upon a worse serviance to make their supplication: but upon suche a one as under his great willines hebeth so little wit, that beginning with a crope of charity, doeth by y no lefe bisle he hath not de male, than if the nothing els had intended, but to cast y cloke set out his malefic na- ked to the thewe: wherein like a beggars proctore he goeth forth to nakedly, that no beggar be ther to be a thrice of money, as he doeth himself bare of faith, learning, trueth, but, or charity: which thing as it already well apperoth to wise me, so will we make it evident to alme, taking our beginning at declaration of his truteth: whyche one thing well perceived, will sufficient to annower overture all his hole entsertise. Howbeit we neither shall de nee, nor do purpose to chide you with rehearseal reproves of all his lies: for that to long a woake whereof we fear ye should be very to abyshe your hearing. But of so many we shall pray you take patience while we have you some, such as for the matter be requisite to be known for as much as all his puses be specially grounded upon the. And first to begin where he beguneth, who the saith that the number of such beggars be as he pretendeth to bekefe for, is as himself calleth the thousand hybious molettes, on who he saith rece-

The soules in purgatorio grate for beggars.
As loss increased so late, whilst we will forebear to taste to hunt as we might well say yet will we be so bold to dene it him, till he bring in some better thing than his bare word for the proof. And in good faith, if he put to the pace of the other pantall, so is it wis, that for very constraint those poore sick beggers do for hunger: we beleeve frute is he thall be farr and find be hys selve, if he send any at all. For albeit this poore house-holders, have these beare yeres made right hard by night for roze: yet our lord be thanked, men have not been so farre from all pietie, as to suffer poore impotent periles to lose their houses for hunger. So whereas be faith that these almes of all well disposed peple of this realme is not half enough to sustaine them, the well disposed poole he callich in this matter at the yeth these almes, he speaketh not of one yere not two yern, but of many yeres now passed, for neither he the number of the elice, nor their possessions, nor the freers alms by which thing he lapeth the cause why these almes of so many people, is not half sufficient to kepe them in the poore sick beggers fro famishing, and greatly increased in these. o. 12. 13. 14. 15. yeres last past, so therefore if that he faileth true then by all these yeres at the least, the almes of so many people hath not been halfe able to sustaine the poore sick beggers fro famishing. And surely if that were so that in these yeres in which was plente of poore, yeres sick beggers fro lache of mennes almes dyed to fast fro hunger: though many should fall sick never to fall again, yet had they in the last two yeres dyed by of likeliehood almost everieone. And whether this be true or not, we purpose not to dispute: but to re-force report our selfe to every mannes open and parsons, whether any man heare of so many dead, or see so many yeller.

When he hath laid these sure stone to begin the groundes foundation of his building with, that for and sick beggers be for ever increased, that the almes of so many people of this realme, is not halfe enough to sustaine the, so therefore by very constraint they daily die for hunger: upon the helpe another stone, the cause of all this evil is the great possessions of spiritualitie, the great almes given to the freers. But in first he layeth this besteste riches at all such other places as pertaine to the church by reason of the spiritualitie, of almenes devotion, they haue this third part of all the temporall lades of their realme. Which who so can tell as muche of the recuyres of their realme, as he can tell little he made. boke, both well knoweth that they have much: yet is this third part of all faire another thing, he faith his in this point but true. Than goseth he to poore freers. And there as we tolde you, he the wey this almes geneth the, of certeine amonthy verely unto, 13. CCC. 122. 123. s. iss. d. sarting, peradventure he bold be thorowe the ma were some apokata: that he never could be so true to the freers reckoning, but if he had been long they limitous, and seen some other well viewe of all their whole accounts. But surely this the man is bad enough before, we would be loath to speake that rebuke him for apokata, for surely he was never freere for aught we know, we never will that ever in his life he was halfe to well disposed. And also to shewe is great of his reckoning: he will your self think he never knoweth much of their matters, of all the realme before, make as though he knew man thinges to true, which manneke knoweth for tale. For first he puteth for yere is one of his reckoning: there are in this realme in thee parich Churches, which is one planpe lice to begin with. Then he puteth that every parich one with another, hath 3 houses in it: meaning besede suche poore houses as rather also almes than gene, for of suche ye toore well the freers great no quarterage, and that point albeit the ground be not sure, yet because it may to many men some like, therefore we let it pale. But then he worketh farther for a bare rought, a thing that al men knoweth surely for a great lice, that is to say, that of every household in every parich, every faty, orders of freers haue every quarter a penye for we knowe full well, to do many of you to, for thys the common people speake be of, it is orders, the whyke, the blache, the auffpaine, and the gre, and where is the fift in many partes of the realme five folkes can tell you. For if the question were asked about, there would be peradventure founden many more: the more it is, that could name you the brene freers, the the crouched. We know right well also that in many a parich in England, or, in householdes ye that not find sowpe paye, neither d. d. are authorities or, no, neither, and many a parich never a penye. And as for the b. b. quarterly, we dare boldely speke that ye hall
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A pechall find it paid in very few parishes thoso in the realm, ye find it pape in anye, and yet this thing being luche a farke lyke as many men already knoweth, every man by the may hace it, buttech as a playne well knownen truth for a special post to beare up by his rekening. For upon these grounds now makest he a clere reckoning in this manner enuining, which is good aso to be knowne fo, folke that will learn to call account. Ther be li. parishes, and in every of them, r. households. So haue ye the whole summe of 9 households, b. hundred thousand 1. r. thousand. Cour till. So now to money the. Every order of b. orders of Frezes, of every household a penny a quarter. Summa for every house among all the b. orders every quarter, b. d. a. bye myp ye learen that b. times one makest b. now this he theweth you among the b. orders of every house for y whole year r. d. to leare ye there, that li. times b. maister. Summa faith he b. hundred thousand r. r. thousand quarters of angels. poz hee would not b. because the realm hath no compe called the quarter angel; ye should therefore to faire multy takest the man, as to wene that ye meant to many quarter lacks ful of angels.

For in bede (as we take hit) by the naming a compting of so many quarters of angels, he meanteth nothing else, but to teach ye a point of reckoning, to make you percewe how, that r.r.d. is the fourth part of b. si. bii. b. for after that rate if semeth that he valueth the angel noble. Then goeth he forth with his recking he theweth you b. c. thousand and r.r. thousand quarters of angels, makes two hundred three score thousand half angels. And by this to ye percewe clearly that ye meant not quarter lacks of angels, forso that they would haue holden ye were wele, many moe peace of fourtie pece, then fourteene times thyse whole summe commeth to. Then he theweth you farther b. c.c.l. thousand half angels, amounte sesthyns, c.r.r. thousand angels, where in every man may learen that the halfe of li. is r.r., and that the halfe of twan is one. Finally then he caleth it altogether and bringeth it into poises. Summa totalis, r.i. thousand, b.i. sii. hii d. c.r.r. li. b.i. s. bii. d. But here to continu we the playnesthe of his reckening, he forget to tell you that ii. nobles make r.r. r. r., that r.r. make a pounde. But who can now doute of this reckening wha it cometh to round, and so great a sume, he teacheth not out the odde noble. But now this at this reckening is goseth up upon two false groundes, one upon li. thousand parishes churches, the other y every of the b. orders hath every quarter of every household a penny; this reckoning of li. thousand, CCC. c.r.r. b.i. s. bii. d. semeth to come much like to palse, as if he would make a reckening you y every household, b.i. c.r.r. And for to prove it you heare ye first in hand that every household, b.i. c.r.r. beated, 3 then make summa b.i. c.r.r. beated. Then might he boldely tell you further, that every a. head hath it c. c. b.i. c.r.r. is commonly trewe, except any be cause of b.i. c.r.r. c.r.r. c.r. summa totalis, b.i. c.r.r. c.r.r. At this account of eight c. eares of one a. lyk, ye make a lippe, ye think it so mad, that no man would make no flesh. Surely it was a mad count in bede, yet as mad as it were, it were not so mad by half as the be sad ye c. eares in counte that he makes you now to solenly of ye c. eares quarterage. For this should he ground but upon one lyke, where he groundeth the tother upon swain as open eys as thys and as great. How might we and we would say that all his reckening wer naught, because he recketh, r.r. d. for y quarter of the angel, and all the rencient of his reckening foloweth furth a. upon li. same rate. But we would be lust to puthim in the fault that he delpher not. For surely it might be that he was not ware of the newe valuation: so be he ramne away before the valuation changed. But now by this great summe of r.i. thousand, CCC. c.r.r. b.i. s. bii. d. byse thes good groves heaped by together, he bringeth in his tagnouns rode of hyse rude rethode against the poze frezes, beginning with such a greet exclamation, that we heard him ther, a sobberyuer at afraid when we herd him erie out so loude. Oh greuous and paynful exaction; thus reelye to be payed, fro the which the pleple of your noble progenitors acertaine Britains ever foodefree. And so goeth he first against the poze frezes with Dames, and Barones, and noble named Arthur, a Lucus the emporour, the Romaines, the Grecs, and the great Turk, showing that all these had beene deservy married and never had been able to doe nothyng in the warres, if theye peple had given theye almoply to Frezes.
A After hyis raving retchastic ende as gapneles freers, then this same of city thousand. CCC. ccc. li. vii. viii. d. he address unto al his mother he said before, that all the clergie hath beside which he sumeth not but layeth this that together amount unto more between them, the half of the old substance of the realme. And thus he affyrneth as boldely, as though he could reke the hole reuenues the substance of all england, as readily as to make the remening of this beggers purse.

When thereth he that this better halfe of the hole substance is shifted among other then the fouthe hundredth part of the people, which he prove by that he faith, that all the clergie comparde into the remenant of the meanamly be not the hundredth persone. And if he be comparde with the remenant of his beggers, he chid of them, so are they not by these the fouthe hundredth person. But now some folke that have not very long ago upon great occasions taken the rekening of priestes religious places in every diocese, on the other side the rekening and number of the temporal men in every countie: know well this mans mad rekening goeth very farre ynde, so that he hath hard these wise rekeninges at some congregation of beggers. And yet as though because he haith yv'd it, he had therefore prov'd it, he runneth surth in his raving retchastic against hyis hole clergie, that is in such a fast fashion, very hard it wer to determin whether it be more false and more foolish. For first all the safties that are lewdly, yffe or scarce doth, all that layeth he to the hole clergie, as well as wisefully as though he would lay the safties of some lewd people to hyis default and blame of hyis whole temporaliuely. But this way liketh hym so well, that thus laying to the hole clergie his safties of such as be simple safties therein, yet not onely laying to their charge the breche of chaite the abuse in stethy liting of luche as be ought: but also madly like a sow selowe layp much more to their charge, much more earestly reproving hyis goods honest living of those that be good, who be rebuketh and as hyis freers because they help their boders, he percer to chaite, for his layeth they be frearsand displayers of the realme, bringynge the lande into wildernes by lack of generation by their abasing from wedding the agereth he hyis grete crimes with saftious worbes, gape erupcions, greuous exclamation calling them blud flippers, a brinker sit hyis blud of holy martris and sainctes, which he meeth for the condemning of holy heretics. Greedy golpheers he calleth them insatiable whylepooles, because the episcopal hath given them poletions, and gene to hyis freers their almes. And al beroeous good priestes and religious folke he calleth yde holpe sthemes, because they spend their time in preaching a paper. And that faith he, these be they yake so many sticke es for beggers. These be they that make dis hoes and baudes. These be they that make these thmes. These be they yake so many yde persones. These be they ycorrupt the generations. And these be they with the abbyning feywedding, hinder to the generation of the people, yre realme shall at length fall in debasedness, but if they wedde the souer. And now upon hyis heuony crymes laid into the hole clergie, as layd as every wise man seith some very false, some very foolishly, after his goodly repetitions, he felthe to hyis great and greuous exclamationes, epyng out upon the great bode batomies occassian of euilles, and upon the greuous shipwack of the comen wheth, ytranslating of the kynges kinglyme, and the ruine of the kynges crown. And therewith rising up this retchastic figure to figure, he felleth to a vehement innovacion of the kyng, ygeuetly hym warning of his grate loue, asking hym serviently, where is your rumbage, power, crowne, ydignitie become, as though the kynges grace had cleane lost hyis realme, specially for lacke of people to repyne upon, because ypriesters have no yperice. And surely the man cannot scape of such eloquence for he hath gathered these goodly flowers out of Luthers garde almost word for word without any more labors, but onely the translating out of the latime into the englishe tonge. But to enflame the kynges hyghnesse against the church, he saith that the clergie laboureth nothing els, but to make the kynges subjectes fall into disobedience and rebellion against his grace. This tale is a very like story, as though the clergie knew not, that there is nothing earthie, that so muche kepe thenselues in quepere, reste, and suretie, as boaste the due obedience of the people to the verious myndes of the kynges. Whole hygie goodnesse must rodes have muche more difficulty to defend the clergie, and keep the church in peace.
A in peace, if pre people fell to disobedience and rebellion against their prince. And therefore every childe may bee for the clergie would never be, had as to be glad to bring the people to disobedience and rebellion against the Prince, by whose goodness they are preserved in peace, and war in such rebellion of people likely to be ye first that should fall in peril. But neither is there defined by the clergie, nor never shall by good grace happen, any such rebellion as the beggers pretend, but is a method that avert their a long longer to see. For this again against ye clergie feteth for old fam's preces, and rumeth by to kynge Johns days, spending much labour about the people and commodity of that good gracious kynge, and crying out upon the pope that then was, sat the clergie of England, and all the papes and all the commons of the realm. And kynge John, as he shewed the realm tributary to the pope, wherin he meaneth peradventure the pope's pence. But surely therin is all his hate accusacie, a very cold tale. But the truth is known. For so is it in cede that therein be writers that say that pope was grantad by king John for the relese of interdict: yet was they payed in cede ever kynge Johns great grandfather was bozne, thereof is they poole enough. Save the say, as in cede some wycers speke, king John made England and Ireland tributary to the pope and the tea apostolike, by the grant of a thousand markes: the same were very far agoynge it is dure, and the all Rome neither can heve such a gransaie; nor ever could: they could to his tributary, it was right ought worth. For no man could any king of England gene away the realm to the pope, or make the land tributary though he would, no; no such monesy is there payde, never was. And as for pope pence if he meant the other was the realm tributary by the, no bygine John never grantad them. For they were payed before the conquest to the apostolike tea towards the maintenence thereof, but only by way of justice and alowings, now as for the archbishop Stephen, whom be faith, being a trappou to the king, pope made archbishop of Canterrbury against the kinges will, therin be there as we suppose. Two yes at once, for neither was that Stephen ever trappou against pynyng as farre as ever we have heard, no; the pope none otherwise made him archbee
of foule

As he both in other...pleasure, 10 els ytterl wolde woteth how that the
matter stode. For it is well knonne
that doctor Aleyn was in the prenu-
nite pursed only by spiritual me, and
had much lisse favour. Much more re-
guar observed them by the greatest
of the clerke, thin by any temporal me.
He laid also to the kynges highnesse,
your grace may see what a work the
is in London, how the bishoppe enraged
for endighing of certeine curates of
eretique and incontinence, the last yere
in the warmesque. Would not upon
these wordes seuerely straungernesse
that there had beene in London many
curates enlightened of eretique and
hope, and that the bishop woulde labour losp
to defende their fautes, and that there
were aboute that matter a great con-
version in all the cite: How nameless is he
that can tell thys tale in writing to
the kynges highnesse, a truth, whereof
nether bishop, nor curate, nor mape,
nor alderman, nor any man elles, ever
heard wordes spoken. It wer hard to say
whether we should take it for wylines
or lacke of wyte that he saide all thys
work was in the cite the last yere: The
hys boke nor ther was putte in the
tyme, nor heere any date. So that
noman would heere he were a fole
so to woteth of the last yere, that he
cannot but what was it was. But yet
heere we weeth it for a wylype, for
with he biodeth his tale fals in many
dome to lose the time unknown, that
hys wordes maie be uncontroled. For he
would that men should heere alway the
it was in one yere or other. But finally
for a special pointe he bringeth in.

and faitheth that if he had not
commenced an accite of prenunite
against a priest, he had bene yet alue
and none heretike at all. Nowe is it of
treouth well knowne, that he was de-
ected of herefle before the prenunite
fued or thought upon. And he begeth
that suite to helpe to stop the ruther Hall, as
in deede the yere for the while. For albeith
that he was fued in the lownyn e was
nothing belonging to the bishoppe of
London but to whom Richard Hune
was founde of herefle: yet lest such as
would be glad sufficiently to mischatter
thereby every thing towards the clergy, might
have occasion to say, that the matter were
hotly hasted against him to force hi to
so bare his faith of the prenunite: the
bishop therefore did them wordes.
The supplication

Still it appeared clearly to the temporall
rages and all that were wise things
learned in the temporall lawe, that his
fate of his punition was nothing worth
in the temporall lawe; for al though as by plain
he shall the matter was a great question,
that the ple be holden byno
incanta
tories, belong unto the spiritual court.
After which things well apperying the
matter went to the before the bishop and he
there prised nought, and his
bibles after brought forth, such and to
noted, as every wise man well sae
what he was, and was full to see if
he was such as they there saw hit put;

dow goeth he further and aske the
kinge, did not doctor Hopsay and his
consplices most houndly as all worldly
knowledge, murder in prison that honest
merchant Richard Hume, for the that
fused your word of promitute against
hym and to physicall heide him in
in the spiritual court, for a matter of
the knowledge belonged unto your
byges courts, and what punishment
that he had, after that he had praised
it is said, vnbhundred pounds for him
and his consplices, as long as he had ob-
ained your most graciously pardon, he
was immediately promoted by the cap-
tains of his kingdome to benefite by
benefice of vntil times as much as.

Who is he of their kingdome that will
not rather take cognize to committ lyke
offense, seeing the promiscous that fell
to fuche men for their so offending do
weke and blant is your word to strike at
one of the offenders of this crooked
and pernicious generation.

We bone here somewhat concerned you
to a person of his own owne, because
you should have a shew of his be
behement eloquence; to which the bold beggar
proctor so arrogantly presumeth in
his byl to ask the kinge a question and
to bind his highnes to answer as his masterhip apponted hym.

For if his grace lay nay the he fell
him before, that all the world woteth
yes. But surely if he call all the word
that ever god made: the is there itu.
pacts that knoweth the contrary, for
we dare be bold to warrant you, that
in heaven, hell, and here among is
du paterpope, of all that this man so
bolde adhere him, the contrary is well
and elerly known. And if he call the
world but only men among yother
shuing bydable earthly, yet do thall he

peradventure finds in some part of the
world if he live it well, no than.

b. good honest men, he never hard speaks of

y matter. And of such as have heard
of the matter he known it well he shall
finde trueth and partially we think the
kings grace himselfe, whose highnesse he
is to homely to offer y question and
approximate hym as we accept himselfe of
all signes which he hath here in to
few times atermore, ther is not one crew
but lyes every one. For first to begin
when he leant as he declared the
clergy have fines by death of Richard Hume
imparted doctor Hopsay with benefite
byd benefite, uti times as much as.
C. pounds, plaise the truth of this po
t may every man knowe, will yone
enquire. For he lieth yet at Creeter
there liest y byd such as he had before,
without that new hope of benefite give
him by the captains of his kingdome
for killing of Richard Hume, as thanks
either fame of God for his long pa-
cience in his undeserved trouble. But
to thence that he may se how little this
man so chere he had, it be not confeder
that he leant that the clergy gaue into
doctor Hopsay after he came one of
prison benefite upon benefite to the
benefice of uti times as much as.
C. pounds. Now this he trew, the hath
doctor Hopsay had in benefices bel-
des all such as he had before his trouble,
being of uti, t, et, t, et, uti. C. pounds.
We trust that the man bys suffiscence of
this line doth so well knowen, that we
need not to tel that the beggars proctor
in this point ythath made one obde love.

