

A cence, & so cleane contrary to þ doctrine
of al þ old holy doctours, for whom god
hath & doth shew so manye myracles in
hys churche, which as I sayde shall not
sayle to be conserued and his right faith
therin to be preserued, in desperte of all þ
heretikes þ ever shall spring, Antechrist
and all, & in sight of the devill the great
maister of þe al, who Christ hal at the
last restrayn & destroy his ydolle Ante-
christ with the spirit of his holy mouth,
repayring & delating his church again,
& gathering therinto as wel the remenanc
of the Jewes, as all other sectes abzode
about the world, shall make all folk one
flocke vnder hymself the shephearde, &
hal deliver a glorious kingdome to his
father of all the saued peple frō our for-
mar father Adam, to the last daye, from

hencesfurh to raygn in heauen in soye & **G**
blisse incogitable one euerlastyng daye
with his father himselfe & the holy goyt,
which send these sedicious sectes þ grace
to cease, & the fauourers of these factios
to amend, & vs the grace, that stoppyng
our cares from the false enchantmentes
of al these heretikes, we may by the veri
saythe of Christes catholike churche, so
walke with charitie in the way of good
worakes in this wretched world, that we
may be partners of the heauenly blisse, **F**
whiche the blud of Goddes owne sonne
hath boughte vs vno. And thys prayere
quod I seruing vs for grace, let vs now
lvt downe to dinner, whiche we dyd. And
after dinner departed ha home towarde
you, and I to the courte.

The supplication of soules

made, Anno. 1529. by lyz Thomas More knight, coulourour to our
soueraygne Lorde the Bynge, and chauncelour of hys
duchye of Lancaster.

Agaynst the supplicac
on of beggars.

To all good christen people.



The seyson: & now your huble & vnacquaynted, and
les in purgaþ half forgotten supplyantes, poze pries-
toxe eall vn- ners of god, þ selvy soules in purgatory,
to þvor helpe here abiding & enduring the greuous
paynes & hote clesing fyre, that streteth &
burneth ouþ þ rustie & filthie spottes of
our sinne, til the mercy of almighty god
þ rather by your good & charitable mea-
nes, vouchsafe to deliner vs hence. Frō
whence, if ve meruayle why we mo-
re now moles & trouble you with our wri-
ting then euer we were wont before, it
may lyke you to wit and understande, þ
hether to, though we haue been with ma-
ny folke much forgotten of negligence,

yet hath alway good folke remembred vs
and we haue been recommended vnto
God, and eased, holpen, and relieved,
both by the priuate prayeres of good vertu-
ous people, and specially by the dayly
masses, and other ghostlye suffrages of **D**owe the
priestes, religious, and folke of holye **Soules in pur-**
gatory be rea-
are spryngyn vp certayne sedicious per-
sones, whiche not onely trauayle and la-
bour to destroy them by whome we be
much holpen, but also to lowe and sette
furh such a pestilēt opiniō agaynst our
selfe, as once receiued and believed a-
mong the people, must nedes take from
vs the reliefe and coufort þ euer shold
come to vs by þ charitable almes, pray-
er, & good worakes of the worlde: ye may
take it for no wonder, thoughe we selve
soules that haue long lyen and cryed so
farre from you, that we seldomme brake
your slepe, doe nowe in thys our great
feare of oure bitter losse for euer, of your
louinge remembraunce and relieve, not
yet impozuntately bereue you of your
ref

A rest wch crysinge at youre eares at vnseasonable tyme when ye woulde (as we in pargete doe never) repose youre selfe, and take doe never tell ease, but onely procure to bee presented vnto you thys poze booke, thys humbie supplicacyon of oures, whiche it maye please you parcel meale at your lasure to loke ouer for all sely soules sake: that it maye be as an holesome triacle at your heart against the deadly poysone of their pestilent perswasion, that would bring you in that errore to iuene ther ver no purgatory. Of all which cruell persons so procuring not the minishment of your mercy toward vs, but the vtter spoyle &

B robberye of our whole helpe and coumfort that shoulde come from you: the very wroght, and therby the most deadly deuision of our paynes and heauines (god forȝeue him) is that desperteous and despitful persone, which of late vnder pretext of pietie, made and put furth amog you, a booke that he named, the supplication for the beggars, a booke in dede nothing less inteding, then the pietie that it pretendeth: nothing minding the weale of any man, but as we shall hereafter shewe you, much harme and myschife to all men, & among other greate sorow, discoumfor, and heauines vnto vs your euuen christen and nigh kynne, your late neighbours and pleasant companions vpon earth, and now poze plesoners here.