Another is that he leant y Hume was
kept in ple in y spiritual law for a matter
determinable in y kinges court; for
y matter was for a mortality, which by
plain statute is declared to pertain to
the spiritual law. The thyme we is
Hume was honest, except hereby he be
not. The fourthe is doctor Hopsay
his consplices murdered hym in prison
for where is the earthly well knownen, y
that the man hanged hym selfe for byd
page, dispute, se for lack of grace and
we might and we would lay for: the self, by
payment which he lepeth of the uti
C. pounds, with which money he would
men should breke that he bought bys
pardon. Wherein he lepeth a good great
some, to tend that folk we writing y
doctor Hopsay was not like to have so
much money of his own, should breke
ther with that clarge laid out the mon-


Any man among them, if the gave him benefits where he might pay them again. But this lacketh he doth himself, yet not to who, so he saith to be said. And yet were it no wrong, if he were accused by his own, till he put it better from him, so prove of who he saith it. Howbeit there is other cause enough; we shall leave this in question between him and we were there whome els, so we shall for the right lay you that he that lacketh for the him folole, that is to wit, where he saith that the chancellor purchased it, the kings most gracious boon for the burning of Hunne. For this is the truth that he never sued any other. But after that the matter had ben by long time of great diligence so farre to be examined, that the kings highnesse, at least, if time alwaye cried out the trouth, were perceived by not ene, and there also that were accused are enlightened with hym: his noble grace when they were arraigned against that enlightenment and thereof pledging that they were not guilty, commanded his attorney general to confess the plight to be true, which is the thing that his highnesse as a most vertuous prince desireth; to do, when the matter is not unjust, but also known that it is upon the parts of his partys defendents. Because so like as these partys appear much oportune he doth so reason; it is better to be for this lefteth the trouth be tried, so when he seeth and perceiveth the right to be on the other side, his highnesse will in no wise have the wronge for forth maintaunop in his name, now when it was the matter, that neither the chancellor nor any man els ever sued any chartar of his for the matter: this is then set up that is made in to few lines.

Which things who so well consider, is not but merite of the foote of the point therwith: he kniteth up all his heard matter, sayenge to the konge: who is there of their kingdome that will not take courage to committe such offense sayenge the promisone that fall to such me: for their offending: to weke and so blith, is your fool to strike at one of the offrens of this crooked and pernicious generation. So how this great Latino of the common wealth crieth out upon the king, that his sword is not stronge and brave to strike off innocentes hedges. The hath of beheaded ramshed by all daungerous royles to find out this goodly figure, to call upon the kings
The supplication

A bone to the poor beggers. But
for the which he didth himselfe that he
nothing els intermedeth but openly to
destroy the clergie: yf after y curtees
as many as have ought aboue the rate
beggers. And where as he would in
the beginnyng by the touching of great
matters take the whole wife: within
where he would feigne to themselves
very fatke folkke. And at the end of
were feigne to those many notable things
which no man had marked: but he
excedeth willes that no man may believe
he makes to many lies, all that ever he
both further: he buildeth upon the same.

He layeth that the living which the clergie
hath, is only cause that there be so
many beggers: that he dieth a skie.
Very well & wisely, as though the clergie be
done made with that blind ye lane.
The clergie also is the cause that they
why they be for hunger: as though ever
the man were to beggers all that ever
be cause, the clergie get the their
neer a grave: as though there would be.
No beggers wash a knife in the clergie
left of such laymen as the finde. But
he proveth you that the clergie must nee
be the cause why there be so many
poore men & beggers.

For he saith that before the clergie came, there wer
but fewe poore people: yet they begged not
any thing, but men be fast that they
enough bestakken. But nowe where as the
be that he lawe the people give poore folk
to fast their almes bestakken that no
men neede to begge before the clergie bega.

This man of Teibyke is of great age,
and it is the clergie began to wolt to
lie at taint Sanuotes with a soke legge:

but the begger not me gave him so much
bestakken. For where as he altheed the
bye for him in amongst the clergie,
then were it meanest what the man
meaneeth. For there he may be that the
apostles and the beggers which are the
the clergie, had all together in their own
banke, s distributed to every man as
them felt thought good. And therefore
we wonder what he meaneeth to speake
of that booke. For we thinke that be
meaneeth not to hurt the clergie to now,
as to put in into their hoes. And surely
but if he meane fo, els is this place no
thing fo this purpose. Howe herein he
hath a blut of his here, where he taketh that the great living is
the clergie, but which he later 
lyeth to be more the halfe of his hole renueuens

feuer then the foure hundeth part of the
gold people: As though y of the clergies be
there had no lay people their living, no
feruant any wages, none artificer any
money for working, no carpenter he
maine any more: y the building, but al the
money that ever cumeth in s ery bondes
they put it by y in there own helpe,
no ley m a thary any relief thereof. And
therefore this point was wisely written
be as well as we. For in the troubl of
thereof, if we were true that he faith, that
the clergie compared to the churche, of
the men only, be not one to an.

The thall ye not need to seare the great
Turke ky he came to monow: except ye
suffer among you to grow in great
fewer then the souere hundeth part of the people; As though y of the clergies be
there had no lay people their living, no
feruant any wages, none artificer any
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be as well as we. For in the troubl of
thereof, if we were true that he faith, that
the clergie compared to the churche, of
the men only, be not one to an.
A is stronger in the parliament than the
king himself. For in the higher house, he
believeth that the spirituall is more in
order and stronger than the spirituall.
And in the common house he fayth he is
the learned me of the realme except the
kinges learned counsell, be fad to the church
to speake against the kinges crowne
& dignitie in the parliament for them; and
therefoure he thinketh the byng unable to
make any lawe against the sovaytes of
the clergy. This beggers procour would
fayle the byng a ma of great experience.

But all that had great knowledge of the
maner of order used in the kinges parlia-
ments: But that he speaketh so smowly
lyke hereof, that it was approyved of his
wife also; he yeildeth not that he be not
necessary in the house. For as for the
higher house, the kinges own patton yoke,
alone more than the co-
terpaire all the lodes spiritual pa-
rent with his, and the episcopal to. And
over this the spiritual lodes ca never
in number exceed the lodes temporal, but
must needs be farre underneby the
it please the kinge. For his highnes
can call thether by his wyse manes mo
temporal lodes at his own pleasure.
And being as they be, there was never
yet scene that the spiritual lodes befed
them else there as a party against the
the temporal lodes. But it fath the ben-
teene that the thing where the spiritual
lodes have more thought to be
the temporal lodes have denied & re-
flated: as appeareth upon the motion made
for the church in this case; that the lode
may be the full marriage of the lodes, the
other,

nothing partayned to their owne com-
moditie, albeit that they layed also for
thee part the constitution and oby-
naunce of the church & lawes of the
chirch countries: yet coude they not
obtain against the lodes temporal nothing
to the contrary but their own willes. And therfore in the bygher
house the spiritual part never appere
yet to strong, yet they might overmatch
the temporal lodes. And the how much
are they to fede for them and the kinge
to, whole highness alone is over strong
for them, they may by his wyse call to
hys parliament no temporal lodes what
he will. How be fath the in the com-
mon house all the learned me of the
realme are fead to the learned me of
except the kinges learned counsell: there
be ii. solates at ones. For neither be all
the learned men of the realme knyghtes
or burgeyses in the common house, and
the kinges lerned counsell is not there at.
And therefore he fath that he hath heard
something of some me that had bene as
person as himself. And surely if he had bene
in the common house as some of his have
been, he should have seen the spirituali
not gladly spoke for. And we lysted bote
but that he remembre acts and statutes
passed at byng, and them in
such wise as some of the so late, as your
self may see that either the clergy is not
the stronger part in the kinges parlia-
mente, per can have no mind to striue. And
for the other parte the kinges high-
ness is not so weak unable in his own
parliament as this begger: proctor fo
prematurely telleth him. He fath that he
well knoweth all bys people to, that in
their own conuocations bys grace never
be dyed no; defied anything in his
life, yet was defied bym. And therefore
the byng is put in bys byng court of parliament
those weake & feable then the kinge, is
a feble deute. But noe fadeth he will
have no lawe befriend for the remedy
of his great conplaine, what help hath he
befriend els. The help of all bys genere
he fath other thing, but to let birt
such riall stiers, rale & fell upon the
church, & let bys people the priestes saute
for the loderines of part, being the holy
clergy in contempt barred among by
episcopal folk. Which thing he fath is
noo nor needes furthe in bys byng court of
byng, the byng of bys crowne a dignitate.
And this thing he fath will be more spe-
defull & effectuall in the matter, than all
bys lawes that ever can be made be the
ne fero for strang. So good lodes make
thens then shall ye neede no more parliamentes.
For here is god be thanketh an
easy waye wishy founden to remedy by
raveng the great byng boistese occa
of soules, to lade bys common weake for
byng, & the kinges crowne for raine.
But noote to byng, beggers. What remedy
fandeth the proctor for them
make hospitals at ware of the,
the of the will noone in any wise.
For therof he fath the may be saute, because they be
profitable to priestes. What remedy
than: Give the any money? May have
not a greate. What other thinge
nothing in this world will come that
the kinges grace will build a sure
blye, doth
The supplication

A hospitable 'tis never that saile to relieve at the sick beggers for ever, let him give nothing to thee, but why the clergie bath a take all that from thee. It is not here a godly mischief for a remedy: it is not this a applaud feast to lease these beggers meaces, it is send me to dines to them: Oh the wife. Here want we breche a eloquence to let out an exclamations in the praise and commendation of this special hig ushistics. This bit poteth be found in yours beggers name.

But we dereply think if them seloa have as much wit as their protector lache, they had leuer fee their bykmaker burned, then their supplication speope. For they may theke perceive be mindest not there aloues, but only their spots of the clergie. For so that the clergie les it, he neither buoeth febether, nor further seeth who have it. But it is eth to see, where they geth all his displeasure. He is angry a freteth at the spirituall lustration for the punishment of heritiques and burning of their errounious books: for every that bring he harpeth very angry by burning of Confessals testament. For these matters he calleth them blood suppers broken in the blood of holy faintes marries. He merite a paraadventure which holy faintes marries he meaneth. Surely by his holy faintes marries he meaneth they holy sectsmates and heritiques, for whose want punishment these folkes that are of same sect, same, free, free, and some, as there as angered a new cutted low. And for the rancour esceived by this displeasure, cometh by all his complaint of the possession of the clergie. Wherein he spareth and forbearth the numenes yet, because they have no jurisdicions upon heritiques: for els he would have esped out upon their possession to. But this is now no new thing, nor the first time that heritiques have been in hand with the matter. So first was ther in the extremere of king Henry's fourth, one John Badly burned for herisely. And sooth with therupon was there at the next parliament holde the same fare, a bill put in, declaring how much temporal lade was in the church, which rekening the maker thereof gessing at by the number of knightes fees, of which he had went he had made a very inke account. And in this bill was it denuded to take their possession out again. Howbeit by this bill it appered well unto the which well be...
A to speed now, because he maketh his bit in the name of his beggers, his bit churched as full of lies as any begger were meth his full office. We neither will not that need to make much busines about this matter. We trust much better in the goodness of good men then that we should need for these things to reason against an unreasonable body. We be sure enough that good men were the yoke gave this gree into the church; for these nought should they be of lawfull that would put it out the nest again. To which cause we call ye our soke we endure shall never suffer this realm to fall, who saint Auctin in his bapes when he perceived that some cruel people intruded at the possessions then were given into his church; by in an order for many all the people offer them there landses again, that his church and he would to take the, and bade them take them who would. And yet was ther not founden in all this town albeit that the people were as these Africans he were barbrous, thers are foundus yet was there none as we lyes founden anye one to bade, that this heart would ferre him to entere into one soke. When Pharaoh the Bynge of Egypt bought up in the barren yeeres all the lantes that were in every mans hande, so that all the people were faine to sell their inheritance for hunger yet podater as he was he would neither suffer to any need the possessions of the estates be sold, but made provision for them before, a suffereth them to keep their landses still, as by the beareth witnesse. And we beseech truly that the good christe princes of this chrest realm of England shall never fail of more favour toward the congregation of Christe, then had that prince Podater to the priests of his podoles. Yet is it not enough to the cruel mynde of this man to take from the holy clerics at all ever that have, but he would further have them bounden unto cartes and whipped to drive them to labour. If all there is this one of the worst is most cruel bynde. For all there is most abhorre them that with their have take a mas price from them, then take him and beare him to. But yet is this worst much worse. For he farther as a cruel these that would without respect of the same commodite, take a mas price from him and cast he care not where, and then bide him to a tree and bide him for his pleasure. Oh the chripte. But he saith he would have them whipped to compel the to labour get their living in the sweate of there faces. And this would be not god man but for the fulfilling of gods commandment. For he saith that it is commanded them in the first chapter of Genesis. And therefore is he so thin towards that he excepts none, but calleth the best but ye holie threes so would have them all robbed and spoold, bounden and beaten to compel them to works with their hands, to get their living in the sweate of there faces for the fulfilling of gods commandment. Among this company that he would todayly send forth be robbed with right naught left them in the land a good man that hath ruled full goodly many a faire day, and duely ferred god and prayed for vs, which we have well founden: many an old man: many a sone in this, and many a sone in this, which of some as they be driven out of their own dozes, this charitable man would be very well content to see them bounden and beaten, because they be of the clergy. For except this were not he none, in this world. He lapeth worth his charge of his clerics till the line idle all, that they be at bounde to labour get their living in the sweate of their faces, by the precept that god gave to Adam in the first chapter of Genesis. Were this man inewth his compaigne. For if this be so then were the priests in the olde lawe bounden the god as well as in the clergy nowe. And then hee hapened that of this pointe there was no mention made by mypes, how happened that god in that law provided the much larger living then he did the labour people and that such kynde of living as declared that his pleasure was that they should liue out of labour and byd the labour of other mens handes. The holy apostles saint Paul, although he sente in some places to heare to take his living freely, but rather chose to liue of his own labour then to be in their bagon where which would be happe with faire by he said because he would liue at ease thereby, and this byd he especially to put such false apostles to silence, as for such desire of gilde living fell some where to false preaching, yet neither byd he so in every place, a illa tempting and said y he might well a lawfully have done the contrary, assuming it for good ye s duly.
The supplication

The supplication

He that serveth you altare should live of you altare and saying also: if we come unto you spiritual things, is it a great thing to reap your carnal things? Now Christ his own mouth saith unto the people, that they should not leave their duties, nor pay unto the priests. And this good priestly man would have the all clement taken from them, and yet the priests were beaten to. He therefore all the clergy vile, because they labor not with their hands, and they have no estate.

But our favour Christ restored were other wife in blessed Mary Magdalene. Whose pyle sitting at the eate and hearing, he accused and declared for better business the the busby and walking about of his good house in Har- thia which was yet of all worldly busines occupied about the beast: for the was busby about alms and hospitality, and the getting of the best moss, and most goods, but ever was gelt in this world. Now if this can not yet content, this good man because of goods commandment given unto Adam, that he should eat his bread in the face of his face: the wise would we faine loose whether himself will yet to meate, for he would not to soze with his bread because his face sweateth. Surely he because he laboret not to soze before every meate. But yet it were not good to trust men unawes, for he will happily lay yes, not let for one thin amoge so many. Howbeit he thinketh it peradventure enough for him, he sitteth and drinketh till he were in seeking out oldes heretics, and devilling newes. And hereby the loke that such busines should serve him, for a dischare of hard labour, much better may we think dischared, thereof may good goeth: from whom we would have been there, loving theye lives in taking paper, paper, paper, whispering about ye trouble. But it is good to take betime what this beggers put me in this commandement of busy bread that he spokeseth of. For the confesseth that it bindeth not everyone: then is it laid to no purpose against the clergy. For there was a small clergy when that word was said to our y e father Adam. But now if ye call it a lesse as he doth, the will that ye extend unto all whole kind or man, as a thing by god commanded unto Adam and all ye disfreshing, the though he lay little nowe, he meanteth to go further herafter than he speaketh of yet. For it he might have the clergy put out of their living, and all that they have clement taken from them, and might have them tovored to these beggers that he makes, and over y added unto them and led a begging to, all those that the clergy synde now full honestly: this pageant ones placed, and his beggers will so well speed, then what the beggers should have so much lesse living and be clement in multitude sute like likewise as for: his beggers he now maketh his bed to the kinges highness against ephes, Epistates, Priestes, and priests: so would be the within ambige after a make a better bed to the people against merchantes, gettines, kinges, lords, and priests, and complaineth that they have all, and say they do nothing for it but live pyle, and that they se commandes in Senech to ipue by the labour of their hands, and the few of their faces, as he saysbye the clergy now. Wherein if they ween that they shall blame in other castes, then the clergy bothe nowe: they may peradventure lose deceive them else. For if they will think that there is that shall not be called all one, because they have lands and goods to ipue topon, they must consider to hath the clergy to. But that is the thing why this beggers petition complaineth upon, and would have the taken away. Now if the lade me suppose that their castle shall not seeme one worth the caste of the clergy, because they shall happen thinketh that ye church hath these possessions given them for causes which they fulfill not, that if these possessions happen to be taken from the it shalbe done upon that ground, and to the lade him out of that cast be cause they thinkes that such like occasion and ground and consideration fasteth it can not be founden in them: they se enhancen: surely if any man, clere or lay, have landes in the gift whereof hath ben any conditions abowed which he fulfilleth not, the sover may well to reason be therein such advantage as the lade geneth him. But on the other side who so will advise princes or lay people to take from the clergy their possessions, allying matters at large, as laieng to their charge yet live not as they shoulde, nobbe not well their possessions, that therefore it were well done to take the from them by force: dispuse them better: we dare boldly lay who to giueth this devise as now both this beggers proutour, we would give you cau-
A fall to looke well what will follow. For he that will not sake as we said before (this hell of yours were they, to profane you soone after in a new supputation new base reason you have) should please you peoples ears, where with he would labour to have lodges landes  & al honest mens goodes to be pulled from them by force of distributed among beggars. Whereof there should in this wise be deuised encreasce and grow so many, that they should be able for a soule nift to make a strange parte. And surely as the tybes taker crespess toward and labourest to turne all into fire: to will such bold beggers as tybes is, (never create to solipsity or persuade all that they can) the spuite and robberie of all yought have, to make al beggers as they be the self. We be content ye beleue us not, but if there be proved all ready by those by-laws of Luthers law, as it be in Antaine, which be one called by such seditions books as is thy beggers supplication, and such sedicions heretikes as is he that made it erect upon spiritual prelates. But shortly thereupon they be stretched onto the eyes of all princes, that they were fama to come in aide of themsell to whose the laughter at first to see them put in perill, hoping to have had the prostest of their lose, in they saw that they were like to lose their own with them. And for all the punishement they pursused upon those rebellous persons, of which there were in one former time above 1,000. yet is that fire rather covered than quenched, because they therof it crees tooth to tooth at speke, of descendents grave thereby among glorion themself, as they can never lack some new ranonous bold men, that shall be reed to bee captives in all such rebellions: as was the lord Cobham called Middoxell sometime in the days of kyng Henry the eight. And surely there would some follow some some change in the temporalities, if thy beggers proctor have by some malicious supplication sped against the spiritalites. But perhapes the foule should have abhore hys hard heart  cruelty: men tempere his matters with a goodly blisse of the face, inwards some he taketh for the minishment of mankind. With great zeale tbat he beareth to generation for the good encreasce of christian people in this. For he would for his cause in any wise all thy beggers should have tongues. For he abate hys kinges higgesnes (as he had caught a greate pleasure to appiove the king, wherein he stood a figure of retchlike) what I figure calle an infinite number of people might have wite malice, he forced to have peyled you realm, if this false he had bene maried like other men. Thys matter that priestes must nede have wyes he bringeth in diversely in the observation of places. And amonge other thing had one, wherein he the wure in railing against the clergy a principal part of his eretikel eloquence. For there he brings the first figure of retchlike called repetition, repeating often by the shole clergy there be they in beginning of this clause. These be they that have made. C. Holde houses in your realme. These be they corrupt the generacion of mankind in your realme. These be they themselves into the deuine in your realme. And after divers of such there be there, he concludes a kni teed by the matter with his accustomed behavior for out of Luthers volumes, all who is able to name great good by worke, and in the ocean sea full of euilles, by that mischennous and filthy generation bigted up upon vs. As though all the shole clergy were of this eretikes no such as but they. But among all these be the clerkes is one which is the vesse and the worst demen, he lettereth in the foreside of the all: These be they that by their abstinence from marriage, do let the generation of the people, whereby all ye realmes at length if it should be continued had be made deft a inhabitable. Lo the deeps in the brode brodsmite ocean sea full of euilles, to take the age of the warmest of the com were, he seeth far many than ever christian was ware of. Or any of the blessed apostles, or any of the old holy fathers of Christes faith and rely upon this his holy attention bytherto, till now the Luther cae of late & Lindale after him, spied out this great secret mistery neither god nor god man could escape. If they, abstinence from marriage should make all the laud deft and inhabitable, how happst it the habitacion embred therein so long: For ye land hath heirly and the beginning of their abstinence from marriage ye not well many a faire day. And now if it be abstinence from marriage not standing, the land hath bene holden with the generation of you are temporalities so long: ye shall have your heretike by godes grace and the help of good prayers to saving the lande from wilder-
The Supplication

A wilderness, be able to get childen: yet shall your selfe, & fall not needes to call neuer monkes or feeters to help you. For so it be for that the clergy bee as he saith but the hundred part of the men, & yet not so much either: therefore there is then so great peril of the land to fall to wilderness, but that the lerrrre partes may maintain it populous, though they had no part of the same. But be for to shew that he hath not left his anyrouta favour to ward his naturall currie though he run away from it for hereinto.