C And albeit y his vnhappy booke, doth for our owne part touche vs very nere: yet we be much more moued to geue the wozlde warning of his venemous wryting, for the deare loue and charitie that we beare to you, then for the respecte of our owne reliete. For as for vs, albeit that the gracyous helpe of oure prayours, almoſte dede, and other good wozhes for vs, maye bee the meanes of reli-

D Pusing & releasynge of our present paynes, yet such is the merciful godnes of God, y though y whole world wold clene forȝeat vs, yet woud his mercy so rememb̄er vs, that after temporall punishment & purgeing here, he wil not finally forȝet to take vs hence, & wryping al the teares out of our iyen, translate vs at sondy tymes as his high wiſdō seeth conuenient into y eternal heavenly blisse, to whiche his holy blessed blood hath boughte vs. But surely to you wozldy peple liuing there vpon earth, not onely for thys present tyme, but also for as longe as thys wozld shal endure: y wretched maker of y ungracious booke (whō God geue once

the grate to repente and amend) is folke **G** were so fonde to folowe him, shoulde not fayle to woorke, as well muche wozlde ipē trouble to euery kynde of people; as ouer that (whiche mosse losse were of all) to hynge matye agud symple soule, for lacke of beliefe of purgatory,

The lacke of beliefe of purgatory, b̄ut thynke no manne doubt, but thoughe geth a man to the man that made the booke were well hell.

knownen amoung you, and in hold also, wherby his heynous treason to god and the wozlde, dysclosed and declared by vs, he myghte bee in perill of exquisite painefull punyshemente: yet we bothe myghte and ought, rather to putte him **F** in the daunger of hys own demanour, then for the sparyng of hys iust correction, to suffer him abuse the people with his pestilent wryting, to the inestimable harme of the whole wozlde in goodes, bodye and soule. And sith we so myght of reason, & so shoule of charitie, though the man were knownen and taken, howe much may we nowe more frankely tell you all, and nothing shall nede to spare hym, sith his booke is nameles, & so hymselfe among you vñknowen, and there-

G by out of the peril of anye punyshemente for hys vnhappy dede: But for that both ye & he shal wel perceiue, that we desyre but your weale & oures by geuing you warning of his malice, and nothing entend to procure his punyshemente, which we rather beseeche our lord of his mercy to remitte: ye shall understand, that neither is his name nor person vñknowen among vs, & therfore we might wel discouer him, if we wer so minded: For there is not only some of his acquaintance & couſel, whō god gaue at theyr death the grace to repēt, comen hether to purgatory, nothing more now lamenting amog vs, then theyr cruel vñkindnes toward

H vs, in geuing counsayle agaynſte vs to the makynge of that ungracious booke, with infidelitie and lacke of beliefe of y purgeing fyre which they nowe finde & seele, but he is also named & boasted amog vs by y euil angel of his, oure and your godlye enemy the deuyll. Whiche as lone as he had set him a woorke with y pernicious booke, ceased not to cōe her ther & boast it amoung vs: but with hys enmyous & enuious laughter gnashing the teeth & gryning, he told vs that his people had by the aduyse & couſel of him and of some heretikes almost as euil as he, made suche a booke for beggars,

that

what the sup
plication of
beggars vpe-
tendeth.

The supplication

Athat it shoulde make vs begge lōg ere we
geat aught. Wherby he trusted y some
of vs shoulde not so sone creys out of our
payn as we had hoped. Wit ye wel these
wozdes wer heavy tydinges to vs. But
yet because the deuill is wont to lye, we
toke some comforte in that we could not
belene him, speciallye telling a thing so
farre incredible. For who coulde ever
haue thought y any chrissten man could
for very pietie haue foundē in his hert,
to leke & study y mcanes, wherby a chris-
ten man shoulde thinke it labour lost to
pray for all chrissten soules. But alacke
the whyle, we found sone after, that the
falsidē a malice of the man, preued y de-
uell true. For by some that dyed sone af-
ter the boke put furth, we haue hearde &
perceyued the wretched contentes there-
of, well & playnly declaring, what euill
spirit inspired him whyle it was in ma-
king. For albeit that it is so contrived,
& the wordes so cowched, that by the se-
cret inward working of the deuill that
holpe to deuise it, a simple reader might
by delite in the reding be deadly corrup-
ted & venimed: yet if a wise man wel war-
ned: aduisidē will way the sentence, he
shall find the hole boke nothingels, but
falsidē vnder pretext of playnnesse, cru-
elte vnder the cloke of pietie: sedicio vni-

The conten-
tes of the
boke of beg-
gars.

Cder the colour of counsayl, proude arro-
gancie vnder y name of supplication, &
vnder the pretence of fauour vnto pore
folke, a deuelishe desyre of noyance both
to pore & riche, priest, religious, & ley man
prince, lord, & peple alwel quick as ded.
He deuileth a piteous bill of complaint
& supplication, fayned to be by the pore
sick, & soze beggars put vp to the king,
lamenting therein theyr number so soze
increased, that good folkes almes not
halfe suffislyng to find them meate, they
be constreynd heauelye to dye for hun-
ger. Then layeth he the cause of al these

Dpore beggars, both their increase in nu-
ber, & their default in finding, al this he
laith to y onely fault of the cleargie, na-
ming the in his bederolle, bishops, ab-
bottes, priours, deacons, archdeacons,

The bederolle
of the boke of suffraganes, priestes, monkes, chanōs,
beggars.

freres, pardoners, & somoners. All these
he calleth mighty sturdy beggars, & ydle
holy theues, which he saith hath begged
so importunathly, that they haue gotten
into their handes y third parte of all the
realmie of Engläd, beside tylthes, p̄mune
tithes, probates of testamenteſ & offrin-
ges, w̄ masse p̄cc & mortuaries, blesſing
& cursing, cying, suspending & loypling.

Then cometh he perticulerly to freres: ¶
to whō he maketh as he thinketh a plain
& open rekenyng, y they receyue by beg-
gyng thozow the realme verely. cliiij. ¶
ij. C. xxij. li. vi. viij. d. Starling. The
sheweth he that all thys caste together,
amounteth verely farre aboue y halfe so
the whole substance of the realme. After
this presupposing as though he had pro-
ued it that the cleargie hath the halfe, he
the to proue the two. C. part of that they
haue, wer moze then sufficient for them ¶
taketh for his grounde, that if the num-
ber o' them be compared with the num-
ber of ley menne, the cleargie be not the
C. part: that if they be compayred with
the ley men, wenmen and chyldren, the
clergie is not then the fourc hundred per-
sones of that number. And then intēdeth
he therby to proue & conclude, that lyth
they haue as he sayth moze then the halfe
of altogether, & be themselves not fully the
fourc hundred part: therfore if that bet-
ter half that they haue wer deuided into
y. hundred partes, then wer yet one part
of those y. hundred partes as he thinketh ¶
to much for them, specially because they
laboure not. After thys he gathereth a
great heape of euilles, wherewith he be-
lieveth the cleargie, to bring them in dis-
pleasure of the king, and hatered of the peo-
ple. And less meane should any thing els
tenne the cleargie for y suffrages of theyr
prayer in relief of vs sely chrissten soules
in purgatorye, to take awaie that good
mind out of good chrissten mens hertes,
he laboureth to make the wortde wene
that ther wer no purgatory at al. Wher-
in whan he hath done what he can, then
labourth he to the kyng for a lycence to
rayle vpon the cleargie: saying that there
is none other effectual remedie against ¶
them, but that it myght please the king
to geue hym and suche other, free ly-
cence and libertye, to dysfame the cler-
gie at theyr pleasure among the people.
For he sayth, that if anye of them be pu-
nished any thing by the temporal lawes
thā they soze trouble the labourers ther-
of by the spiritual law, & then the headeſ
of the cleargie doc so hightly moze then re-
compence the losſe of their felowes, that
they may be holde to doe the like offence
again at theyr p̄fure. And for to proue
that it is alway so, he layeth that it hath
been so thryse: and as it shall after bee
shewed, he lyeth in all three. The fyſt
he layeth that the byshoppe of London
was in a greate rage for endyghtynge
of certayne curates of excoyen and
incon-

As inconſistencye the last yere in the ward-mote quenes. And for þe ſecond he layeth that doctour Alein after that he was puniſhed by premunyре for hys conempte committed againſt þe kinges temporal law, was therforþ by þe bishops highly recompensed in benefices. And for the third he layeth that Richard Hunne because he had ſued a premunyре agaynſte a prieſt for ſuing him in the ſpiritual court in a matter determinable in þe kinges court, was accused of heretie, & commited to bishops priueloy: where he ſaith þe all the world knoweth that he was miſthered by doctour Horſey with his complices, the bishops chaūceller. And that þe ſame doctour Horſey he ſaith upon other mes mouthes, payed. vi. £. li. for hym & þys complices: & after obteyned the kynges moft gracious pardon. Whereupon he ſayth, the captaunes of the ſpiritualtie, because he had foughten ſo manfully againſt the kinges crown & dignitie, promoted him furthwith, benefice upon benefice, to þe value of. iiii. times as much. And by these examples he concludeth ther wil no ſuch puniſhemēt ſerue againſt the ſpiritualtie: & alſo who that iuſtlye puniſhe a prieſt by the temporal law, is vniuitlye troublid agayn in the ſpiritual law. Wherof he would include that of necessitie for a ſpecial remedy, þe king muſt nedes graunt a licence to ſuch lewd felowes to rayle upon thē. Then comieth he at laſt unto the deuice of ſome remedie for the poore beggars. Wherein he woulde in no wiſe haue none hospitailes made, because he ſaith that therin þe profit goeth to the prieſtes. What remedie then for the poore beggars? He deuyſeth noꝝ deſireth nothig to be geuen thē, nor none other almes or helpe requireth for them, but onelye that þe kinges highnes would firſt take fro the whole clergie al their whole liuing, & then ſet thē abrode in the world to geat thē wiues, & to geat their liuing with the labour of theyr ha- des and in the ſweat of their faces, as he ſayth it is þe commandement of god in the firſt Chapter of Genesis, and final- ly to tye thē to the cartes to be whyppeſ naked about euery market towne til they fall to labour. And thē if theſe petiſons were once graunted & perſourmed, he ſhereth many great commodities that wold as he ſaith enſue therupon, both to the king & the people, & to the poore beggars. Which thinges we ſhal ere we leauē, in ſuch wiſe repeate and ponder, that youre wiſedomes maye conſider & perceyue in

your ſelf, what god fruſte would folow **G**

the ſpede of his godli ſupplicacioꝝ, wher- of we haue rehearſed you þe hole ſame & effect. Trueþ it is þe many thiſes wher- with he flazith hys mattera to make thē ſeme gay to the readers at a ſodayne ſhew, we leue out for the while, because we woulde ere we come thereto, that þe ſhould firſt haue þe matter ſelf in þoꝝ ſet forth before your eyen. And thā ſhal we perufe his prooues, and in ſuch wiſe conſider every thiſg apart, that we nothing doute but whoso shall rede his worſhip-

full writing, after ſhall loome perceyue **F**

therin, flouriſhing without fruſte, ſuttel- what thiſes tie without ſubſtāce, rethorike without reaſon, bold babling without learning, in the boke of **B** & wyliſes without wit. And finally for beggars.