Bether foresle the hundred partes seeing marriage, all the lerrrre partes shall not be able to preferre it with generation, but that they should not be able to preferre it with marriage, because marriage is not able to preferre it with generation, that they should not be able to preferre it with generation, and that they should not be able to preferre it with generation. But the preadure takerth in hande for after desolate and not inhabited, because men should see in that he can to role in hisGrabill, that he become not to be his own, yeer and yere meant. And somwhat per is it to be considered, i. in such partes of his boke that he would have it appeare that they lasting is so much there he would make it seem they were not few. Where he would have them take lyones: he would have them seem so many, that their abattaining for marriage were able to bring all the land into desolation into wilderness. And thus he handleth eth partes so wisely: that there lacketh him nothing percyly therein, but every peney weight of wit: For saute were of, by wysely sofexereth not that one piece of his partes ever unpurgart a mother.

For that the were right now so small a part of people that a little would suffice for their living: he now sayeth so many that if they were maried, infinite number of people he saith to the king, would increase to people his realm. Now if he trowe that of the alone if they were maried, to infinite number of people would encrease, that it would make the realm populous: the ether are that contrary to his count mo then the hundredth part (for one out of a. C. is no bery perceivable mistle, nor one added to an. C) no perceivable encrease) or elles if they be but the hundred part as he made his relating right now, yet if be be then trowe that he fairly trowe, that of the hundred part marry to infinite number of people would increase to people the realm; then can he not deny but that of the lerrrre partes ther may growe lerrrre partes infinite number of people. And then they being so, though the clergy being as he saith but the hundredth part never marrie, yet that the poor people are not able to make and were made it fear of the realm falling to wilderness. In which he sheweth that there may of the lerrrre partes resolven, growe & encrease, lerrrre partes infinite number of people to make the land populous. Yet mercery we much one thing that in all the see that generacion should fail because the clergys male and female not: he seeth no man unmarried in all the realm but them. How many seruants: how many fatte seruing men are there in the realm that might it men faile such a land neeles, rather many mery than the clergy have bowed to god contrary: But he seeth not so much of the matter that he male in his report, as he doth in deed to have all bowes void, that might gete Luther some lewe companions in England. But no what if this good man hath rule of this matter, should put all the clergy's bid them bow: He should not adventure sende some that would not. The worse much thik theret, but they should be of sort of guides the worst sort, such as now be klaun of their order, whom it was most neede to have for generation, lest evert harmes bringe you forth evert hydes. But as for the good pieckes & good religione whose children were like to be best to be best brought up: they would not marry for broch of their bowes. And thus should we have the naughty generation encrease whereby there be to many already of the better naturall. What would thes good ma do now to good folke of the clergy that would not marry? He would of likelyst bidebe the to cates & beate him, to make them wed in y wymand. But now what it would not wron them, namely fish he bid the out with right outhe, saunt klaun, dative, & vilay. What cory would we finde therefore? He wili of likelyhood compell the women to wedde them: if the wich be not to playe wons, and make the manner strange then will he beat her to bed. Surely we ca not but here confesse the truth, these nice and wonten women do not bery well with doe: but we must pray Godde and yu volunt. For in god faith his matter of monkes marraiges is to marry and to madde, that it were able
to make one laugh that lieth in the fire and doom the more, in how much he more earnestly preacheth upon the thing in this point, to have in any wise the clergy robbed, spoiled, houden, beaten and wedded. Wherein what appinted he hath of wedding, ye maye none perceive: for ye see well that if he thought it good, he would not withe it thime.

Thus that Rede his wodes, weene that he was some men mad gett: but he bought by farre otherwise. For except he were a wonderous first man of himself he could never speak so earnestly in so mad a matter. Yet one thing would do.

Verce layne witt of hym. When he had robbed, spoilled, houden, beate and wedded at the clergy, what would he therefore do? Should any of them be curates or a yele, he preacheth minister the sacrament to the people so not. If they should, it were a very strange passion to robbe him, bynde him, bynde his steeds, to be hit to the bone, to the kneeles to him, to confesse to his, and receive the sacrament of hys hand on the tother day, everrethly he preacheth in the pulpit, and then bide hym go get hym home; clothe hym. Either he must mene to have it thus, which none honest man could endure to see: or else of which twayne wene were well bether is the worse, he entendeth to have all holye people accorded as nothing, and to have no sacramentes ministred at all: but when as none after misse serveth his church but the ceremonies of the teves stagge with bounte and reuerence, so would he show that Christes people should kill and cast out in a songe the holy sacrament of child with blemish, rebuke, and blame. And furely to tel upon the truth, this is his very small intent and purpose, the very marks that he hath at, as a spectral pointe and occasion of all Louthes heresies, whereof this man is one of the baner heretiques. And therefore he would have hys whole fowe wedes have good place against himself. For thys misclenough beast of hys, is in deed a good and bottomless see a sea ful of evils, wherein would not fail the grosse hystipack of the common wealth, whiche god would fone for sake of the people ones for sake of hys sheep, and contempres his holy sacramentes, as thys beggers proctor laboured to bringe aboue. Which thing hys bentte and occurence wel declareth, although he fathere expressly to faye to farre, because of the good and gracefull catholique and minde, that he well knoweth, and by his graces excellent writing percuteth to bee borne by the hys hystipack to the catholique faith. For which he couereth his malicious endent purpose to warde the faith, under the cloke of many temporal delights, that he sayeth should succeede to the kinges highnesse of hys grace, and athered in the end of eall hys will he gathereth hys hystipacks together, sayenge that if the kings take all from the clergy, sette them abode at the wide world with right rought to wed and take bouses, and make them labour for their living till they hate, bynde them to cartes and boat them all well, he fathere the hystipack to the beggers names: then shall as well the number of our iustipacks monstrefte torre, as of the daughters, atones, tentes, pole people decrease. Then shall these great percyer excuses cease. Then shall not the hister, power, crowne, dignitez and obedience of your people be translated from you. Then shall you have full obedience of your people. Then shall the idle people be sette a worke. Then shall matrimony be much beter kepte. Then shall the generation of your people be increased. Then shall your comens encresse in riches. Then shall none take your almyt redos. Then that godspell be peached. Then shall we have enough and more. The shalle the best hospital that ever was sondre for us. For we pray to god for our noble estate to endure. So here he heped by many great commodities, if they were all trewe. But we shewed you before: you have also proved, that his will is much grounded upon many great lyes, whereof by hys begging began with some and after went forth with me. And now to shew that thende should bee somewhat fute to the remaining as he began to lie, and went forth with lies, so wil he with lies likewise make an ende: sauing that in the beginning he gave them out by tale, and in the ende he bringeth the in by hopes. For first he fath that that shall the nother of lyes and lye beggers decrease. How so that there by the robbing, wedding, hystipacke and by the clery, blind beggers get their right against, or lyme beggers? The legges is there no manne in all the world that thalbe by hys waye betinge them
The supplication

As there should there many that now be in good heth ware forth to a faire, and sit 7 beggers with theme heere was this a minishment of fis and forxe beggers to make me to send to them: Then shall he (yes) hatebes, 7 hares, thercues, 7 yele people decreases. This man wether he be coffin to god, 7 could do as he bide: Disu & sices. Some, if for so fast as he hath be used it, now wether he y if they were all put oute and so herdes by y by, then were all forth with in good order. As for us he faith let them weede, now he wether that forthwith with every price

B monke, a trewe hath a wife. As lone as he hath lapd bide them, 7 beaws the to wekes, forth with he wether every ma is at his wok. And all this he beareth sure ry eere ever be provide wekes for the, o, where they shall dwell, or who shall take so many to wecke at ones y never longc to wecke before, 4 yps where he forth many walke piple before, 7 by no ma will take to wecke. If we trust that among the clergie there be many men of that goodness a vertue, 7 scand a beuill could finde in his harts to handle them in such displotoute and disspightfull maner. But go to lette them honest living and vertue fell in question, yet at the least wife he will graunt there be good or noth. Nowe then if they be good he is to berpe a blye layn that would secure good me to. And on 4 other side if they be, as he would have the all seeme, birthly, blye, and nought: how can it be that by that rea of so many to nought, so sordely sette out at large, ye should have babdes, charlettes, cheries, 7 ile piple decreases; except he think that thole whom he calleth nooth already being as that noble he be kept in, and in honest saffion restrained, 4 many kept up in cloisters, with better rules and order running at 4 joyde wylde as luckes broken out of a pike. Ouer this how cal there by the marriages of piples, monques, 7 theres, beower hares, 7 babdes, when by the very marriage it felte being ye were incompetent, 7 abominable, all were stark charlettes that maried the, 7 all stark hares that should help to bring the to gether. Then shall he faith, these grate yere evacations ceafe. How can lucke thinges ceafe as never yet began. He remember what thinges he called evacations, the theres quarterage, which he sayd that they exact of every pouyhould,
A of any parts of his realme ben better obaide os more hibly serued the of his clergy. Was there ever an hing in his realme that had his crown translated from him, because the clergy had lates given the, as because their grous almois to the poore serues; in goodes fayth pamy trule as we never knowe none suche. Whyt the beggers proctor preveth an such pamy the believer hym, and in the mean time pamy wel belene be lyth. Then shal ye have obedience of your people Yet again. Will he finde in the hinges realme some that dare disobay him, it were not much againse reason if he spering to so much bys that itt strenges that every man dare percurri to fals sa to farre out of tune: he shoule confess him self a fool. Then shall your people encresse in riches, what se thither rather: not one halfpay for byh he hath spoke yet, except he meane when he bate the lande from the cleruge, then to vende it amonge the people and make a boll of the serues almois to. And if he meanes: when he faith it out plainly then will we tell you what he meaneth more. But in the meanere reason to prove him both fals and foolishly, it is enough to tell him, that the people can not bare rich by their camming to them that are lent out naked x bying bought to them. Then shall none begge our almois to vs. So parde, none but all theye ye will have let out naked to you, whiche would be not the ye would be glad to see itt and begge with you, and is the almois to you ye were monte to give almois to you. Then shall the go spel be preached. Ye marly that that. There is the great matter of this gaping is too. For bountie by all the gaping is for a new go spel. Hen ben ben won these many prees to preachys gospel of chist in suche wife as saint saeth, saint marke, saint luke, saint john the write it, is in such wise as the old holy doctours saint hierome, saint august, saint ambrose, saint gregore, saint cistus, saint baste, saint cyrys, saint ann, saint thomas, as the old holy fathers since chisties dates until your owne dates have underfanke it. This go spel hath ben as we say alwaiy thus preached. Whyt may he now that if the cleruge were cal out for nothe, ye the the go spel should be preached. Who shulde then be these preachours. Who menely that the cleruge saith, ye may se that well. Who than: Who but for lyth
The supplication

Alaid against the ministers of iniquitie which he meaneth calleth he hole clargy: that should be such an horrible caraine of euyll, it should passe a creede any mischeuouse maner that he had all ready spake against before: yet what mastuer of mischeuose maner should this be? This horrible caraine of euill that he leaueth out, first it is as he faith g greatest matter of all, must needes be worse well be greater against the clargy, then that all grete booke bostomelice occerne sea of euyll more than all his. Thee be theys more than the making of suche great numbers of beggars, of poore men, bawdy houes and theues more than the hindering of matrimony, corrupting of generation: more than translating the kingses kingdom more than bringing the kingses crowne to ruine more than bringinge the comen weake to hlep: vnder, and all the reaume to wildernes. What thing can this horribile caraine be that the clergy bothe that he leaueth out for a while, that to farre crebedeth these mischeuose matters before remembred, that in comparision of the calleth them at small enemietyes, and as a man would say little preties peecabilties: hereby this thing meaneth he none other, but preaching of the very hole euyll, and body of the blissefayth of child, the ministring of the bleed sacramentes of our sowour child, of all those in especial cœcariitig of y fered body f selly blood of our souer child. For preaching of al which thiges, these beggers prouctour or rather the beulles poutour with other beggers lack grace and neither beg not lake noe none. Here all this thyse matric y weath to y church of child. And being ther is no wape for attaying there entente but one of the twain, it is to deeth other playnely to wite against the fayth and the sacramentes where in it they gate the creede salvation, then they see well the church must needes fall therewith: else to labour against the church alone, and get the clargy distroyed, whereas they perceieve well that the fayth and sacramentes would not spale to decay; they perceyving thes, have thereforse yt stauff the fayth wapere ready, setting fayth Lindals traslation of the new testament in such wise fabled if it should have bee the fountain of welplag of all hole herefes. For he had corrupted s purposely changed in many places the text, to such wodes as he might make it feme to the unlearned people, the scripture Lindals alledged, and affirmed their herefes it selfe. Thee cacciusion of the new testament was agaist the fayth and the clargy, of which he meaneth theser booke entitiled the heresyng of the people. Then came to thia after Lindals wicked booke of Mammon, and after his more wicked booke of obedience. In which booke hee specifed thee go forth plainely against the fayth and holy sacrament of christs church, and most specially against the blest sacrament of the altar, with as bilious words and the witches could beuile. But where they have percieved by experience good people abhorr and this abominable booke: then they being therby learned that the fysst wapere not the bell for the furtherance of their purpose have nowe determined the fayth the seconde wapere, that is to wite that feare against to deeth and directly against all the fayth the sacrament as good chistle men could not abide the reedin, they would, with little touching of their other herefes, make booke specially against the church and lake how they would give. Which they succeed after their appetites they might with false crimes laye into some, or in the very custome of some: of the fayth which the church in hatered, and have the clary distroyed, they should they more eaily win their purpose that wapere. For where the prechours of the fayth the very gospel were distroyed: for eare out of eucrence with the people, then should they have they: alone false gospels preached, as ye may perceve that this may meaneth where he fayth that the shall the gospel be preached. And therefore this is the thing which thisse ma as yet leaueth our against the. To wite preaching of the right fayth and the sacramentes, which thign he renke the in the clargy a newe horrible caraine, the all thigies wherby he hath beaved the: And therefore fayth he the leueth out, lest he should come to declare the one only fault of the highnes: Which one onely fault he meaneth his graces most famoues most graciose boke, his highnes as a prince of erell erudicio, vertue, and devotion toward y catholike fayth of the singe chistle, made of hestession of y sacrament, redeemd graces against the furiose boke of Martin ezquisite booke Luther. This godly bene done by yrs against the highnes, with the acceptance of yrs godly ther:
the goodly

he

he

of soule

which he himself is the defensour, is false, and saueld; and that the sacramentes be
but monies inuentone, and that thereupon he should be content to learn the
gospel of Luther and the testament of
Lindale. And thus ye may fe what the
beggars prouctourment by his proper
trusted rible, by which as ye be under
a sonda face of slaterp by the towre of
hys prince a louver in lobe, whose ma-
osity both by the law of god, 4 the outpe
of hys allegiance he were highly hon-
den to reverence an open playn dispute
and contumely. Holo to thento that ye
may yet further perceve and be fay by
the distruction of the clergy, mean the
erer abolition of Chistes fahie, it may like you to conterfe and compars
ner uh plases of hys beggars hul.
in one plase after that he had heaped
up to gether all hys hys agayn any hole
clergue, and thereadoptt his gre-
vous exclamation: By the goodly
shippak of the cornen weake; he hath
in anentime before the com-
ning of the clargye, ye were but few
poze people, and yet the did not begge,
but there was gaven them enongh by
asked, becaus at that time he feit ther
was no clargye, whom he callet alswap
rauounous volverse) to aske it fro them:
and this fayth he appears in the books
of the acts of apostles. In this place
we let passe hys thefolds fay. One that
he would be that there end beggars
in one plase by that there were no
were none in all the world beside. For
as he sa, lack of witt, vnderstanding
militkeyh booke he wirteth that ther
were none that begge in Jerusalem.
which it were few, yet might there
be none in other places. A mother of
hys folkes is in that he allegedy a boke
for hym that nothing poueth hys pur-
pole. Foy in all that hole booke Hall he
neither fonde that there was at that
tyme sevle poze people, nor that poze
people at that time begget not. Foy of
trouch there were poze people and beg-
gars, yede people, and theures too, god
plente bothe then and alwape before,
tence almost as longe as hys folde
yet yabentsure seven vere afors to
and so there in dede in Hierusalme
also amonge them all, till chistendame
in, and yet remained then amoge
such people there as turned not to the
fayth of chists. The thirde folg, he,
layeth that booke fyrm whereby ye
in dede poueth playne agaynst hym.
The Supplication

A For where he saith it appeareth there the clerge as not then came, we can not in the world deserve of what people he speakes. Papists, Jewses, or Christians. For he meane amog Papists, holp and holy faith both is too evident. For who knoweth not that amog the Papists, they have alwaies their priests, whose living was well plentifully provided for; as they may very receiv not only by many other Popes, but also by many places in the byble, especially in the ribit. chapter of genevens. If he speake of the Jewses,

B every man woteth well that they had a clerge thousand of priests before the boke that he alledge, and their living scare more largely provided for any parte of the people before, and that by goods of thone ordinance. Howe if he speake of the children people that was at that time in Jerusalem where the sabbat begane, he had books makyng roses against hym. For there was a clerge as longe as there was any children people. For the clerge begane then. And that clerge did not a part of the children peoples substance, but had it altogether, and dyd distribut it as they law neede, which no man doubteth but that parties shewed them, or els in some needes, they must neede alone lacke. So that there were many poore men, if they be poore that have nought left, and all they beggers, if they be beggers he saith saith to shew theyrs neede lacke, the clerge had altogether. And praelate this wise man thys booke for hym, being such as if they shoude have ytke and studied therefor, he coule not have founder a booke that made more against hym. But as we spake forth we shall here thys falsely passe, ye appye you to consider what he would have you believe. His faith and word should weene that there were seve poore folk, and no beggers no where before the clerge of children done come in, but all the poorter beggers came into the world with the clerge of children. Now we knoweth every man that the chistle clerge the chistle faith, came into the chistle people to gether, so that in effecte byes words be thyth that all poorter begging came into the world with the clerge of children. Soete note to thes place the other place of byes in the ende conclueth byes boke, where he faith that after the clerge spooleb one and cast out then shall the gospell be preached, and then

Hal we beggers have enough more to lyke as in a tone place he shewetb that all beggar come with the clerge that haongt in the faith, so sheweth he in another that there should with the clerge all beggar go to, again, if they were to eleve cast out that chistle gospell beinge cast out with them, and the safts which came in with them, they might haue gospell preached as they say they should do as in deed they should which they call gospell, this is to wit Luthers gospell and Tyndales testament, preach the disircucion of Chisthes berpe faith and bys holy sacramentes, anuualy and syning settinge for bys-Boldenes of line swichedenes, under the false name of chistle freethome, pursing forward by bliueth undebtoed appettice of wone sedicions and rebellious libertie, that few in one home, as we shewed you before above. Of the poze byplad Luthers in Almaine. And this is all that these heretics like to as bys suit of these sedicions books and beggers byles, learning by for such bates to be easel of their beggers, which they not sustayne being rune out of the yarne to heresie. For if they might (as they saith) have the clerge cast out, chistle gospell cast of, and their owne gospell preached, the hope that to synde that would crewe where be faith the that we have enough and more. For of all yer he hath saith, he hath not almoast said one trewe worde saus this. And surely this word would after they gospell ones preached and receivd be fousden over trewe. For the should the beggers, not such beggers as be tretett to speake, for that be lik love and lame, but such should presumtous beggers as he is in debe, hole, and stronge in body but weake in soul, that have their bodies clenete stabbes and their souls deynt to dye great pidades leppy: these beggers would hope to have except god me take god hole woulde not faille to have enough a great deal more. For after that they might: clerge first distarctes bring in ones after the preaching of Luthers gospell and Tyndales testament, and might with their heresies, false faith infect cc corrupt people, causyng the to se the blessed sacramentes alway, to set hole in bates and falling bates at prought, to obtenne at god woydes, to lese a tale against holm bowed chastity, to blasphemy with holy fathers and doctores of Chisthes churche.
A to moche and some the blessed spynnes and matters that dyed; for Christes fayth, to receiue and refuse the fayth that those holy matters liued and dyed for, 

in the fede of the true fayth of Christ as herein this. C. fayth to take note the false fayth of a sondrie cone, of false con- 
demned and of newe resgued within soe fewe buses with contepm of God and all good men, and obstinate rebellious 

ympe against all lawes, rules, and go- 
gernance, with arrogante presumpst in 

mede with every mannes substance, 

with every manes lande, and every manes 

matter nothing pertayning to them; 
it we fay no doubt, but that suche bold premeditatives beggers will, if ye take 

not well to their banes, no fable to 
have as he writeth enough and moe to. 

For they shall gather together at laste, 

assemble themselves in plumpesses in great 

rouses, and from asying fall to the tak- 
ing of their almoso themselfe, and 

under pretense of reformation (beareing 

every man that ought habith, in hande that he 

hath to much) shall at last make news 

division of every mannes land and sub- 

stance, neuer reposing yet he suffer them, 

toll the men at beggers as they be thers- 

self, and at laste bying all the realme to 

ruine, and this not without bocchers 

soulde bloudye handes. And therefore this 

beggers procurer, or other the procers 
of hel, shoule haue concludned his suppi- 
cation not under the mazer that he hath 
done, that after the cleryg call out, that 

shall the ghospell bee preaching; then shall 

beggers and bandes decrease; then shall 

prose folke and theuses be feower, the 

the realme encreas in trechele, and so 

forth. But he shal haue Sabyde. After 

the cleryg is thus betred and call out 

then shall Luthers ghospell come in, the 

Hall Lyndals testament bee taken up: 

Then shall false heresies bee preaching: 

Then shall the Sacramentes besteete at 

hought: Then shall lastyng and payour 

be neglected: Then shall holyaines be 

blatihemed: Then shall almightye God 

be displeased: Then shall he withdrawe 

his grace and realme to ruine: The 

Hall at victor be had in deforion: Then 

Hall at vice reigne and ruine forth un- 

beheld: Then shall youth leaue labour 

and al ocupacion: Then shall foltware 

fide and sat to unhtyndines: Then 

shalt whors and theuses, beggers s 

bandes encrease: Then shall unhymned flock 

togother and scarce aboue. a se beare 

byr boldes of other: Then shall al lawes 

be laughed to scone: Then shall the fer- 

nautes be sought by these masters, 

and brutlye people rebell against the 

rulers: Then shall ays seyng and 

robbery, murdeur and mistyfie, play 

instrucion, byer whatt would be the 

ende, or whenn you should leet, only god 

knoweth. At whitch mistyfie may yet be 

with Salden skayly and with Gods 

grace sehall it, yet ye suffer no such hool 

beggers to seduce you, with sedydous 

billes. But well perceiving that theys 

malicious purpose is to bring you to be 

fructen, ye lyke good Christen people 

avoiding theys false traines & grimes, 
give none care to their hapnyss here- 

lies, ne walke theys licencious wyes. 

But persyvering in youre olde fayth of 

Christ, and observynge his launes with 

good and godlye workes and obediance 

of yous most gracies king and govern- 

our, go forth in goodnes and vertue, 

wherby ye cann not fail to souwe a prose- 

pere in richefl and wooldly substance, 

which well employed with help of god 

grace, about charitable deeds to the re- 

dye, and y rather in remembrance and 

reliefe of ys, whose nede is relieved 

by your charites willed: for your sake to 

your neighbours, be able to purchase 
your much pardon of the bitter payne of this pain- 

ful place, and buyng you to the toypull 

blisse, to which god hath with his bles- 

sled bloudye bought you, and with his ho- 

ly Sacramentes enrigued you. And thus 

wyl we leave the mannes malicious 

folly, tendyng to the destruccion spight 

of the cleryge, and after of youre felle, 

wherein his madde rebonging hath con- 

strained us to trouble you with manye 

trullies god wote full bunrete for ys, and 

now hall we tourne ys to the treating of 

that one point, which though it special- 

ly pertaynet to our selfe, yet much more 

speacially pertaynet it into you, that is 

to wit the impignacion of that uncharitable 

hereby what with hee would make 

you to owre great harme s much the more 

of your own. Believe we neede none helps 

and that there were no purgaroye.

The ende of the first boke.

The second boke.

When we consider in oure selfe, 

beare bethen and affett in 

our sauntour Christe, the pres- 

sent painfule pangs that we 

sels, and therewith ponde bys 

p.e.
The supplication

A the fairest part, the perious estate of you y are our friends their living in our reach ed world: but you very surend of this object of opinion, that purgatory, not so much another grace for the lacke that should find the relief of your own intolerable tormentes, as both for your love we have here you, ye care for hennes y take for the peril: seaparate y should everlastingly fall to your own soules thereby, for os of the heyp tinges that ever we heard here, was ther never none so seynote vs to the heart, as to here y would wye so saint the fables of Christ, an wish y hole neve now to pus purgatory to Christ me, so that any ma could be souled, which would int in get a thing so fully so salve believe for an unbound article this. E. v., that is, begin now to stagger y stand in doubt, for the thing which is of such malices y, as is he that made the dover suppl engineered, he who anwers y ful confess that leulte us usierly, ye may clee perceive his woorders to be of so light weight, while y see that ma bath neither learning, nor not god enter, but all his bit bitterly grounded y error, evil y lurketh. While these truey to be great worder if Christ me should neve any other ple in this world as you see such solicitous folk wal, then, only token of the deuils badge, which the left bears ever as about the badge we mean of malice of a very deadlie devilitate, y oz where as our favoriz Christ hath selle love s charite for the badge of his childe people that he cometh with evey ma so large to love one other, that his love hold exce hest into his enmy, nor that is no nautual ma neither Saint, nor, nor bath, he will rather pare his son for thic hurt his friends: this kindes of folk is so far fall, not only in al childe charite, but also for all humanitie a feeling of any god affectio natural, and so chaged into a wilde fierce crueltie appetite more thoutly a bestial, that they lift about ground, can take the childe, for their foes, hatig y church deadly, becaute it willeth their woes, labour to amut them after to do by church hurt who their take for their emires, they laboz to do so much more hurt whom the call still for their friends. For that to get pulled fed clergy s traie comodities of a little worldly living, labour to have be their fathers, their mothers, their freres, and all their unlicking in the enyme helpeles forgotten, the little force have leg. And in this thet thei their affectio much more unnatural, abominable, that he that vold y his sword thrust his hand through the whole body to the hard hatt, to gene his enmy behind him a little pitch to the pont. This waies of theirs wery nought so hereable, although thei truly met in deed, as much good as thei failly pected, for whereas thei close their cruel purpose int, under colour of a gree yele toward the comen wealth, which thei lay to be so seyned by gree pomy and insinuate living in the church, we be to far fro the mind of deh ding any such spirituell bire, canall vossel of worldy pomy and banityc bised in the clergy, that we would to god it were more helde that it is, not in thee but also in the eposed. And there is none of neither hee but if there were y vs but one hour, howord selts eye al such worldy banities at his life after, s little would be he force, recite what the y were folk i fact oration. But surely thes may the met y seynetc the faules of sull folk he yd y lay to the sel, he not in y whole clergy, he would also laboz for ainted net bering, nor for destrucit y stopping finnally. He would hold himsels with his booles, only deviling against mens diexc, s not fact out therio into plain s or pen hercules. But surely to hath it were hitherto yued, that never was ther any that showed himsels an amy to y church, but think he covered it ice to close for while, yet at y last alway he proued y churchps he himself in some part of his workes to be of a gra y catholike faith of Christ, that he might well proue y his malicie toward the clergy grew set a spage of infallitie a lack of right belie. And of this point was ther never a clearer ensable thic this beggers pre: which was so far forth seared, stiffe, stiffe y such venenous heresies, shalbe he leged like to keep the in for the soos, s only to rap against y clergy y hide his enmious cest toward the faith: yet was he not able to contain his hols, but was some for his asst to puse out one blast of his poisonse stec against vs fewe, the goddes of god disting him to the dicing, discemering of his maliciouse herey, to thenter y should therby peeene out of what gracious ground his enmies stung that he bare against the church. Which things once accised and considerat mande neveth y belive him his enmies amog al such as are not affectionse toward his accourses infect and thened with.
Of soules.

A with his mortal here
tys of such folk we trust he shall find very few. For surely not only among the people of Israel, but also among the very most learned and eloquent, like Luke, Socrates, and Plato, except only such as have so farre fallen out of the nature of man into a brutish beastly perversion as to believe that souls and bodies are both at once, and that they were always remnant comely thought and believed that after the bodies were dead and decayed, the souls of such as wer neither dead nor damned, were to be done by our selfs: for our own sakes these souls were to be brought to heaven. But good, but that their offences done this world hath deserved more punishment then they had suffered in it therefore they wer punished and purged by pain after the death ere they were admitted unto their wealth and rest. This faith hath alway not only all men but also all men and pupils have ever had a certain opinion and persuasion of the same, whether that the wise and learned men of such things to our former fathers, there have always remained a glimmering that both gone forth from man to man, from one generation to another, so esteemed and kept among all people, or else nature and reason have taught men every where to perceive it. For surely at that time there was such belief not only by such as have been troubled in many controversions among the sects, but also by those ancient writers that have been among the things we may well and truly perceive. And in good faith if no other light then reason: yet presupposed the immortalitie of mans soule which no reasonable man doubted, for the assurance of the righteousness of god his godhead which is justified himself sects, purgatory must needs appere. For by the god of his righteousness will not leave unpunished, nor his godhead will perpctly punish the fault after the mans conversion: it followeth that the punishment shall be temporal. And now is the man of death before such punishment as he then in God handes by some articule sent him; at his owne by our penance done, that the wise part of people seemly doubteth; a very child almost may see the consequent that the punishment at the death shall not be when we are to be endured and suffred after. Whiche by the bys mostie is so excellent whom we have offended; can not of right and justice be but heauie to

Soe, for we say they would perdurance as in magnifying of goodnes say that after a mannes conversion once to god againe not only al his fin is forgiven, but all the whole pays all to that they will bear colour of enhancing the merite and goodnes of Christes passion tell vs that his payn suffred for us, and the in feve of all our payne and penance, so that other purgatowers can have place to any penance need to be done by our selfs: for our own sakes these souls were to be brought to heaven. But good, but that their offences done this world hath deserved more punishment then they had suffered in it therefore they were punished and purged by pain after the death ere they were admitted unto their wealth and rest. This faith hath alway not only all men but also all men and pupils have ever had a certain opinion and persuasion of the same, whether that the wise and learned men of such things to our former fathers, there have always remained a glimmering that both gone forth from man to man, from one generation to another, so esteemed and kept among all people, or else nature and reason have taught men every where to perceive it. For surely at that time there was such belief not only by such as have been troubled in many controversions among the sects, but also by those ancient writers that have been among the things we may well and truly perceive. And in good faith if no other light then reason: yet presupposed the immortalitie of mans soule which no reasonable man doubted, for the assurance of the righteousness of god his godhead which is justified himself sects, purgatory must needs appere. For by the god of his righteousness will not leave unpunished, nor his godhead will perpctly punish the fault after the mans conversion: it followeth that the punishment shall be temporal. And now is the man of death before such punishment as he then in God handes by some articule sent him; at his owne by our penance done, that the wise part of people seemly doubteth; a very child almost may see the consequent that the punishment at the death shall not be when we are to be endured and suffred after. Whiche by the bys mostie is so excellent whom we have offended; can not of right and justice be but heauie to
A to turne at all, and so for saute of those
lit.g.iii.wordes fall to the side of hell,
if they believe therof the thing's truth
be bide, that is to bide that though they
happ to haw the grace to repent & be for-
given the lynee and so to be delivered of
the endesly pynne of hel, yet they shal
not so freely be deliverd of purgatoype,
but that bide the general repent of
Chirks whole path is etended onto every
man not after the batur thereof but after
the lypte and rate appointed by goddes
wyndom, great and long papp aposeth
them there among us, where of their wili-
ingly taken pynace in the world, and
affliction there put unto them by God,
& there paticily borne and suffered with
other good dedes there in their lyke done
by them, and finallie the mercys and
payres of other good folkes for them,
may minithe and abbrevage the pynne,
what welle holde them here with as in
fear and countes uncleysesable anyly
God knoweth howe long this thing we
lay as it is true in dedes, soe the world
wel and timely for a sure truth believe
it cannot pale to be to many folk a good
pylypel and a harpe bitt to resesn the
from lynee. And on the other side by
contrary belief would sende many folk for
warde to lynee, and thereby in fefe of
purgatopy into everlasting pynace.
And therefore is this place of oure tempozal
pynne of purgatopy not only consonant
unto his righteous justice, but also the
thing that highy declareth his great
mercy and goodness, not only so that
payne thereof though great lyke to it is,
yet less then our lyf deserveth but also
most especially by by the feare of payne
to bee suffered and sufface here, his
goodnes reframeth men from the bold-
es of sinne and negligence of penance,
and thereby kepeth and preserveth them
from pynace everlaying; where as the
lyght for guenes of all together, wolde
give occasion by boldnesse and
prouemtion of easy remission, muche
people to runne downe heling thither.
And therefore were as we sayde wyne
very farce contrary not only to goddes
justice and righteousties but also to his
goodnes and mercy. Whereupon as we
sayde before it mullke nede fulsome that
lyght lyne is alwaye done to lynee, and
is not alwaye cleanse for guenes without
copyment penance done, or other recom-
pecyent made, no payne is not alwaye done,
not any recopence made in the maenes
lyf, and yet the man becharged of hell
by his conversion, all the payne that re-
mayne must be for sufface here
with as in purgatopy. But now of these
heretikes are
herefikes as they beherfyl felt willed and self willed
and wyful will set at nought the common unilt
opinion and believe and persual of
almost all the wylds: as and as they be
very unreasonable make little force of re
sons ever able for scripture, as though
they believe holy scripture, yet when
it makte against them, when they with
fallo and some glases of their owne ma-
kynge, doe but moche and lyfhey out in
sucye a cyzyng maner that it may well
appeare they believe not scripture ney-
ther; yet sythe they make as they believe
ued scripture and nothing els, lette ub
therefore se whether that purgatopy do
not appeare open and open unto chy-
then people in holy scripture falle. And
Ezra, 3.

shall it seeme very probable and likely
that the good kyng Ezchias for some o-
other cause wippe at the warming of his
death given hym by the propheyte, but
only for the fear of purgatopy, for al
be it that dieres doctours allege dieres
causes of his heauties and loathes at h
kyme to depart die yet femethy none
so likely as the cause that anent dier
tours allegy, that is to witt that he was
lott to die for the fear of his sake after
his death, for almunch that he had entende
God by ouer muche liking of hymselfe,
where he with God was displeased to
hym gave hym warning by fy propheyte,
that he should lyue no lenger. Now con-
dered he to his weighte of this offenes, that
he thoughtes it destoyed h only loute of this
present life far under the wille condigne
punishment thereof, therefore fell in gre
bed of fyrer punishment after. But
byng as he was a good faithfull kyng,
he could not lacke sure hope though his
repenance of such fowles, as hold
preserne him to helle. But yet his roome
should bee so short he hold had no le-
sure to do penance for his fault: he there-
foxe feared the remenant of his ryght-
ouste punishment shol be perfoyrned
in purgatopy. And thorefore wert he ten-
derly loged to luy legier, his satisfa-
cid done here in the wold in prayer as
other good fairous dedes, might abolt
we are out al pain fells wer toward
him here as wy nes. To which his seru-
boone she before at the contemplacion of
his penitenct heart, our lord of his highe
justicer condysent and graunted hym
the lengthyng of his lyfe, soe. to pays, ma-
king hys /; his futher cosor lur therof

by
of soules.