the foundacion & groud of al his prooues ye ſhall find in his boke not halfe ſo ma- ny leaues as lyes, but almoſt as manye lyes as lynes. And albeit we lye here in that caſe, þe about theraminacion & an- ſwering of ſuch a mad malicious boke, we haue neither luſt noꝝ leſure to beſtowe þe time, whereof miſpet in our life we geue now a hard & a heuy reckoning: yet not onely the neceſſitie of our cauſe diueth vs to declare unto you the feble- **G** neſſe of his reaſons, wherwith he woulde bring you in the caſe to care nothig for vs, beleuyngh þe ther were no purgatory, but also moſt ſpecialli doth our charitié toward you. Sirre vs to ſhew you þe mi- chieſ þe he mindeþ to your ſelf, alwel in þe poynþ of thideliſtie, as in all the rem- naſt of his ſedicioſus boke. In anſwering whereof we would gladly let his ſoly & lacke of leſning paſſe, if it were not moſe thā neceſſary, þe al folke ſhould perceiue his little learning & leſſe wit, leſſe ſimple folke weniſing him wiſe & well learned, might unto their harine eſteine his euil **H** writing the better for their wroȝt opini- on of his wit & learning. As for his ma- liicious mind and untruet, ther can no man looke þe we ſhould leauē buntouched, but he þe woulde rather þe man wer belie- ued than anſwered, & wold wiſh his bill ſped were it neuer ſo malicious & false.

For where he ſo deuyſeth his introduc- tion, as all hys purpoſe ſhoulde haue a gret face of charitié, by that he ſpeaketh all in the name of the poore beggars, this is nothing elles but the deviſe of the deviſe, al- way couering his poifon vnder ſome taſt of ſuger. As for vs, we truſt ther wil no wiſe man doute what fauour we beare to beggars, as folke of their own felow- **I** ship and facultie, and of al whō, there be

Anno where in the world, neither so nedye,
nor so soore & so sick, nor so impotent, & so
soore in paynes as we. And that so farre
furth, that if ye might see them all on the
one side, but one of vs on the other side,
we be very sure þ the world would pitie
one of vs, more thā the al. But although
we be more beggars than your beggars
be, as folke daryng begging our almes of

The soules you & the both: yet enue we not them as
In pargatorie one of the doth another, but we praye, &
praye for beg- require you to geue them for our sakes,
gar.s. wherby your gift greatly conforteth vs
both. And they be also our proctoures &
begge in our name, and in our name re-

Beeue your money, whereof we receiuē
both your deuocion & their prayers. So
þ ye may be wel assured, there coulde be
put no bill nor suplicacio furth for their
aduantage, which we wold in any wise
hinder, but very gladly further in all þ
ever we might. But in god faith, as our
pore brethre þ beggars, be for many cau-
ses gretly to be pietied, for their disease
& sickenes, sorow, payn, & pouerrie: so do
we muche in this case sozowe their mis-
hap, þ they haue not had at the leastwise
so much fortune, as to fall vpon a wiser
scrutener to make their supplication:
but vpon such a one as vnder his great
wilnes sheweth so little wit, that begin-

Cning with a cloke of charitie, doeth by &
by no lesse disclose his hatered & malice,
than if he nothing els had intended, but
to cast of þ cloke & set out his malice na-
ked to the shew: wherin like a beggars
proctour he goeth furth so nakedly, that
no beggar is ther so bare of cloth or mo-
ney, as he sheweth himself bare of faith,
learning, trueth, wit, or charitie: which
thing as it alredy well appersch to wile
mē, so wil we make it evident to al mē,
taking our beginning at þ declaracion
of his vnlucke: whiche one thyng well

Dperceued, wil be sufficient to auis ther
overturne al his hole enterprize. How-
beit we neither shal neve, nor do purpose
to cuber you with rehearsal & reprofe of
all his lies, for that wer to long a worke
wherof we feare ye shoulde be wery to a-
bide þ hearing. But of so many we shall
pray you take pacience while we shewe
you some, & such as for the matter be re-
quisite to be knownen, for as much as all
his proues be specially grounded vpon
þe. And first to begin where he begyn-
neth, whē he saith that the nūber of such
beggars as he pretendeth to speake for,
þ is as himselfe calleth the the wretched
hyduous mōstres, on whō he saith scar-