by the Ghostr of a manifest miracle. But whereto granted our Lord that longer life, to be bestowed upon worldly delights and pleasures: Nay may hereat, But to the intent that it might appeare that it was of God's great mercy granted for the redeeming of his purgatory by good works for his satisfaction: he was promised by the prophete not only that he should win an days he recovered whole, but also that he hold go into the temple to pray. So that it may thereby appeare for what end he entered to long do so, for a longer life. Now if the begger's procuror of Lindal or Luther either, lit to lay in this post we do but begge at that good kyngs mynde, and therefore purgatory ther by rather some what reasoneth the soil 4 surely proved, thereto may we well answer and say, that the circumstances of the matter considered with the vertuous holines and curning of such as so long ago have taken scripture thus: that place alone is a far better prove for purgatory than ever any of them could hiterto lay against it yet. For albeit this beggers procuror saith that righte wise and cunning men will say there is no purgatory at all, by which wise men he meaneth Luther and Lindal and himselfe: yet was there never any of them all that yet laid any substantail thing either reason of authentique for the, but only rest is rapele, and say that purgatory is a thing of the Popes own making, that such as do nothing till, done day but the day he see. And thus tellis such wise sailes for their own part, and making mockes and molves at every thing that maketh against them, folly for our part, they go forth in their reputed will and obstinacy, with murmure and grudge of their own confidence, content the self to the only feeding of their malicious minds by encrease of their faction, such as fall into them, fellows themselves rather of a lights mynde and love of pleasure to take a part, the of any great credence that they gene into the, by great force which they believe. For surely if these folk were reasonable in different as it is not well possible for the to be, after their refusal once to believe the catholic church 4 by understanding of scripture leave one eye to their own bitter, but else as we say if the could to an equal 4 indifferent minds consider 4 were what the heart, there should done be their here be reproued in purgatory luridly confirmed, not only by probable reason taken of the scripture as in place y
A the playn howdes of this holy prophete.
Another place is there also in the old re-
Storie of purgatory quite out of
question. For what is plain that the
places which in the boke of the Pack-
abees make mention of, the same recurn-
Vance, prayer, alms, and sacrifice, to
be done for soules when the good and ho-
ly man Judas Packabees gathered mo-
ney among the people to buye sacrifice
withall to be offerd for. For soules of
them that were dead in h battale. But
not this place of scripture to openly de-
clare the neve that we soules have i pur-
ratory, and the reliefe that we finde by
the praver and suffrage of good people
Upon earth, that at the hertithes h back
so fast against us, can find neither close
no colour to the contrary. What shiff
findeth here: Surely a very shammet
shift, and are faine to take them to that
tackling that is their chooest anchor al-
way, when they find the storme so great
that they hope goeth all to work.
For first they use to let some false close
to the text that is layde against them, and
deny the right fence. But now if the text
The hames be to plain: they have no such colour
bodines other
then when they cane have no more holde
but so that their part goeth al to naught,
they fall to a hames bodines & let not
to deny the scripture al, and sat the holy
scripture which is layd against them
is none holy scripture at all, as Luther
plathth with the godly epistle of Christes
blessed apostle saint James. And even h
came do those heretikes with the autho-
rity of this holy boke of Packabees,
they be not ashamed to say that it is not
scripture. But upon what grounds doe
they deny it for scripture, because it is
not founded and accepted for holy scrip-
ture among the Jews? They neither doe
no can deny but that it is taken for holy
scripture by the church of Christ.
If they would deny, both the hale church
beareth witness against them at this day,
it also appeared plainly by saint Hier-
Strome, saint Austin, and other olde holy
doctors, that the church to take it also
in their daies before, the world we glad
ly bit of the new men these enmies we
meane of ours, whether the church of
Christ be not of so great authority as
much to be believed in choise select
of holy scripture as the Jews. If they
will say yes, then answer the themselfe,
for then is the boke of the Packabees by
the choyse of the Church proved holy
scripture though the Jews never ac-
counted it so. How vy they will say no,
and will contend that it cannot be accou-
ted holy scripture though the church of
Christ to take it, but if the Jews to take
it too, then go they here to put out faynt
Johns gosspell out of scripture too, For
the Jews never take it for none. And
surely if they admit for scripture y boke
that the Jews admitted, and deny that
boke to be scripture which the church of
Christ receveth for scripture, then doe
they say that the spirit of god was more
effectually present and assisteth unto y
singage of the Jews in the law of hys
prophete. Papolus, then unto the churche
of his owne only begotten sonne in the
lawe of Christes gosspell. If they con-
der well the bokes of Packabees, they
shall finde suche thinge therein as may
gene the good occasion to put little doubt
but that it should be of great and unden
nable authority. For they shall finde
there that the great good and godly ba-
byant captayn of goddes people dyd
institue and passe the great feaste of
the dedicacion of the temple of Hieru-
alem called Teuah encrimation of the annuall the dedicacio-
nstitution, of whose feast we reade no
where else but in the boke of the Pack-
abees. And yet we see that feast ever af-
ter continued and had in honour untill
Christes owne daies, and our fauour
himselfe went to the celebracion of that
same feast, as appeareth in the gosspell
of saufe John. So that it maye well ap-
peare that the bokes of that noble histor-
ye whereof remayneth so noble a mo-
ument and remembrance, continually
kepy and refereed to long after, and ho-
noured by Christes owne precious person
and testifed by his holy Gospell. By
the boke of this holy gospell cannot be
but indoubtly truth of divine autho-
rity. And surely if thet be the boke of
Packabees for holy scripture because
the Jews accept it not for suche that
thei by the same reason refuse the au-
thoritie of the boke of Sajonice, they
prove themselves insipientes. And likewise
they takke all scripture beide the new test-
amente to be of none other force and au-
thoritie then it is accompted in the rule
and canon of the Jews, then shall the
whole plater of David the very famme
of clere and lightsome prophetes, leere
among them great part of his autho-
ytie, for it is not taken in lyke force and
streth among ye Jews as it is Christes
churche. Finall for the boke of the
Packabees, fay the church of Christ ac-
counts
The church cannot in the choice of holy scripture be deceived in the choice of holy scripture and rejection of the contrary, so far as that he be satisfied as he doth of necessity, that the noble doctor and glorious confessior saint Augustine faith very well, when he said, "I should not have believed the gospel but for the authority of the church." For, as he had not known which had been the very books of the gospels and which not among so many as were written, but by the authority of the church, whom the spirit of God allified as the sower both in the field, in the choice of receiving of holy scripture and rejection of the contrary and false. Whereby it appeareth clearly not only by that holy doctor saint Augustine but also by the confession of the church that Luther himself, that the church cannot be deceived in the choice of holy scripture, and rejection of the contrary, so far as he neither can receive any holy books if any books are more than one or one for another than holy scripture, any books is holy scripture in the field. And surely the church might be deceived in the choice of holy scripture, if they might take any books for holy scripture or holy books for any books if any books were none, the Bible at chriftendom in doubt and necessity, whether saint John's gospel is holy scripture or not, so forth of all the new testament. And therefore with as we have showed you by other saints own confessions the church of Christ cannot be deceived in the choice of holy scripture, by which their confession they must abide and not think therefor, as they daily do change and vary from their own words in many other things, except that they will in the fallings do that point and ruffle the strength and authority of the new testament of Christ, and such as your self well perceived also the church of Christ receiveth.  

(as ye see by saint Hieron and other old holy doctors this thousand years) hath approved and firmly believed the holy book of the Prophets to be one of the volumes of holy scripture, and then in the book ye see so manifest it purgatory is negated, that none heretike as the same thing as the same and the carvyn but are by the plain and open words of that holy book so diente upon the harde wall, that no other farther be done to say, that book is not part of scripture, which either they must not have sakes againes to: else revoke the sear words and therwith all the authority of all Christ's gospel: there shall if any farther reason; that saime can be holde, never the less any farther thing: for the proof of purgatory to Olype the mouths of all the heretikes that are at: halfe to the words ends. But yet the vthe be to the same and unreasonable that the thing which they can in no wise defended, they cannot or yet find in their proud heart to goe over, but when it is proved by divers plain testates of the old testament, then having no probable reason for their part they nother more gene place to truth, but sick to their obstinate nay: let us see which our purpose be not professed by god's substance authority in the new testament: so. And first let us consider the words of the blessed apostle Evangelist Saint John, where he saith, "his doctrine is not of god, but is of devils." There is saith he sometime that is unto the death, I did not that any man that pay for that. This is as the interpreter agreeable to the understanding of desperation and impudence; as though saint John would say, who so depart out of this world impetuous or in despair, any paper after made can never stand him in the eye. The appearance it cleere that sainte John meaneth that there be other which die not in such ease for who he would men should pay, because that paper to such foules may be profutable. But that profite can nor take neither being in heaven where it nobodeth not, nor being in hell where it bodeth not. Wherefore it appeareth plain that such paper helpeth only for purgatory which they must therefore be disguest, except that they be false. What say the to the words of saint John in the first chapter of the Apocalypse: I have heard faith be every creature is in heaven's body the earth and under the earth and that be in the sea all things they be in them, as there have I heard say: bene
A disposition and honor, and glory and power for ever, be to him that is sitting in the throne, and unto the lamb. How worship every man who shall believe that same shall come and worship: for the angels stand for ever, and shall worship Christ, and the Lamb for ever and ever. And the Spirit and the bride say, Come, with us. And the mystery is, he is the true Son of God. And he that shall have this hope in him shall see the Son of God as he is. And he that shall keep his word, the same shall also keep him who is come forth from the Father. And this is the true God, and eternal life. And for evermore shall he reign. Amen. Amen. Amen.

The supplication.

A disposition and honor, and glory and power for ever, be to him that is sitting in the throne, and unto the lamb. How worship every man who shall believe that same shall come and worship: for the angels stand for ever, and shall worship Christ, and the Lamb for ever and ever. And the Spirit and the bride say, Come, with us. And the mystery is, he is the true Son of God. And he that shall have this hope in him shall see the Son of God as he is. And he that shall keep his word, the same shall also keep him who is come forth from the Father. And this is the true God, and eternal life. And for evermore shall he reign. Amen. Amen. Amen.

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A could be no where they but purgatory, For in the speciall hell of baned souls y paines were not los'd. And in limbus patrum was no pains to be los'd. And therefore except the benigne Peter, they cannot bene purgatory. And yet if they bene Saint Peter: We shall then alle to them Saint Paulus, whom they be best content to heare of, because that of the difficultie of his wheit the catch sometyme some matter of contention for the defence of their false exposition. This blessed apostle in his first epistle to the Corinthians the third chapter, speaking of our Saviour Christ the very foundation and the onely foundation of all our faith is salvation faith. If any man buildeth this foundation, gold, silver, precious stones, wood, hay, or straw: every man's work shall be made open for the day of the Lord shall declare it, for in the fire it shall be shewed, the fire shall purge that man of every man's works. If any man buildeth the temple of God, he shall suffer harme, but he shall bee safe, but yet as by fire. If these woodes the Apostles theweth that likewhyle as some men doe abying upon Chistus and his verie likeness earth, bylyde them upon suche good works as are so good and so pure, that they bee lyke spes golde, spes silver, or such fine precious stones, as when they be cast in the fire it shall not flinch no sight to fetch out of them, and therefore they remain in the fire safe and unminished, so are there some on the other side, which though they be not as man other do, with no call stones and lack of good works, wroth to their faith unto death, and fall fro Christ the foundation that they must lide by, yet do they abying upon that foundation, bylyde them upon many such simple and frailly corruptible works as can never enter heau. And suche be entiale stones, as pyle works, bainde with mirth, suche other things lyke: which be but byke woode, hay, or straw. Which works after his departing out of y world bringeth this to purgatory, he cannot so get through it as those the soule whose woode were noht clean or ashes purged by penance he died. For that soule in this place can feel no harme, lyke as sone golde can in the fire nothing lest of his weight. But this soule that hunged by hym suche woode works either wrought by themselve or infected peradventure and mynded a number of some good and vertuous woode, as for example some lack peradventure sufficient attention and hebe taken by some sodaine wamering of the mynd in time of paper; or some forreipant large creepinge in of vain ginst and liking of their own woode in their almes gene; other good hebe done, not for they with resiſted and caust out, but keeped and saide upon log, and met neuer so long peradventure no; so great as our lord will do; that thought deceiveth him the merite and reward of his woode, to in such cases as the apostle saith the day of our lord which is to y whole; world's day of the general judgment and to every man particular, the day of his own judgment after his death, that he do his woode what manner thing it is; yet shall proclaim and declare. For here in purgatory lyke as the fire cane in the cleane soules take none holde, but they saide therein without anie manner payne or grieſfe: so shall it in the soules be unclouded and have their woode intinite uncleses spoiled; calle the fire, hold he the fire burn the to incessantly and the five fathines of their fire be in purged gone, yhaile in four commoner and in som later, as their stones; or the spots remaining therof be more easie or more heard to get out. And y is y godly soul signifieth by the wood, hay, or straw, of which the tale is a light flame some end, the other some bred much longer, and the third is hotest and endureth longest. But yet hath it an ende, and so shall have at last all the paines of them that shall be purged here. But whatsoever soule mishap to be in deadly sin an impudent, if he is thus by false office: for ever from our saunter Christ that was his foundation, and hath builded by wooded works upon our ghostly enemie the devil, wherewith the hath so strongeposioned himselfe that he can never be purged: the fire shall therefore be burning upon him for ever, and his payne never rested, nor his filthy spots never the more minimised. And falsinarye as we never can conceive a very right imaginacie of these things which we never felt, nor it is not possible to fende you any example in the world where this lyke unto the paynes we the lyke soules ferte when they departed themsele thereby; yette putte you in remembrance of one lyke of payne, where though it be not that lyke for the quantity of the matter, yet maye it somewhat be resembled.
The application

A resemblance by reason of the fashion and manner, if there were embarked many people at once to be by ship across a long journey by sea or by land, as one came thereto before, and doubt be appre all the way to have the seas rose high and rose low, and sometimes some upon a stone to lie long after walking at an anchor; they should be very drier, fashions of folk. Some adventure, but of them very few; so cleanse from all evil humour and so well tempered of themselves, that they shall be all at that long voyage by sea as it is, and it is so and so, and as this is possible, so they were on land. But far the most part they see so as little, in many lands as manners, some more, some less, some longer time bleed, some much sooner amended. And divers that awhile had been there should have died for pain, yet after one day or two days to cleanse body of being else, that their never felt displeasure of it after. And this happeneth after as the body is more or little disposed in it feels thereto. But then shall ye sometime see there some other whose body is a little corrupted, that they shall wail and lament, and many are, and gnash the teeth, and even water, their head ake, their body free, their somache wamble, and all their body better for pain, and yet shall never vomite at all: yet their bodies, yet they vomite still, and never smite safe thereof. Lo thus far eth it as a small thing may be resembled to a great by souls deceased departed the world, such as be cleanse and unspotted can in the tire feel no disease at all, on the other side such as come thence to deadly poison'd in sin, their spots be indelible, their sinfulness unpurged, lie fretting lying in the fire for ever. And one way, such as be not lately cleansing own yet soe be'd but the fire may free out spots of their sin; of this sort only be we here live in purgatory, whiche these cruel heretics would make you believe that we feel some harme at all, whereas of blessed Apostles as we have showed you writeth into the Christians the tire, who if they would have you in bad y because some doctors do consider whose works of the apostle in divers other places, as they do consider in divers places almost every text in scripture, sometime after the letter, sometime moral, some time otherwise, and all to the profit and edifying of the hearers: if these heretics would therefore pretend that they Poulie in that place mente nothing of purgatory, but the fire that abide sene before the home, or worldly tribulation of some such other thing: ye shall understand that though his words may be verified and well and profitably applied unto such things also, yet let it be, that nothing these words to be properly by saint Poulie spoken of purgatory, no more then it let it these words to be properly spoken by Christ: Ego sum Pater alie in utroque. And therefore let these heretics should F with any such inventions begyle you 2 make you believe, that we for the furtherance of our cause expound the apostles' words to sing, and so make the same to say for our part: ye shall understand those words have been expounded and understood of purgatory this thousand years and more, by the ancient holy doctors of Christ's church as well in greek as latins. And among other the great Clarke Oregone in his places of his books the one, declareth plainly that the above remembered words of the apostles are spoken by the pains of purgatory. The holy confesseth all apostles of Christ's church Saint Anstine, in his G. ye may plainly perceive this exposition is neither our devising nor in new found fancy, but a very truth well perceived and witnessed by great cyning me most holy blessed saint more the thousand years ago. Nowe of those heretics will be made to sit in this case from saint Poulie, say they be bound to be believe nothing but only the gospel: let us then yet see farther whether we may not plainly prove you purgatory by heretic words of the gospel itself. Both not our Mathias, blessed saith himself say that there is a certain symne which a man may to consider against the holy ghost, that it shall never be remitted nor forgiven either in this world, nor in the world to come? Nowe as for to dispute what manners symne that should be, both the matter were very heard, and also we shall
A shall here nothing else to touch it.
But of one thing both ye and we must make by very sure, that there is no: can be any sinne committed in the world to sowe, so grievous, so abominable, but that a man work to God's grace, by contrition and washings of heart, by humble confession of mouth and good endeavours to penance and satisfaction in deeds, against his thought, word, and deed by which God was offended, he shall obtain of God good graces remission, for grievances, and pardons. But it may perhaps hereunto be added that by some humble of unhinder'd deeds toward God exceeding to the blasphemy of his holy spirit, the summit of that sin may so farre offende, yet he shall for his_begin to mere haste have grace of Almighty God to overcome with grace from him, that our Lord never offer his grace after, never more call upon him. And then his grace once cleared with, aven from a man, he can never be able to repent and return again to God. For grace is so light, where with men see the way to walk out of sin: and grace is the last without help where of no man is able to rule out of sin, according to the wordes of holy writ spoken to the parton of our Lord God,

Exe perditionis, ex nefaria periculis. The perdition comes of thy self, but thine salvation cometh of me by the aid and help of my grace. Which grace as we tell you beget in some man deliverance with, aven for some manner unhind behaviour toward God, the blasphemy against the holy ghost, that sin for lack of repentance which a never come where grace is clean gone, shall never be forgiven in this world, nor in the world to come. And in such a manner kind of unhinder'd grace toward God and blasphemy toward the holy ghost, shall also in such wretches as have the grace of God ever calling and knocking upon the door, repentance at the days of their life: and yet not withstanding will not use to nor work therewith not turne to God, but willingly will use desperate and persisted wretches. This kind of blasphemers of goddes goodnes and his holy spirit, have in the miserable paining of their own soul these out of them, sensual bodies the grace of God to fully and so finally with drawn from them: for ever, that they thereby fired and confirmed in an unchangeable malice, which externally dwell with them, is a very speciaall cause of their everlasting torment. But in this matter as we said we
The Supplication

A supposse s undoubted for the poure of purgatory as none heretike saith sundry any good colour of escape. For our sauiour Christ saith it is rejoyced in the 31st chapter of Matthew, that men shall yield a reckoning of every pole wood, that shall be after this present life. The worser every man that by that reckoning is understood a punishment therefore, which shall not be in hell, and such lesse in heaven. And therefore can it be no where else but in purgatorio. Loe thus may ye see purgatorio clewe poyson by the very scripture itselfe, by the boke of 
Deuteronomy, by the prophet Zachary, by the holy boke of the Prophaces, by the wordes of sauint John, by the Apostle sauint Paul, by the writting of our sauiour Christ himself, so that we not a little meruaille either of the ignorance or shameless boldnes of all such as having any learning, dare call themselfe Christen me, and pretend purgatorio. For if they have learning, they perceive not these clerkes open testes, we meruaille of their ignorance. With which while they lyke, they aske a ponde pretence of learning, they fall into this repose that sauint Poncle spake of

Paulin philophers, diciens se esse sapientes falsi factant: while they call themselfe wyle they poyse starke fooles. Now if they percevve well these testes of holie scripture to plainly prouing purgatorio, and yet themselfe sticks in this denying we then incrueal much more that they dare for: saine cal themselfe christenme, and then deny the thing which is blessed Apostiles of Christ, the sacred majesty of our sauiour Christ himself, in the holy scripture, in his holy gospells, so manifestly, and so plainly affirmed. And yet many an other plain test is therein in holie scripture, as old holy bookes here witness well proweing our purpose for purgatorio, which we spake here nothing of, sithether fewer testes we have al rewe showen you, both might ye ought to suffer you.

For any test of scripture futilerti for the poure of any trouch, except any man be of the mind, that we may have god tel his tale rune, he believe him. Nowe if these heretikes fall to these accustomed towardnesse, and as they bee wont to do, wil rather deny he swan is whyte, and the crowe blakes, then to agree that any test in holy scripture hath any other feter then themselfe list to say, and will in this pointe for the maintenaunce of their heresy, sette at nought sauint Austin, sauint Hierome, sauint Ambe, sauint Gregory, sauint Chistofor, sauint Basill, sauint Ciprian, and finally all the othe holy fathers and blessed the church. Lest any thing lay against the: hath alway be pet can the neyter deny that the catholic purgatorio church of Christ hath alway holden toge ther, the contrary. Hoy ye the grace that cai theth than by any maner meanes as good it but that thing is true that all church in whole and whole so long hath in suche wyle believed, all though there was no founden in a holy scripture he tere to plainly prowe it: as they might find many thatt seemd to have the contrary, except the will not onely safe that our blessed Ladye tolde her gurittice after the byrthe of Christ, but ouer that ben even further to maintaine the strenght and authentitie of the very gospell selfe, which if the church may err in the light of faith, had clearly lost his credence. And therefore as we say, where we by plain scripture have poyson you purgatorio: yet if ther were therin not one test that any thing seemd to lay for it, but divers and many testes which as farre seemd unto the misunderstanding to speake agast purgatorio, as many divers testes of the gospell appeared unto the great heretic Claudius to speake against the perpetual gurittice of Christes blessed mother: yet al the catholic church of Christ hath alwayes to sirmly believed. Note, it for a plane trough, that they have alway taken the obstinate affirmers of the contrary for plain erroonious heretikes, it is a prowe full and sufficient for purgatorio to any man that will be take for a member of Christes church, and is alone a thing sufficient in any good chilfren audience to stoppe the mouthes of all the poure high hearted malicious heretikes, that any thing would bare against us. But when thet bee so contred and concluded, that they have nothing to saye: yet canne they not hold they peace, but fall to blasphemy, and take why more commeth none of you out of purgatorio and speake with them. By which blasphemy ousting they maye as well benye well and heuen as, as they benye purgatorio. For there commeth as many to them out of purgatorio, as out of ether of the other twayne. And there is ther came one out of anye of them all thre, unto folke of suche incredulitie as those heretikes bee: yet wold they bee nearer the better. Hoy ye believe not nowe them who thet hold believing more wold they believe
of foules.

Luke 16. A beliue him neither that should come out of purgatory to tel it them: as Abagam announered the riche man that requered the same in hell, and as it well appeared also by the milcreant Jewses which wer so little amended for the coming againe of Lazare out of Limbus patronum, that is to say, ther should believe hem they desipled to destroy hem. And yet if the thyngs ther require would content them they had not lacked. For there hath in every country and in every age apparitions benc had a well known and testysied by whiche men have had sufficient revelation and prophese of purgatory, except such as like not to believe them, and they be suche as wolde be better if they saw the.

John 11. For who so listeth to believe that all togethers is lies that he heareth, so much people speake of, and feete so many good me

Luke 24. Amoug the Jewses, which ye may well perce also by the better test of the safe in exceling of Saint Paul, what if some angel or some spirit have spoken to him as is mentioned in the apostles actes, so y as we pay who so list take all this for lies, and is so faithlesse and so prougly curious that he lotheth ere he believe the suche apparitions specially heved into himselfe, miracles wrought in his presence, were ware the worse and he save the, yt would ascribe ethe to some fantasie: to the devils works, as did those Jewses y announered Christes mira

Isa. 25. Dracres to Belshazz. For surely ye suche people were in the case of Saint Thomas of Inde, that they were either veru berues veruous and good, having in that onely popnte some hardnes of beliefs, as he had in Christes resurrection: our laube we doubt not would of his special goodes pouvre some speciell way for they satisfaction to recover them with. But now fith the be plain carnall high harte and malicious, longing for mysches as yd those croked hearted Jewses, which fared into Christ yt y laged to fe him thew some miracle, he deth therefore to these folk as Christ did to the. For as he announered the by y spatement of Jonas y prophet, he would none hem before y purie and faithful people, ypl he were dead, so announer dece his purie and croked malicious people, that he upstew the no such apparitions till the be dead. And then that he send the ther that ther yt is ye be so sorely, to their pain see suche a glittly light as yt greue their hearts to take theron, yt they shall say as Christe said to saint Thomas of Inde. Beati qui non videtur veniatur. Blest and happy he that that believed this gree never saw it. For surely in this world the godnes of god to tempereth such apparitions, as his highestdom feythe it most praisable for help, relief of the dead, and instruction and amendment of the gret they kepying such apparitions of his grett mercy most commonly for the light of such as wolde turne his godnes into their owne hurre. And surely of his tender sauces toward you, both his gret godnes provide suche apparitions, visitacions, miracles, should not be to copious a comen, wherby good men seeing the thing at eye, should see suche parte of y they now see yt by faith: a cupl folk who the ver once faind yt, wolde then as yt regard it as the now little believe. Now it is a world to see with what foly they use the their false believe, and into what forde fantasies they fall, while they declin from the truth. For while they have purgatory, thet now affirme especially Luther himselfe, ye foules into domes day do nothing els but spee: Wolde they be if the feli in such a depe as many a soule depeth, and as Judas had alrady sept. v. C. pere in hell. The say that if there were any purgatory out of which the Pope might deliuer any soule by his pardon, then were they very cruelle in that he delivereth them not without mone, and also that he rideth them not hence altogether at once. The fole is a great folly, that yth our Lords y fendeth them ther to for satisfacion to be made in some maner for the pope, the Pope should rather agayn goddes purpose deliver them ther, then change the maner of their satisfacion from payne into payt, almes debe, yt ther goddes twookes to be done by ther tendes for them in some pointe profitable and necessary for the whole corps of Christendome or some good mem-ber of the same. Bow is there in the te-cond not only muche more folly, but it imposteth
The supplication

A importeth also plain and open blasphemy, for it presupposes that the Pope may deliver all souls out of purgatory: yet if he were therefore cruel as oft as he leuveth any there, this unreasonable cruel layeth cruelty to the blame of God, which may undoubtedly deliver all souls thence yet he leuveth them there. This blasphemy should also touch his high majesty for keeping any soul in hell, to wit, where no man doubteth but that he might if he would deliver them at all for ever. But as he will not deliver any thence, so will he not without good other deliver any soul hence. For as of his justice they be worthy to live here for ever, so he doth worthy to be here for ever, and in God no cruelty though he suffer his merit to be commonly suspended and tempered with the balance of his virtue. And though he doubtfully suffereth at once obdiste and at another times his high reputation is praised and not worthy blame. Our lord: but that ever we so hold (such is his grace that we never shall for any pain possible that we can suffer here) bound our self content to here such worldly wares as employ to plain blasphemy against goddes high meruitue majestie. For surely these souls in putting forth of this their inwilie argument, make a contenience to shew it against the Pope, but in veri deo that call it at gods head. For as for the Pope who do confest: see it is set for Christies taste in his church by getting over liberal pardon than by being therein scarce a prayer. For God remitteth not here at adventure though he may do his pleasure, but observed right good great respect, as prayers & intercessions made for vs or other satisfaction done for us by some other. And this other beast of reason ought to lose his air also in the dispensing toward our relief, the precious treasure of our castle that Christ hath put in his keeping. For else if other the Pope of God should alway foresight with deliver every man here, or rather hope every manne hence as these heretikes would make menne believe that God dothe in deed, and would that the world should take it; then should God: or the Pope as we somewhat have faide before, give a great occasion to menne boldly to fall in sinne, and little to care or forsoke howe those they vide agayne. Which thing neither were mete for: the Popes office, nor agreeable to the great wisdom of God, and much lesse mete for his mercie. For by means should he give innumerable folk great occassio of damnation, which presuming upon such ease most remission, would fully draw to lewemnes with light care of amendmentes. And so appeareth it that the thing which these wise men would have take for cruel, is of truth most mercifull: the thing which they would have to seem very benigne, is most cruel, whereas as a sharp meteor: that shall in his servante, is in the point most favourable than an easie one that for lack of punishment let them runne on the byside and greed them occasio of hanging. Which thing hath place also betwene his father & the child. And therefore in holy scripture his father is not accounted for bumbling and cruelty, that basteth his child, but rather he that leuveth it to done. For he that spareth the rod hath holy justice, heareth the child. And god therefore that is of all the most tender, loving, and most benigne and mercifull, leaueth no childe its uncorrected: but scourgeth every child that he taketh to him, and therefore neither god remitteth at adventure the paynes of purgatory: no more must y Pope neither, but if that he will while he laboreth to do good: be grosse: for vs are dead, be cruel & do much more harme to the y be quick, and while he will draw vs out of purgatory, drive many of the holy. For of which kind of help, we do sore desire, that we would all rather chose to dwell here long in mout bitter payne, than be suche vs we to great hence as might gene occasion of all mans damnation. Now the where we be, as we ordinarie in countenance against the Clergy, but yet in veri deo the child strike the stroke at vs that vs would dece the suffrages of good people, objecting that no man may satisfy for another, nor that y prayer not almost nor other good deed done by one man may finde another in deed, but that every man must needs al thing y he will have help of, do not use with himself, and so that no mans good deed done among you for vs in relief of our payne could in any manner ferius be: this opinion as it is towardes very pestilent and pernicious, so is it of it selfe very falt and foolish: for first: of all that cure must avail any man, no good deeds be done by himself, and no manes mercies may be applied to the help of another, then were toppd away from all men.
A men was not merites of Christes bitter passion, in which though it be true that God died on the cross because of the unitie of god and man in person, yet had his other man die at the payne for vs, and his inpossible goddes felt no pain at al, whereof seue the prates that every man prayeth; but wherefore doe sauiete Paul pray for al other chrestian men, & desire them all to praye for him also, and ech of them for other, that they might be saved: And why is there so special a merition made in the acts of the apostles, at the delivery of saint Peter out of prison, the churche made continuall prayer and intercession for him; but forsooth that god the rather delivered hym for other mens prayers. And think ye that if god have pitte upon one man, he would have pitte upon all; and yet, belouer him at another mens petition from a little paine; pitte him in the world, he hath not at other mens bumble and hearty prayer much more pitte upon such as lye in much more heavye paine. Then find these yet another hard schist, that think to undo; for they say that if another mens merites may ferme, what should I do to do any good my self. This observation is much like as if they should say if other men may take me out of the fire, where I should I labou to resue my self. Very truth it is that sometimes our good works of one man brought to good affection, may purchase another grace for you, and woone for yourself. But surely of common course he that will not himself worketh none, getteth little good of other mens good deeds. For if the god do not draine backwardly whole other god men, with reason this labor to pull the forward, it will be long ere thou make any good days journey. And therefore that holy doctor saith Austin, in the blessed hole that he made of cures and care that men holde haue of os selly parted soules, touched quickly the very point that there can none take profit of other mens good deeds, but onely such as haue deserved by some godly thing in their owne deeds, that other mens deeds should help them; and that hath ever been done at the last by all by his final repentance and purpose of amendment that departeth the world in the bath of grace. For he that is out of that bath, can not take the profit of other mens merites done for hym. And therefore damnet soules cannot by other merites be delivered of damnation: nor is it so by those that entendeth to perseve in sin and do no good for himself. But if we be not in the caice, but hauing with helpe of gods grace desyrved to be a partner of the good, desyres as that are our friends, woulde your goodnes do for you, you may by your merites highlye relieve vs here and helpe to get us bace. And surely great wonder were it if we should not be able to take profit of your prayers. For there toth no purpose manie doubt that the prayer of any member of Christendom may profit anie other that it is made for, which hath need and is a member of the same. But none: The soules there yet living that is more very me of purgatory at the churche, then we be, no man living hath more neede of helpe then we. For it is surely of saluatione we be false to angels, in neede of relief we be yet false to you. And therefore being so faire memberes of one body with angels, helpe faintes and you, and having intercession both of their help and yours, there is no doubt, but that every member that doth haue may take good by other, we chansse in the caice that both angels and faintes intercessions of your good prayers almosedede done for vs, whatsoever these hereticall babble, may do be mercifull of much good. How many have by goddes most gracious favor appeared into their fredes after the death and helved them self helpe and delivered hence by pilgrimy, mage, almosedez payer, specially by the face of the holy sacrament offered for the in the male. If these bertheke say al such things be lesse the be the much worse yet, then their marster was Luther himself, as long as the sparkes of shame was in him. For he cessest in his sermones say many such appariciens be true, his heart could not do by shame be ferme him, so many so often tolde in so many places, so faithfyll reposed by to many honest folk, and so substantially wryten by so many blessed faintes shoude bee all faire. Wherein of these menes like inluyd scholers to passe and over goe they: made Payster in this points, and tene these things all together: yet that there strick in their teeth, the scripture of the Zachar's whereof we tolde you that Judas Zachabens gathered and sent a greate offering to Jerusalem, so to bepe larespond to bee offered for them that
The supplication

A he found slayn in the field, and certayne
thinges about the taken of the idolso. fo-
said to thee, which caused hym to
seare lef theire wer: for their sinne sall
after theyr deathes into payne, therafore
madeth gathering: y almes shoffing
as himself faith, that theym miss therby
be lockd and deliuercd of their synnes.
So that there apperceth plainly by scrip-
ture, that such soulas stande vs felve
soules in fehe. Against which autho-
rites of vs wol theire master labor
to breake out and breke that boke for
holy scripture, we have stopped theire
gap al ready to suche a buil of thonees,
as will priche theys hands though a
pair of hedging glooves ere they pull it
out. And finally for this pounte that the
sufferages of the church and the prayers
of good childef people, are vs here in
relief and comfort, there nedeth in this
world, as saint Au and in lyth and saint
Damatien; none other maner priceth the
prayers of vs, but ther is everied to do so:
Gabe thought the best alway to bounde
bene to boc, bannen alyw for heresies all
they shall affirme the. And in
this pounte may thay have a merucry-
tic of the ser.
big thing against the in the judgeme-
nt of vs, of every good man the great antitpe
wee ougerg, of y seruice of Christs church, by whiche
the church hath to long ago customably
recommended in their prayers al christian
soules to god. For we trueth that though
these heresies bee al musly glad
to heare and lige to beleive every lewde
tale of be furnishe against the church
now is, yet trueth we that theire fynth
sume of none to far out of all frame, but
thei will at the least beleive that ther
hath bene some good and godly men wich
wel learned to amoy the clergy in bates
passed one time on other. Go then to
the old time and to the good men thei theren
were heare what thei said, se what thei did
and beleive folowe thee. Thare nether
yet and bokes know therof, the
ver plante in very same, as he if
Bali, as saint Chistolome, as other holpe
fathers in that bertousv time sarys it,
in which ye shall finde that in the day
away what ther praved ever for all childef
soules. Ye shall also perceiue clerisy
with saint Chistolome in a sermon of his,
y in that time ther wer in the funeral se-
vice at the burying of the corps, the felce
same platemes longer that ye syng now
at the serine. Whereby it wey apperceth
that it is no newe founde thing; for the
time was far above a y. yeare ago, and
yet was that thynge long sord afore this
dayes. And because ye shall know that
the apostles shaff not bye off the
more coryure, the faith not the guipie of
t that custom to pray for soules, was instute
and begun in the church by the blessed a
polites themselfe. And to whylo to good
men to long ago began it, and god volk
hath ever since continued it, pe may
sume gelse whether thei be good men
or no, that now pouoke you to breke it.
Now where they say that ye of the shafle
could do as any good, that the priest is
dever cruel that wil bye anye none to vs,
but thei be wachen: this woode is as true
as their entail is fraudulent and false.
For their purpose is in these woode to
make the world wene, that the clergy
were so coryure and cruel therewith,
that there will no priest praye for vs to the
soules here, without he be hyed thereto
whore of our lord be thanked we find full
well the contrary. For albeat that of Lu
theres priestes we can have none, he
thei make not any sacrifice nor he for sacra-
ment to god neither for quiche no, sse,
no make no very priestes among the fyth
thei take priestes he for no sacrament.
Of good childef priestes we finde great
relief as well in ther churches and many
other sufferages by olde institution of
churches sprightly sope for vs thought
no man give thei one peny through the
yeares. And so may all the world wene
that this woode of their heresies hath
much malisc and little effect therin. But
now though the priestes praye for vs of
their owne charite, yet when good peo-
ple desire them thereto and give them
their alms therfore: then they have
bouse bounden, and ther to sreth ther
more good and prisme upon all ydes.
For they take we fruit both of prayer
of the tone, and the alms of the father.
And they take the priest benefite of his
owne prayer made both for the gener
for vs. The gener also geteth fruite both
of his owne mercifull alms, of dou-
bble prayer also, y is to put both y prayer
of the priest y prayeth for vs, which com-
ly prayeth for vs to, also the prayer of
continuously, which with great feruoure of hearte praye for us
for our benefactors incenfancy, that he alue
and are so faroufth in gods undoubted
savour, that verue fewmen living by
earth are so wel heard as we, besides y
of all kind of almsit that any man can
give, the most meritorious is y which
is bestowed upon vs, as well for that it
is into the most nede and also to them
that
of soules

...that are abrest, and finally for that of all manner almes it is molte grounded uppon the foundation of all chilhren vertuous sath. For as for to poyse folke, a natural man will gene almes other for picture of some pictuous light, for the winterell of their imposture crying. But as for as poyse soules palled the world, whom he that gaveth almes neither seek nor hearth; wold never be stolen one pens in the world, but if she had a faith that we live still, and that he feared that we lye in payne, and hoped of his reward in heauen. Whome kind of sa: or good hope iowned with his gift and good wo:ce, make nedes make it one of the best kind of almes deed that any man can doe in the world. And as that it is, as in deed it is: What uncharitable, and what unfaithfull folke are these, that so hatred which they owe to pieclesh, would make you beleve you were no purgatour. And wold rather wilde be their wills that they owne fathers should be here in face til the day of done, than any man should give a priece one pery to pay for them. And yet ther here one thing wil to be considerd, if ther rather hate pieclesh for hatred of chilhren sath, then speake against purgatour; for hatred of pieclesh. Which thing, though it seem you darke at the first hearing, ye that yet ye look well, very well perceiue. For if it be ther that this kind of pieple did speake against purgatour, onely for the hatred of the Pope and the clegtige, than would they grante the sawn soules are yet purged in the lye here for their sines unsatysfyd in the world: and it should then suf- fice them to say for their purpose, ye neither yeel not sit: for pope, noe any man els, noe any mannes almes or paper, can in this place of punishment any thyng relieve. For this were enouogh ye see well to ferue their purpose against the clegtige. But yet because they have a farre farther purpose aginst all good chilhren faith, they be not content therselue to leave at this point, but streppe the furth farther, and denne purgatours betterlie, to shende that menne world take holones to care the lye for theys soul. And if they might once be believed therin then would they streppe yet farther des and denne hell and all, and after that heauen too. But as for heauen, albeit that as yet they dont it not yet put they many a simiple soulence thence, which wer it not for theys mischevous doctrine: were elles well liske to be ther a full bright and glorious laynt. And surely the more that wil menne abus explained upon this matter: the more that they meruitive of the madde mynde of them that denne purgatour, eu vote that the papers of good wokes of men living in the world, can doe be here no good. For every man that any but beth, wold so well that the surest way to wer eu- ery day beel to be taken. And so suppose then that purgatour could in no wise be paund, and that none wold yet sape playnely that there were one, and none would fay playnely sa: let us now see whether lost of these twain might take moff harme, if they part wer the wyrge. First he that believed ther were purga- torey, and that his paper and good wokes bought for his good soule might relieve them therein, and because ther- byd much paper and almes for them he could not see the reward of his good will, although bys opinion wer untrue and that there wer no purgatour at all, no more then he left the labour nowe that peryeth for one whom he feared to live in purgatour where he is alreadie in heauen. But on the other syde, he that believed there is none, therfore peryeth for none: if his opinion be fallen, and that there be purgatour in dede, as in deed there is: he lefeth much good, and gargeth him alsono muche harme, for he both searchy much the lye to suine, and to lie longe in purgatour, sauing that his heretie shall saue him thence, and send him downe bep into hell. And it were betwene these two kind of folke, as it feared between a lewde galante, and a poere freere. Whom what the galante saw going barefoot in a great frost, and wold, he asked him why he did take such pain. And he answered that it was very little pain, if a man would remember hel. Pe freere quod the galante, but what and ther be none hell-than act than a great soole. Pe master quod the freere, but what and there be hel than is your master, leppe a muche more soole. Eorother, ther was never yet any of that sort, that coude for shame sake that ane manne is in peril, for believing that ther is purgatours. But they sawe onely that there is none in dede, and that they may without any time assume their opinion for trouthe. But nothe upon the other hys manye an hundred thousand, ther is so witt, all the whole churche of Chilhre, that is, to euer have been, assume that. P.S. the
The Supposition

As the affirming of their opinion against the purgatory, is a plain damnable heretick. Wherefore it well and plainly appeareth a every wife man well teacheth, that it is the farre fater way to believe in such wise as both the parties agree to be out of all perill, then that way which so farre the greater partie, so much farther the better part, affirme to be undoubted deadly sin.