cely any eye dare loke, þ soule vnhappy **G**
soze of lepers & other soore people, nedye,
impotent, blind, lame & sick, living only
of almes: haue their nouber now so soore
increased, þ al þ almes of al the wel dis-
poled people of the realme, is not halfe y-
nough to sustain þe, but þ for very con-
strainte, they dye for honger. Unto all
those wordes of his, wer it not þ though
we well wist our self he said vnltrue: yet
would we be loth so to lay as a lie to his **F**
charge any thing, wherof the vnltrue
wer not so playniye pcedued, but that he
mighft find some fauorers which mighft
say he said true, els would we peradue-
ture not let to tel him, þ for a beginning
in these few wordes he had wrte. li. lies
at once. If we shoulde tell you what nu-
ber ther was of pore sick folke in dayes
passed lōg before your time: ye wer at li-
bertie not to beleue vs. Howbeit he can-
not yet on þ other side for his parte nei-
ther, bring you furth a bederoll of their
names: wherefore we must for both our
partes be fain to remit you to your own **G**
time, tyt not frō your childhod (wherof
many thinges me forget whā they come
to farre greater age) but vnto the dates
of youre good remembrance. And so
dooyng we suppose if the soore syghtes
that menne haue seene, had left as great
impression syll remaynyng in theyz
heartes, as the sight makech of the pre-
sent sozowe that they see, menne shoulde
thinke & say þ they haue in dayes passed
seen as many sickle beggars as they see
now. For as for other sicknes, ther rain
not God be thanked, but after such rate
as they haue done in times passed. And
then of the french pockes. xxx. were agoe
went there aboute sycke, syue agaynste
one that beggeth with them new. wher- **H**
of whoſo lust to say that he sceth it other-
wise, we will holde no great dispicions
with him therupon, because we lack the
names of both the sydes to make the tri-
all with. But surely whoſo shall say the
contrary: shall as we suppose, either say
so for hys pleasure, or elles shall it fare
by his syght as folkes fare with theyz fe-
ling, whiche what they feele they whine
at, but what they haue felte, they haue
more than halfe forgotten, though they
felt it right late. Whiche maketh one þ
hath but a poore boyle vpon hys finger,
thynde the grieſe more great than was
the payne of a greate botche, that grie-
ued hys whole hande lytle more than
a Moneth a ſore. So that in thys
poynt of the nouber of sickle beggars,
lo ſay

A so sore increased so late, albeit we will forbeare so to saye to hym as we myght well say: yet will we be so bolde to denie it him, till he bring in some better thing than his bare word for the profe. And in god sayth, if he be put to the profe of the other point also, þ is to wit, that for very constraint those poore sickle folke dye for hunger: we verelie trust & thinke he shal leke farr e and synd veryg felwe, if he synd any at al. For albeit þ poore householders, haue these deare yeres made right harde shif for corne: yet our lord be thanked, men haue not been so farre from all pietie, as to suffer poore impotent persones dye at their dozes for hunger. Now wheras he saith that þ almes of all well disposed peple of this realme

B is not half ynough to sustaine them, & the welf disposed peple he calleth in this matter al the that geneth þ almes, & he speacheth not of one yere nor twayn, but of these many yeres now passed, for nether be the nûber of the clergie, nor their possessions, nor the freres almes, in which thinges he layeth the cause why þ almes of good people, is not halfe sufficient to kepe & sustein the poore & sick beggers fro famishing, ani great thing increased in these. r. or. xii. or. xx. yeres last passed, & therfore is that he said wer true: then by al these. r. yeres at the least, the almes of

C good people hath not been halfe able to susteyn the poore & sick beggers fro famishing. And surely is that were so that in iii. or. v. yeres in which was plentie of corne, þ poore & sick beggars for lacke of mennes almes dyed so fast for hunger: though many shoulde fall sickle never so fast agayn, yet had they in the lass two deare yeres dyed by of likelshod almost enrichone. And whether this be true or not, we purpose not to dispute: but to re ferre & report our selfe to every mannes eyen and eares, whether any man heare of so many dead, or see so mani þ fewer.

D Whan he hath layd these sure stones to begin the grounde & foundacion of hys buylding with, that sore and sickle beggars be so sore encreased, that the almes of al þ good people of this realme, is not halfe ynough to sustaine þ, & þ therfore by very constraint they daily die for hunger: bpon þ he layeth another stone, þ the cause of al this evill is the great possesstions of þ spiritualtie, & the greate almes geuen to the freres. But herin first he layeth þ besides tythes & al such other yprofites as ryle vnto the church by reason of the spirituall lawe, or of mennes

deuocion, þ they haue þ third part of all **G** the temporall lades of þ realme. Which whoso can tell as much of the reuenues of þ realme, as he can tell little þ mate þ boke, doth well knowe that though they haue much: yet is þ third part of al farre another thing, & þ he saith in this poynt vntrue. Than goeth he to þ poore freres. And there as we tolde you, he sheweth þ almes geuen þe, of certeine amouertþ yereþ unto. xlvi. **M.** CCC. xxviii. li. &c. s. viii. d. Starling, peraduentur ne wold wene the mā were some apostata, & that he never couid be so priuie to the freres reckening, but if he had been long theyz limitour, and seen some generall viewe **F.** of al their whole accountes. But surely sith the man is bad ynough belyde, we would be loth folk woulde reken him for apostata, for surely he was never frere for ought y we know, for we never wist that ever in his life he was halfe so well disposed. And also whē ye heare þ groud of his reckening: ys wil your selfe think þ he nether knoweth much of their masters, & of all the realme belyde, make as though he knew mani thinges for true, which manimē know for false. For first **G** he putteth for þ groud of his reckening þ there are in þ realme: lli. thousand parish churches, which is one playne lye to beginne with. Then he putteth that every parish one with another, hath x. house holdes in it: meaning beside suche poore houses as rather aske almes than geue, for of suche ye wote well the freres geat no quarterage, and that point albeit the groud be not sure, yet because it may to many men semme likely, therfore we let it passe. But then he sheweth further for a sure trouth, a thyng that al men knowe surely for a great lye, that is to say, that of every household in every parish, every of þ. v. orders of freres hath every quartier a peny: for we know full wel, & so do many of you to, fyfþ þ the comon pepie speake but of. iii. orders, the whyte, the **H** fourre orders blacke, the austayne, and the grey, and of freres. whiche is the syght in manye partes of the realme fewe folke can tell you. For if the question were asked aboute, there would be peraduenture founden many moe, þ more pietie it is, that could name you the grene freres, þ the crowched. Ye know right well also that in many a parish in england, of. xl. householders ye shal not find somwe pay, neither. v. pice a quarter, nor. iii. neither, and many a parish never a peny. And as for the. v. d. quarterlye, we dare boldelye saye that ye shall