And howe, whereas every soul may see any wise man will take the surest way, which is as ye see, double prove to believe that there is purgatory; yet said he wise prouctors of beggars' wise me will lay ther is none. For he saith, that many good littered me and right cunning men, wilt not let to put themself in ieco tye of either of them or death also, so thow the mutes that ther is no purgatory. He is loth to say that there be hereticks, but he sayeth they are such that men call hereticks. Wherein he speaketh muche lyke as the word point with his song to a clock of fat weathers, and sayeth these be such beasts as men call pre. But now we will saye, for which be these wise men and well lettered, which shall not speake upon their owne consent to agree that their adversaries take the surest way and farthest out of perill, they themselves the more dangerouse and farthest from all sect. But yet would we for the whole faine heart who they be. Surely none other but Luther, Zim- dall, and this beggars prouctor, and a few such of that secte, men of such vertue, wisedome, learning, as their leade wvring, and much more they had living there. But now we are fasse ther an other maner of fasse, both in number, wisedome, learning, truth, and god living, which affirme and lay the contrary.

And everywhere, cit. cit., cit., cit. god and honest men would faithfully come forth and tell one that some of his freres were in a faare countrey for this kept in prision, and that his charite might releive them thence; then cit. cit. cit. cit. fellowes would come and say the contrary, and tell him plaine there is no such prision at all as he is borne in hand that his freres are prioned in; if he would none be so light to believe those, cit. cit. cit. cit. naughty persones, against those, cit. cit. cit. cit. cit. god and honest men; he then should well behoyphe himselse, and well declare therby he would gladly catch holde of some small handell to kepe his money fast, rather then help his frerdes in their necessitie. Howe if pe conffirme howe late this ledde feste beagn, which amonge christen menne barthes against purgatory, and howe we savo always for bare name of their solpe bath heretickes fallen into them; and then if pe confirme on the other side, howe still and whole the great corps of all christen eunterpises so many hundred yeres, have ever tolde you the estacye; ye shall be very sure in every prions speaking against purgatory, finde for the other part more than many an hundred. Howe if these menne will prudence tave that they care not for such comparison, neither of time with time, number with number, nor company with company, but let some one man is in credence worth some hym, score: if they will therefore call as to other reckoning and will that we compare of the best choice on both sides a cert, tav, and match them man for man the haue we if we might for name match much blessed savete with a lost to farre unlike; saynt Austin against frere Luther, saynt Hierome against frere Lambert, saynt Ambrose against frere Huskis, saynt Gregory against frere Pom- crane, saynt Chrestomne against Eyndall, saynt Basil against the beggars prouctor. Now if our enemies will for lacke of other chosse, help forth they owne part with their wyues; then haue they some advantage in depe, for the other hoolpe saynte hadnone. But yet shall we not lacke blesed holy weomen against these fesse wyues. For we haue saynt Anassie against frere Luthers wyse, saynt Hildegardes against frere Buschus wyse, saynt Brigite against frere Lambertes wyse, and saynt Katharine of Sempys against prict Pomcranes wyse. Now if they will have in these matches, if qualities of either side considered, then haue we wisedome against folly, cunning against ignoraunce, charite against malice, trewe sayth against heretics, humilitie against arrogance, relaxations against illusions, inspiration of God against inventions of the devil, constancie against wese ner, abstinence against gluttony, ex- timise against lechery, and finally every kind of vertue against every kinde of vice. And over this, where as we do not very sure whether all these naught persones whome we have reheard you of the worse side, be fully fall to mad as bitter to dete purgatory, falling in that we fee in in many thinges all of one secte; yet if ther were of them farre many.
A many such men, that had not yet kind of simple suite halfe so many, as for our parte reina, such holy blessed natures to match the. For likewise as many they holy wyes erudite written, by the helpe of the holy ghost enlightened, essay declare, that not only saint Austin, saint Hierome, saint Ambrose, and that holy Pope saint Gregory, with saint Chrysollmone, and saint Basil the afores remembered, and those holy women also, that we have spoken of. But over the great solenne doctor Origene, all the great doctors of holy fathers of one name in Grec: Gregorius Flasianus, Gregorius Pilenus, Gregorius Cyprianus, saint Cyprian, saint Cypriano, saint Hilar, saint Bess, and saint Thomas, soe, in all such as are of that suit the either greec or latines, have ever taught their faithful and erdethed the people to pray for all chrisian soules, soe preached for purgatorie: if both there be no man doubt, that all god devout chrisian people from Chriestes dates hither, hath by me and fals been of the same believe, and to their daily prayers as almes devo done for us, have done us great relief. So that as we hap, both for number of many folke, gomines of chrisian folke, our enemies are farce under us. And yet have we for the bannet, as we have before declared you the fear of Grecianas, the boke of kings, the woodes of the prophet sacharie, the faith of Zacharias, the woodes of saint Peter, the testimony of saint Paul, the examination of Saint Paul, and the plain sentence of our famous Chrylce.

Solve if their heretikes be so frite and nobume, that rather than they will confess themself concluded, they will hold on their olde ways and fall from woorse to woorse, and like as they have already against their former promise stille receded reason and after lawe, and then all the doothes old holy fathers of chriest church, laste the whole church it falle: if they will at lengthe, as we greatly fear they will, recede all scripture, and cult of Christ and all. Now as we say, if they do, yet have we at the worst way, Luther against Luther, Huskyn against Huskyn, Tyndal against Tyndal, and finally erery heretike against himself. And then when these folke sitte in Almavene upon theys here benche in judgment on us and our matters, we may as the knight of king Alexander appeale from Alexander to Alexander, from Alexander the drunke, to Alexander the sober: so Hall we appale from Luther to Luther, from Luther the drunke to Luther the sober: from Luther the heretike to Luther the catholike, and likewhpse in all the remenant. For theys both no man doubt but that every one of them all, before they fell drunke of the berriges of the poollne herelesse in which they fell a queighting with the deuill; they drud ful ladys and soberly praye, all chrisian soules. But since they be fallen drunke in woorshed and sinfull herelesse, they neither care for other menes soules, no for they own neither. And on the other syde, if ever they woorke with grace to purge themselves of these poollne herelesse, where with they be nowe to drunke, they will than gane sentence on our syde as they drud before. It doe not cuit that we thew you so much: for example whereby ye may see what satisfyes them before, in what drunkehymes the devils daughtere hath brought the. And in God should we thew it better then in Luther himself, arch heretike and father shote of all that drunke fellowship? For this man was so fast on our syde while he was well and sober, that yet when he began to bee well wosn, he could not finde in his heart utterly to fall from us. But when his head first began to base, of that cul drunke: he wrote that purgatorie could not be proved by scripture. And yet that notwithstanding he wrote Luther fast in this whyle therewith. I am berue sure ther is agaye that there is purgatorie, and it little mo: gatice, uth me what heretikes bable. Should I believe an heretike boast of late sainte, and say the faith were false that hath been held so many by drude prees: loe here this man sake well upon our syde. But yet saide he ther with one thing or twopen, that could not add therwith: and therby may ye see that he bega to creele. For he both assermed that purgatorie could not be proved by scripture, and assermed farther that nothing could be taken for a sure and certaine truth, but if it appeare by cleare and evident scripture. Whiche two thynges presupposed: howe could anye man be sure of purgatorie? But the helpe is, that both those pontifes be false. For both is purgatorie proved by scripture, and the catholike faith of Chriest church was sufficient to make me sure thereof, albeit
The Supplication

After war not in all scripture one text for it; y divers that esteemed against it, as we have beloved you before. But here as we say, we see that it is so perfectly staggered and began to be set down after hearing to double Ebenezer, that he could neither stand nor see, but fell down to double Ebenezer in the multitude, then like men not knowing, what he had said, nor heard not his own voice, he began to be himself a babbling heretic against whom he had written before; and being not fully fit, ver. 8, began to gap, lap the faith of almost, yea. ver. 10.

his days in the church of Christ be ended, yea. ver. 3, these times to be ends among other faithfull folk before, for now in this drunken sermon that he wrote upon the gospel of the church and its name, whereas he had in his other books before framed of his own fancy, new fables of the purgatory, and tolol the faith for as pleasant matters, as though he had been here and seen them. Now in this mad sermon of his, he saith plainly that there is none at all, but that all souls that there is none at all, but that all souls are in hell and are, and to come shall unto the days of the same. Some drunken soul doth not in such an unstable step that he leapt and righted, while the Apostles, the Evangelists, all the doctors of Christ’s church, all the whole Christian people, and among them Christ himself, and cry at his ear, that he felp, Christian souls are in purgatory, and he can not hear but leap still in the maze and snare, and there dreameth that we leapt and leap as he doeth, and thus where the beggars of the court wrapt, that wise men say there is no purgatory; yea, see now your self how it is to be woman they take for the self of all that is, as but that is now very well springing and arche heretique of all their face. Of all which wise men, we leave it to your wisdom to consider, whether ye finde any where your wisdom would be in wisdom compare with any of those holy doctors and saints, whom we have rehearsed you before. But this man we were well for an other of these wise men, meaeth William Lindall. Whose wisdom we appercet in that matter by that he saith against it nothing but scoffing: where in he saith that the Pope may be bolde in purgatory, because it is he, faith, a thing of his own making, whereas we have proved you by scripture, that purgatory was perverted and taught, and beabe men’s soules prayed for so long ere ever any Pope began. But forasmuch as he saith that wise men will have ther is no purgatory, among which wise men, we douete not but the wise man accomplished himself (for he lapeth for that part as himself wretch of very wise and weighty reasons, the wisdom whereof we have already praised you very plainly in the folow) we will now finde the discourses of all this debate and question, with the declaraci of one or two points of his especial wisdom, and with one of which himself will destroy all his holie matter. Yet ye see well, that albeit in doeth intendeth to goe further if his bille was once well peowed: yet he pretendeth nothing in vilage but only his own wedding, and bearing of the clearings, to whom he lapeth not all only such foules as ye have heare, and hath proved his purpose with such groundes as we have proved false: but also lapeth one more nececytie to take all from them, because they breake every statute of the main and purchase more landes still against the possession thereof. And then lapeth he that any land which once commeth in their handes, cometh never out againe. For he saith that they have such lawes concerning their landes, as they make neither give anye: but for which cause left they should at length have al he devieth to lette them have nothing. Now we feele where he maketh as though there came yet all the statute it be much land in to them, and that ther can none at all come from them: neither is it so much as he would make it seem, and the other is very fallous. For true, either may come and doeth come land from them by eschete, as we be sure many of you have had experience: and also what lawes so ever they have of ther own: prohibit them to sell their landes: yet of this are we very sure, that notwithstanding all the lawes they have, they may sell in such wise if they will, all the land they have, that they can never recouer foote againe. And besides that above there be lawes made by the church against such sales as ther are: but these handes would elles bolde make of the landes of their monasteryes yet is there not to pricise provision made against all sales of their landes, but that they may be aliened to cause reasonable appoined by the aduise and counsell of their chief head. And manye a man is there in the realm that hath landes gaven by foole
of soules

out of abbeses, and out of bishopricks borne: so that this parte is a plaine lye. The other parte is also neither very certaine, nor very muche to purpose. For receipe, though in that in the citie of London, to which ther is granted by autori- tye of parliament, that men may there devise these landes into mostmapne by their testamentes, there is somewhat amounge given into the church, and yet not all to them, but the great parte into the commones and felowshipes of the creastes. In other places of the realm ther is nowe a dayes no great thing geue, but it be sometime some small thing for the foundation of a channity. As so, abbeses of such other great foundations there be nowe a dayes many may nor have ben of god while, except somewhat boone in the untyranties. And yet who so consider those great foundations that have this great while been made any where, that he well perceiue that the substance of them be not all founden upon tempozzall landes, newt taken out of the episcopal landes into \( y \) church, but of such as the church had long afoye, and now the same translated from one place into an other. And over this shall he fynd that many an abbe (whose whole lyving this man wonteth) doth all by tempozzall landes geue them in their foundation have the great partethere of in benefices genue in and empoopered ben to them. So that he consider the substance of all the great foundations made this great while, and all that hath into any such, their many dayes been geue, then consider well therewith how colde the charitie of childen people warcheth, by the means of such benefis procotors, as order prieter of beggynge for the pore extend and labour to quene the servent of devotion to Godward, in simple and soone leede soules: he shall not nee seare that all the tempozzall landes in the realme shall come into the spiriteualite. And yet if men went now so tall to gene in till to the church as they dyd before, whole devotion was servent in the people, and vertue plenuous in the church: yet might it be, and in other cuntresetes is probated so well enough, both that mennes devotion might be faoure, and yet not the churche have all. But the wise man, lest they shoule have all, should leave the right lought. For his wisdome wedeth there wer no meane to ape betweenacyrlye white and never a white, but nothing at all. And surely where that he layeth to foze into of them, the new purchasing of more tem- pozzall landes, esther boughte 2z geue them: it appeareth well he wold not fa- zoe to them if they pulled the landes fro menne by force, whiche nowe layeth to highly to the z charge because they take it whenthe men geue it them: which thing we suppose hymselfe as holde as he is, would not muche refuse. For they be not muche to bee blamed, if they receiue mennes devotion, but if they brewe his it not well. And yet where he layeth there can no statutu hold hem, but they pur- chase all and breake the statute, where in he wold be cunning, because he had a little smattering in the lawete were god er he be to doe to holde to pute bys igneance in warping, that he shoulde see the statute better. Whiche when he likt to take upon agayne, and lette some wiser man take with him, he consider well what remedie the statute pouzet and for whom the shall find that the makers of the statute not. And therfore the great high pulle that picketh him now left the whole temozall landes shulde come into y church, as they did the losse of their wardes, and their unblinshop of echtes, and some other coventies that they lacked, when their landes were aliened into the church; and yet not into the church onely but also into any mozyman, and for this they provided that if any more were aliened into the church ou into any maner of mozyman, so long ou any other Lordz mediate ou immedi- ate, that might take losse thereby might enterther into, to thentenent, that ere over the purchase were made, they shoulde be sayne in such loste to sue to every one of them for his licence wy gow well, that ech of the shoulde be arbitre of his own hurt ou losse, tak his amendes at his owne hand. And this statute is not made one- live for the advantarge of the tempozall losbes against clargie, but it is made indifferently against all mozyman; which is alwaye tempozall folk as spiri- tualit, and for the benefite of the spiri- tual menne as tempozall. For alwaye whai a bishop or an abbe have the adventarge of that statute if his tenante alayne bys landes into any mozyman, as shai in Caitle ou Duke. And note when the church pulleth not away the land from the owner by force, but hath it of his devotion and bys goyt geven of his own offer nasketh, yet not with- but licence of all liche as the statute ly- lyt.
The supplication