Aye shal find it paid in very few parishes thoroþ the realme, if ye find it payde in anye. And yet thys thinge beyng suche a starke lye as many men already knoweth, þ euerþ man shoulþe may fynde it, he putteth as a playne well knownen trouth for a speciall post to beare vpon his reckening. For byon these groundes now maketh he a clere reckening in thys manner ensuing, whiche is good also to bee knowen for folke that will learn to cast account. Ther be.iii.þ. parishes, and in eche of them.x. housholdes. So haue ye the whol summe of þ housholdes.v.

B hundred thousand þ.x. thousand. Cunþ. So now to þ money the. Every orðer of þ.þ. orðers of freres, hath of euerþ of these housholdes a peny a quarter. Summa for every house among all the.þ. orðers every quarter.þ.þ. þ hereby mape ye learne that.þ. tyme one maketh.þ. Now thys is he sheweth you among the.þ. orðers of euerþ house for þ whole yere xx.d. þ so learne ye there, that.iii. times þ. mape.þ. xx. Summa sayth he.þ. hundred thousand þ.x. thousand quarters of angelles. Here we woulde not þ because the realme hath no coyn called the quarter angell; ye shouid therfore so farre misse take the man, as to wene that he meynþ so many quarter sackes ful of angelles.

C For in dede (as we take hym) by the naming þ countynge of so many quarters of angelles, he meaneth noþyng elles, but to teache you a poynþ of reckening, þ to make you perccue þ know, that.þ. d. is the fourth part of.þ. s.þ. d. For after that rate it semeth that he valuerþ angell noble. Then goeth he furþ with his reckoning þ sheweth you þ.þ. C. thousand and.þ. thousand quarters of angelles, maketh two hundred three score thousand halfe angelles. And by thys loþe may perceiue clearly, that he meynþ

D þ not quarter sackes of angelles, for than they woulde haue holden ye wote well, many moþ peces of fourtye pence, then fourtye times thys whole summe cummeth to. Then he sheweth you farther þ.þ. lr. thousand half angels, amounte full unto.þ.þ. thousand angels, wherin every man may learne that the halfe of.þ. is.þ. and that the halfe of twayn is one. Finally then he casteth it altogether and bringeth it into pouðes. Summa totalis.þ. thousand.þ. iii. hundred.þ.þ. li.þ. s.þ. d. But here to contynue the playnnesse of his reckening, he forȝ gote to tell you that.iii. nobles make þ.þ. s. þ that.þ. s. make a pouðe. But

who cā now dout of this reckening whā.þ. it cometh so round, þ of so great a summe, he leaueth not ouce the odde noble. But now sith al this reckening is grounde vpon two false groundes, one vpon.iii. thousand parishes churches, the other þ every of the.þ. orðers hath euerþ quartet of every housholde a peny: this reckoning of.þ. thousand.þ.þ. vi. s.þ. d. semeth to come much like to passe, as if he woulde make a reckening wiþ you þ every alle hath.þ. s. eares. And for to proue it wiþ, beare you first in hand that euerþ alle hath.þ. heads, þ then make summa.þ. heads. Then might he boldely tell you further, that every alle head hath.þ. eares, for þ is commonlye trewe, except any be cutte of. Summa thā.þ. ii. eares, þ so summa totalis.þ. s. eares. At this account of eyght eares of one alle, þe make a lippe, þ thinke it so mad, that no man woulde make no such. Surely it wer a mad countynge in dede, þ yet as mad as it wer, it wer not so mad by half as is hys sad þ earnest countynge that he maketh you now so solēnly of þ freres quarterage. For this shoulde he ground but vpon one lye, where he groundeth the other vpon twayne as open lyes as thys and as great. Now might we (and we would) say that al his reckening wer naught, because he reckeneth.þ. d. for þ quarter of the angell, and al the remenant of his reckening foloweth furþ vpon þ same rate. But we woulde be loþ to putte him in the fault that he deserue not. For surely it might be that he was not ware of the newe valuacion: for he ranne awaþ before the valuacion chaged. But now vpō this great summe of.þ. thousand.þ.þ. vi. s.þ. d. vpō these good groundes heaped vp together, he bringeth in hys ragmannes tolle of hys rude reþorike agaynst the þ pore freres, beginning with such a grēt exclamacion, þat we heard him bether, þ sodaynly wer al astrayd when we herd him erie out so loude. Oh gricuous and paynful exacciō: thus verely to be payed, fro the which the peple of your noble progenitours aunciente Britons euer stode free. And so goeth he foþ the aþaynste the pooþe freres with Danes, and Saracens, and noble kyng Arthur, þ Lucius the emperor, the Romaines, the Greces, and the great Turke, shewing that all these hadde been bitterly marred and never hadde been hable to doe noþyng in the warre, if theyr people had geuen theyr almoþe to Freres.

After

A After hys rayling rethorique ended agaynst þ freres, then this some of. xlvi. thousand. C.C. xxviii. li. vi. s. viii. d. he addeth vnto al þ tocher þ he said before, that all the clergie hath beside whiche he summeth not but layth þ this & that together amount vnto moze betwene them, the half of the old substance of þ realme. And thys he assaymeth as boldelye, as though he could rekē the hole reuenues & substance of al england, as readely as make þ reckening of this beggers purse.

B Then sheweth he that this better halfe of the hole substance is shiffted among fewer then the folwre hundred part of the peple: which he proueth by that he saith, that all the cleargie compared vnto the remenant of the menne onely, be not the hundredth persone. And if they be compared vnto the remenant of men, women, & chyldren, so are they not he sayeth the folwre hundredth person. But now some folke that haue not very long ago vpon greate occasions taken the reckening of priestes & religiouse places in every dioces, & on the other side the reckening and þ number of the temporal men in every countie: know well þ this mans mad reckening goeth very farre wyde, & semeth that he hath hard these wise reckeninges at some congregacion of beggars. And yet as though because he hath sayd it, he

C had therfore proued it, he runneth furth in his rayling rethorike agaynst þ hole clergie, & that in such a soȝt & fashion, þ very hard it wer to discerne whether it be moȝt false and moȝt foolish. For first all the faultes that anye lewde priest or frere doeth, all that layeth he to the hole clergie, as wel & as wisely as though he would lay the faultes of some lewde ley people to þ default & blame of al þ whole temporaliȝe. But this waye likeliȝ hym

D so well, that thus laying to þ hole clergie þ faultes of such as be symple & faultie therin, & yet not onely laying to their charge the breche of chasticie & abuse in fleshly living of suche as be nouȝt: but also madly like a fōd felowe layig much moze to ther charge, & much more ear- nesly reproyng þ god & honest liniȝ of

The boke of
beggars rebu-
keth men for
keping ther
bowes and
chasticie.

those that be good, whō he rebuketh & ab-
horreth because ther kepe their bowes, &
kepyng ther
bowes and
chasticie.

them blud suppers, & drunken in þ blud C of holy martirs & sayntes, which he mes-
neth for the condemning of holy hereti-
kes. Credie golophers he calleth them &
insaciablie whyzlepoles, because the te-
poraliȝe hath geuen them possessions, &
geue to þ freres their almes. And al ber-
teous good priestes & religiouse folke he
calleth ydole holye theves, because they
spend their tyme in preaching & prayer.
And than saith he, these bce they þ make
so manye sickle & sore beggars. These be
they that make these hores and baudes.
These bee they that make these theves.
These be they þ make so manye ydole per-
sones. These be they þ corrupt the gene- P
racions. And these be thei þ with the ab-
steyning fro weddung, hinder to the ge-
neracion of the peple, þ the realme shall
at length fall in wildernesse, but if they
wedde the sooner. And nowe vpon these
herinous crymnes laid vnto the hole cler-
gie, & laid as every wise man seeth some
very falsely, & some very foolishly, after
his goodly repetitions, he falleth to hys
great & greuous exclamacions, trying
out vpon the great bōde botomles occa-
sion sea of euiles, and vpon the grievous
shipwreck of the comon welth, þ trans-
lating of the kynges kingdome, and the G
ruine of the kynges crown. And therew-
rolling in hys rethorike fro figure to fi-
gure, he falleth to a vehement invocaci-
ō of the king, & geuereth hym warning of
his greates losse, asking hym seruentie:
where is your sworde, power, crowne, &
dignitie become: as though the kynges
grace had cleane lost hys realme, speci-
ally for lacke of peopls to raygne vpon,
because þ priestes haue no wyes. And
surely the man cannot sayle of such elo-
quence: for he hath gathered these good-
ly flowres out of Luthers gardē almost D
word for word without any more laboȝ,
but onely the translating oute of the la-
tine into the englishe tonge. But to en-
flame the kynges hyghnelle against the
church, he saith that the cleargie labou-
reth nothing els, but to make the kyng-
es subiectes fall into dysobedience and
rebellion agaynst his grace. This tale
is a very likely thyng, as though the
cleargye knewe not, that there is no
thyng earthlye, that so muche keþt
themselfe in quyete, resse, and suretie,
as dooeth the due obedyence of the peo-
ple to the vertuous mynde of the p̄son.
Whose hyghe goodnesse must nedes
haue much more difficultie to defende
the cleargye, and keþe the churche
in peace