A miteth: where is thy great fault of theirs, for which thou shouldst take more in the same manner, he would he should feel at that step have already? What wisdom is this when he rapeth against them; dedit wherein they brake no law? And yet they cannot take it without the king and the lords, his words if they were ought, should turne to the reproche and blame of the, whom he would say but, without fault founden in them, whom he to say accusth. But note the speciall high poput of his wisdom, for which we be bidden to speake of this matter, he specially declared this by him. He see well that he would that the temporal men, who should take up the clergy, not onely all their lands purchased since the statute of mortmain, but also all that ever they had before too. And yet on this all the whole living that ever they have by any manner men beside: because he thinkest that they have so much by altogether. And when he hath giveth this advice thereby, and said that they have so much: then faith he by and by, that if there were any purgatories in deede, it was not done to gene them yet more, and that they have then a great deede to doe. But now so is it that purgatories ther is in deede; not no good children man is there but be will and must believe, and confesseth the same. Therefore it plainely followeth that his own agreement add to the truth, that is to save, that the church hath as he saith to like, if there be a purgatory, add to the truth that there is a purgatory, and that every true child man and must confesseth: that hath love the wise man brought all his purpose to substancially to pase, that by his own plain agreemt add unto his undoubt Orth, no man may doe that he would have al men doe, soppleysen the church, but he that will speakPlainly professe himselfe a plaine undoubt Orth. Therefore let ye now see the lot of this wise man, that labordeth to bring us out of your ignorance, and ye see the simple grob of his proud Supplication, and ye perceive the careless and malice that his matter saith to you for fulfilling whereof he would by his will bring all the world in trouble: and ye see that he hath the cleanest for the last, and for the clergy, for in repoying purgatories, peneth himselfe an insole, ye have made it you cleere that your prayer may doe be good, and bane thesed it you to playfully that a childe make percepye it, not onely by the common opinion of all people, but the faith unfaithly faith of all children people from Christes daces until your own time, confirmed by the doctrine of all holy doctors, declared by good reason, proved by the scripture of God, both Apostles and Evangelists, or our faithfull Christ himselfe: we will encumber you no farther with disputing upon the matter: nor argue the thing as doubtfull, that is undoubted and questioned. But letting passe our such heresies as are our malicious mortal enemies, praying god of his grace to give them better manners: we shall turne to you that are faithful fulsome and our deare loyning friends, beseeching your goodnes of your tender pitie that we may be rememberd with your charitable almes and prayer. And in this part, albeit we stand in such case that it better become us to beseech every man, than to find any fault with any man yet are we somewhat constrained not to make any matter of quarrel; or complaint against any mans unkindnes, but surely to mourns a lament our owne hartes fortune and chaunce in the lack of relief sufficient, which we milke from our friends, not of evil mind whiche us, of unfaithfulness, but of negligence: soothed, so hardened, so fadid forth of forgetfulness. I say that are such, so pe be not such might take upon us a behold in what heathen plight we pse. Your South would be sooner be quickened, your obtution turns to freche remembrance. For if your father, your mother, your child, your brother, your sister, your hus band, your wife, a very stranger too, laye in your sight some where in yse, that your meances might help him: what hert wer to hard, what fromecke wer to stony, that could sit in rest at supper, so depe in rest a bedde, and let a man spe and burnes. We find therfore fall true ye alde fayd fast, out of fight out of mind. And yet surely to saye the truth, we can not therein with reason much complaine upon you. For while we wer with you there, so wastannes of that wretched woode we forsgate in eswhile our good frades here. And therefore can we no more saye much though the utterer of God utter be to be gotten of you as other have been before gotten off; but we beseeche our lords for both our saakes to gene you the grace to mend for your part that common fault of vs both, left when we came better.
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Wheter herafter, god of like justice suffer you to be forgotten of the ye have ther behinde you, as ye forget others are come behinde you. But albeit we can not well as we say; the like faultie in our selfe greatly rebuke or blame this negligence and forgetfulness in you: yet wherefore we fo the better with you that ye might without your payne, once at the least, as behinde, perceive, see, what beautyes of heart, and what a sorrowful shame the selfe soule hath at his first coming behide, to take his other frendes in the face here, whom himselfe remember he to have so soule forgotten while he lived there. When albeit ye in this place no man can be angry, yet their pittous look lamentable countenance causeth his unhind, howfull guilt and guiltiness in his mind; yet ye well see frendes, among the manifold great and grievous payn which he suffereth here, whereof god send you grace to suffer either none or fewe: the grudge and grief of his conscience in his consideracion of his unhind, forfeiture in this world is not of all then the least. Therefore bear frendes let your solace learn you wisdom. Send ther your paper, ther your ames before you: so shall we send eache other, and yet all we finde it well. For as he that lighteth another the candle hath never the light of himselfe, so he that bloweth the fire for another to warme him, doth warme himselfe also therwith: so surely god frequents the god that ye send behide before you, both greatly refresheth ye; ye as once your paper added thereto for your farther advantage. Would god we could have done our selfe as we now counsel you. And god sends you the grace which many of us refuseth, to make us better priviledge of being than many of us have done. For much have we lettre in our executours handes, which god we had bestowed upon these folke for our owne soules: our frendes with our owne handes. Much have many of us bestowed upon rich men in golde rings, black gownes, much in many tapers & torches: much in worldly pomp & high solemnne ceremonies about our funerall: whereof the boole glofe: than derth vs here god not in very little derde, but bath on thother side done very great delight: For albeit the kind solicitude of our quicke blased about burying of ye good, is well allowed: ye approved at the face of god: yet much superfluous charge blased for boath ostentacion, namely denounced by ye beede before his derth, is of god greatly mistakned: most especially ypnde a fashion thereof in which some of vs have fallen: many besides ye now lie diered in hel. For some bath the of vs while we be are be healde, not so much minded: howe we might die penitent, in god could plight as how we might be solenely borne out to burryng, saue gayly goodly funerall: ye harswasse at our heartes, silting by our helmets, setting by our shovelin: cote armours on ye wall, though ther never came harnesse on our backes, not neuer anesetchoer of our soules ever bare armes before. And desrved we some boarde to make a sermes at our meal in our mothers mind, ther she preache to our payse: in some sodally desrved of our name after maile, much beacasting yeoung: costip, finally like mad men, made me mert at our derth, tke our burrying for a blessed: for special punishment: where of, some of vs have been by our enuill angels brought forth full healthe: in full great delight to behold our owne burrying, & be bann'd in great payn invisible among the peace, made to lye on our caracins corps carried out by great pomp whereof all knoweth we haue take thigh pleasure. Yet would ye paradis tume by we are in one thing well easd, in we wer for ye time take here out of yayle of our purgattory. But in this point: ye to thinke, ye be far deceived. For like wise as god angells ye sawed soules in heauen never leten: they have their top by changyng of their places; but through her be any special place appoint ed for heauen: far forth in the centre of ye hole world: wherounder it be, be it bo dily or done at bodily space, the blessed heavenly spirits wherover they bere either still in heauen: or in their heauenly rices be ever ly looking: Sabahl where he came downe ypper in to our lady, never for bare any parte of use. His pleasure, but he had it preadventure with some noble degree increased by the comyness of his salutel message, but minished might it never be, nor he had an errand into hell right to fasten it on the other side, ye neither banded together at any time, nor we for the space of our eleeting time though we have for ye general our common place of payn appointed vs here in purgattory: yet if it please our lord that at any season our gardians conyours some of vs to be: some considerate any time elles were as some percel to appere to some frend of ours p. 337.
The supplication

Anew him how we stand, by suffrages of gods lower us to tell him in what alms, prayer, pilgrimage, or other good deeds done for us, he may help us. Therefore while we walk with us, but we may not lose, can no further with us, and is the god will give him a bone, but whither nearer he carries us, we cast our pain with us, like as the body hath an ache, or a secret, the pain, if he ride an horseback, as if he lay lapped in his bed, so care we still about no less heard with us, then if we lay bounden here. And yet the despightfull sight, that our evil angels bring us to be beholde, adjoute so farre augmenteth our torment, that we would with to be drowned in the darkness that is here, rather that see the sight, that they showeth there. As among they committed into our own houses, and here double to our people with sight sometime aske, if the soul be they, which we looke, was heale our heaven to beholde: There they be our substance, and our bagges dressed with gold, which when we now see, we set much by them, then would an old man that would a bag of cherb stones, which he laid by when he was a child. What a sorrow hath it been to some of us, when the devils has in despightfull mockings, cast in our teeth our sole love bozine to our money, and then showed us our executors as by slaying and ranfaking our houses as though they were men of ware that had taken a town by force. Howe heavely hath it thinkes you gone into our hearts, when our evil angels have grained and laughed, and floated us over late wpuses to bone weren wanton, and so grated in their old bestandes that have loved them so tenderly and left them to, to cherish, to laugh, and make mery, and more to sometime, with their newe worldes, whyre our keepers in despight keepes there in paynt to stand still, and take on. Pains they would we should then speak, if we could be suffered, sone we long to say to her: As wise wife, whyre this was not consequent wise, when ye before to told me, that if I left you to live by, ye would never wedde again. We see there our children too, were we loved so well, pende, falling, no more thinkes on their fathers foules, seen on their old bones, fading if sometime cometh out, God have mercy on all children foules. But it commeth out to coldly with so dull affection, s it lyeth but in the lippe, s never came here the heart. Yet hear we sometime our voices pray for us more warmly. For in chiding with her second husband to spight him whith, God have mercy faith. You tell my first husbandes soule, for he was wilde, an honest man, farre unlike you. And then mere the, we much when we hear thay lay so well by us. For they we ever what to tell us fare otherwise. But when we finde in this wise our byres, as children and friends, so gone and so clearly forgot of, for our executors rap and rend unto the self, catch every mawhat there, so hole fast, he catcheth a care nothing for us: Loade god what is grozet us, that we left so much behind us, and had not sence neither more of our substance before us by our own handes. For happy find we him among us, that sendeth before all that may be forborne. And he that is so bold to partke to ought, that he sendeth up his good, and addeth so much, as to breaketh his heart so then at last there, is none other remedie, but that he must, and leave it repenteth himselfe forsooke, lacketh time, to dispose it, therefore biddest his friends to bestowe it well for him: our Lord is yet so mercifull, that of his goodnes he accepted the good deeds that his executors doe in performing his be dece. And sith that late is better then never, our Lord somewhat alloweth the name before, by which he would his goodnes g secondly gathering and greatly kept together as was might, were yet at the least very well bestowed at late, when he must nevser goe fro them. Whiche minde yet more pleasing God, then that a minne cared not what were done with them. And therefore as we lay, the goodness of God somewhat both accept it. But yet fully, we might as ought to have done it of our self, and of a filly affection toward our goodes, could not long in our heart to part from any part of this, if our executors now becoms, s he no more do, then we doo for our selfs: Our Lord doth us no wrong though he never goes by, buts of all our whole testament, but imputed the frustration not performing of our last will unto our owne faultes: Why the delaye of our good deeds rest to of our beth, grew but of our owne fault and desirle love to the worldwarde, with countenance of douncyon to Godwarde, and of little respect
of soules.

A respect & regarde within our owne soules,
And over this if our executors do these
good things in bede, we do thus at last
soules in our testament: yet our default
happening all to our death as we told you
before, though God as we fayre of his
high gownes leaveth not all berewar-
ded; yet this warning will we geue you,
that ye decline not your selues; we haue
to open haue thus told it, that ye goodes
disposed by vs, goat our executors
great thank, be toward, toward that
accompt, as ye gome much leye then haue
our owne, as our thank, nothing lyke to
he would have been if we had in our
health gone half so much for gods sake
with our owne hades. Of which we geue
you this friendly warning, not for we
would discouerge you to dispose well your
goods whye ye doe it, for it were
not advise to dispose them better while
ye live. And among all your almes, as
what remember we: Dure topes there
remember her, your husbandes; Dure
children there remember here your
patentees, our partees there remember
here your children, our husbandes there
remember here your wives. Al swete hus-
bandes where we lived there in brest
ch undermined with you: while ye were glad
to please be, be belovedly much upon be
and purue your fief to great cost and ord
be gret harme the with, to gowne
as gret kytes so much walle in apparell,
ringes, horches, to partettes, paules gar
ished with purple, with which prowge
pything up: both yeoke hurt ye to, ma
ny more waves then one though we told
you not to do. But ye things were ther
special, of which your selue felt than the
tone, and we felte nowe the other. For
we hadde all greate, hearted, and the
most subduing to you, and God had all
in lette saucour, and that alshie we felte.
For note that gat gowne burneth upon
oure backes, and these worde peardons
paules bag hot about our chese, those
partettes and those owches hang heanne
about our nekkes so clean of spay hole,
that there be where ye wish that while
we layed, ye never had so cordered as, no
made so wanton, no hadde gowne by
other owches than unions or great gar-
lke headdes, no other peardes for our
partettes and owre paules, then swape
viscent peacean. But now so much as
that is put upon, and cannot be called a
gatervise before you feth ye gave them
be, let ye have them still, let them hurte
none other woman but helpe to do thes
good: lest the for our laches to let in saint
s copes, gende the money better by matto
pennies, by poor men ye may pay for
oure soules. Dure fathers also, which
while we lived fastred be to tenderly
and could not have endured to be so
poor payned open ye heartes, a earnestly
affairs, help ye at the least with a
poor many almes. Ye would not when
we wer with you have tender to lay our
much money for a great mariage, which
if ye mercie for our laches, a not for your
own worship, gende ye now for the
part therof a relieue be here with much
leste cost, then one marriage, and more
pleasure then ystere, though every one
over a prince or a pyrne十七条 of a
realme. Fynall, all our other freeden, and cur
ly good chrese in man: woman ope your
heartes and have some pittie upon vs.
If ye believe not ye knowe your helpe,
als the lacke of faythe. If ye believe our
nede care not for vs, als the lack of pit-
tie. For whyo pittie not vs, who can
he pittie: If ye pittie the poore, there
is none to poore as we, ye have not a baste
to put on our backes. If ye pittie ye blind
there is none to blind as we, which are
here in the bares, sauing for sightes
pleasanten and loth some till some cust
come. If ye pittie ye lame, there is none to
lame as we, that neither can streyne one
sole out of the faze, nor have one hand at
libertie to defende our face fro ye lame.
Finally if ye pittie any man in paunge,
never know ye payne comparabile to our
whole face as ferre pauchel in baste, all
pauntes the faze that erer burneth upon
earth, as the hottest of at those pauchel a keened
faze painted in a baste. If ever ye laye
childish and thought the nighte long, and
longed that for daye while every howe
seemed longer then spewe: bethynke you
than what a long night we slepe soules
endure, that ye kepekele, rekellke, burn-
ing and bydling in the bares faze on
long nighte of many bares, of many weks,
and some of many yeres together.
Ye walter peradventure ye talke in sick
ness fro bide to bide, and find little rest in
ane part of the beddes we lie bounder
to the bares, and can not lyfethy
oure heedles. You have your physici-
sions with you, that sometime care and
heale you: no physick will help our pain,
nor: no playster coole our heate. Yeore
kepers doe ye great caste, and ye.
be in good tumst; our kepers are such as
in pargarope;

God kepe you from, cruell bamed spi-
rites.
The supplication

A rites, obious, emulous, and hateful, despotic enemies, and despitefull trespassers, and their compance most horrid and grievous to be, then is the painstaken, and the intolerable torment to them that do not see, whereby from top to toe, they cease not continually to suffer. But now if our other enemies, these heretics alike as cruel and procuring to the power that we would have long left, the deceitful hands, will as they in base, to rape in stead of reasoning, make a game and a jest nowe of our humane paucity, and peradventure laugh at our lamentation, the hands, our hands, our feet, and the sight of the other gods, those members, as he busied in our greatness, and of our garments, as he was in the time of his life, which we not before with us. We beseech you for our dear ladies love to lette them holpe goe by, and to confine in your own wilde-dome, that it were impossible to make any more than martial lineages perceiving what manner paucity, and in what manner theseoble soules doe suffer and sufferly: to make any manner upon earth, perfectly to conceal in his imaginative and fantastical, what manner of substance we be: much more impossible then to make a home blinde man to perceive in his mynde the nature and difference of colours. And therefore except the shoulde of our papetull state tell you nothing at all (there would they have) wee must of necessity use you suche wozers as your selue understandes, and else you the limitudates of such things as your selue is in doe with, for neither God, angell nor soules, is in suche true blinde, done, deafe or lame, as be those men that so; lacke of open, legges, hands, tong, ear, be weak and impotent in the powers that proceed from them: but have in themselfe a face more excellent sight, hearing, deluerence, speech, by means incogitable to man, then any man can have living there on earth: therefore wee holpe scripture in speaking of suche things, beseem them to the people by the names of suche powers, instrumentes, and members, as men in suche thinges bee and occupantheimselves, which manner of speaking in such case, whatsoever have indecisibly declared, very well how little faith heabut Christes owne woordes, in which our favour himselfe speaking of the soules of the slyshe glutton, 

newe Lazarus (and of the Patriarch A G) Abraham also speaketh in lyke maner as Luke 16: wedge, of finger long too, whereof they had neither neither there. And therefore, who so makest a Schock at our woordes in this point: ye may soon see what credence you should give him, wherein we be contente gene him: be as much as ye see your selue that he know, God: foe moe ye ought not, he surely tell ye can not. For he know God not a whit, but taketh in his heart that they old by God; for a very fantastical fable. And therefore as we lay, passing over suche telleth and say, A lining of such uncharitable heretics may tall enemies into, so to themselfe both: consider you, our, a prithee, the in your hearts, and helpe us with your prayers, pillows, and other almshouses; of all things in speciall; wee the sufrages and blessed oblation of the holy mable, whereof no man living to well can tell the truer, as we doe here feel it. The commast that we have here, except our continuall hope in our lord God, cometh at seasons for our Lady, to such glorious saintes, as either our selfe with our own devotion while we lived; ye do yours for us since our decease; do depart in have made intercessors for us. And among other right especialy be we behold to blest spirits our own paper good angels, who be he behold comming to cumfort us; albeit we take great pleasure, and greatly reprove therein: yet is it not without much confusion & basefashions, to consider how life were garded our god angels, as how felloo we thoughte upon the while we lived. They eat by our prayers to god, a good faint for vs: they bring down fro the Cumfort, confort, faith to us, with which they become comfort: be onlyGod and we getes.

Our god 

Our good
A careless or greedy mind upon your god withise, save your gracious times from us. Think how long ye shall come hither to vs; thynke what great grief and trouble would be then your kindnesse to you; what comfort on the contrary part, when at we thank you, what help ye that have none of your god sent hither. Remember what kinnts ye and we are together: what familiar friendship hath ere this ben between vs: what were words ye have spoken, and what promise ye have made us. Let now your woes appeare, and your face promisse be kept. How dearer frendes remembre how nature and chistendome bindeth you to remembre vs. If any point of your olde favour, any piece of your olde love, any kyndnesse of hentes, any care of acquapintance, any favour of olde frendship, any spares of charitie, any tender point of pittie, any regard of nature, any respect of chistendome, be left in your kyndes. let never the malice of a few sod wolves, a few pestilent persons borne to parte your soules, religion, and your chistian spares: race out of your hatred the care of your kindes, all force of your olde frendes, and at remembrace of all chistian frendes. Remember our whyt whyle pestilence: our houser wyle whyte be seethyng, our ressasse whyte be sepyng, our soze and grissous papae whyte be hese playing: our hate burning whyte while ye bee in pleasure and spysyng: so mote God make your offspring after remembre you: to God hope you hence, or not long here, but bring you hasty to that blisse, to which for our olde love help ye you to bring us, and we shall se hand to help you either to vs.

THE CONFUTACI
ON OF TYNDALIE AVNSVVERE MADE
Anno 1532, by thy. Thomas More knyghte, Lord chancellour of Englanse. (7)

The preface to the
chistian reader.

Dr Loyde sendes nowe some peres as plentious of good conne, as we have had some peres of late, plentious of euill bookes. For, they have grown to fast, and spunge by to thynke, full of pestilent errors and pericious heresies, that they have infected and killed. I feare me, most selue temper of sones, then the famine of the beare peres have destroied bodyes. And sure no little cause ther is to ather to the great babundance and plentie of the tyme, is no little cause and occasion of the grete deathers and scarce of the tyme. For thys that our Lord of his spesial providence, with temporally to punishe the whole people: for the synnes of some parte to compell the good folke to forsche and abjure the naughtie, whereby they may bring the to amends and aduoure them tell the contagion of the company: wisdome lest it doe to perceius, ydes as folkes beynge nowse to delite in brynging their soules of the evilles of those purpose harmfull soules, of which may we be vertised the woopen of holy writte: death is in the pot, our Lord by this wyse aginst to revenge it within, begynne to with drawe bys gracious band fro the fruite of the erthe, minypinge the fertilitie of on eone and cattel, and brynging all in brethe the more then men can re medise, or fully fynk out the cause. And yet be thy, some where he bendes warre, fistenelle, and scrotaries, to punishe in the sorte that obious and hate ful soule of the soule, that fylleth the fruit from all maner of vertues. I mens unbelswe, fals soules, and insidities, and to tell you all at once in playne englishe, heresie. And I say that God now begynned. For I searce we surlye that exepte folkes begyn to refourme that faulte the souer, God shall not sapye in