A. in peace, if þe people fell to disobedience and rebellion against their prince. And therfore every childe may see þe cleargie would never be mad as to be glad to bring the people to disobedience and rebellion agaynst the Prince, by whose goodnes they be preserued in peace, and wer in such rebellion of þe peple likely to be þe first that shoulde fall in periil. But neyther is there desyred by the cleargie, noz never shal by goddes grace happen, any such rebellion as the beggers procour & his felowes whatsover they say long fulsoze to see. But this mā against þe cleargie fetcheth furth old farne yeres, and runneth vp to kyng Johns dayes, spending much labour about the prayse and commendacio of that good gracious king, and cryng out vpon the pope that then was, and the cleargie of England, and all the lordes and all the commons of the realme, because king John, as he saþt: made the realme tributary to the pope: wherin he meaneþ peraduenture the peter pence. But surely therin is all his hote accusacio, a very cold tale whē the trouth is knowe. For so is it in dede that albeit there be wryters that say that peter pence wer graunted by king John for the release of þe interdiccion: yet wer they payed in dede ers ever king Johns great graundfather was boþne, & therof

C. is ther profe ynough. Howe if he say, as in dede some wryters saye, þe king John made England and Ireland tributary to the pope and the sea apostolike, by the graunt of a thousand markes: we dare surely say agayne that it is vntrue, and

B. king can- that all Rome neither can shewe such a not mak: hys graunt noz never could: & if they could, lād tributary, it were right nouȝt worth. For never could any king of England geue away the realme to the pope, or make the land tributary though he would, noz no such

D. moneye is there payde, noz never was. And as for þe peter pence if he meane the neither was the realm tributary by the, noz kyng John never graunted them.

Peter pence For they wer payde before the conquest wer payd be- to the apostolike sea towarde the mayn- fore the con- rence therof, but only by way of gra- titude and almes. Now as for the arch-

bishop Stephen, whom he saith, being a traytour to the king, þe pope made arch-bishop of Caunterbury agaynst the kin- ges will, therin be there as we suppose. two lyres at once. For neither was that Stephen euer traytour agaynst þe kyng as facce as euer we haue heard: noz the pope none otherwile made him archbis-

hop than he made al other at that time: & but the same Stephen was well and canonically chosen archbishop of Caunterbury by the couent of the monke, at Chiffes churche in Caunterburye, to whom as the king well knew and denþed it not, the eleccio of the archbishop at that time belonged. Nor the kyng re-resisted nor his eleccio because of anye treason that was layd agaynst him, but was discontented therwith, & after that his eleccio was passed and confirmed by the pope: he would not of long season suffer him to enioye the bishopricke, be- cause himself had recommeded another vnto the monkes, whom they reected, & preferred Stephen. And that thys is as we tel you, and not as the beggars procour wryter, for a false foundacion of his rayling: We shal nowe perceiue, ney only by diuers cronicles, but also by diuers monumentes yet remaynyng, as well of the eleccio and confymacion of the sayd archbishoppe, as of the long sute and proces that after folowed ther- vpon. Howe sheweth he hymselfe verye wroþ with the spirituall iurisdiction, which he would in any wise wer cleane taken awaþe, saying that it must nedes destroy the iurisdiction temporal: wheras the good princes passed haue graunted, and the nobles in their tymes, and the people too, haue by plain parliamente confirmed them, and yet hethereto bles- sed be God, they agree better together, the to fal at variance for þe wilde wordes of suche a malicious makebate: whiche for to bring the spirituallie into hatered saþt that they call their iurisdiction a kingdome. In which woord he may say his pleasure: but of trueth he seldom le- eth any spirituall man at this daye that so calleth anye spirituall iurisdiction þe vseth. Now where this man vseth as a profe thereof, that the spirituallie na- meth themselves alwaye before the tem- porallie: this maner of naming cometh not of them, but of the good mynde and deuocion of the tempozaltie: so farrre furth that at the parliament when that any actes be conceiued, the woordes be commonly so cowched, that the bil saith it is enacted fyrl by our souerayn lord the kyng, and by the lordes spirituall & tempozall, and the commons in thys pre- sent parliaamente assembled. And these billes be often drawen, put furth & pas- sed fyrl in the common house, where there is not one spirituall man present. But such trueth as þe man vseth in thys poyns,

A point such blysch he wher he calleth the poze freres almoise, an eracciō: summing that it is exacted by force, and the people compelled to pay it, where eny man well wotteth that they haue no power to compell no man to gyue them aught nor though they shoulde dye for defaute. But thys good honest true man sayth that who so wyll not pay þ freres theyz quarterage they will make hym be taken as an heretique. Me be well content that ye take thys soz no lye, as many as ever haue knowe it trew. But

B who heard euer yet that any man take soz an heretike, did so much as ones say that he thought it conneide by the malice of any frere for refusing to paye the freres quarterage. This lye, lo is a little to lowde, for any man that were not waten shamelesse. Lyke truth is there in thys that he sayth, if any man trouble a priest for any temporal suite: the clergie forþwith will make him an heretique and burne hym, but if he bee content to beare a fagotte for their pleasure. The fasilshed of thys can not be unknowen. For men know well in many a shire how often that many folke endite priesles of rape at the sessions.

C And as there is sometyme a rape committed in dede, so is ther euer a rape sumyng where the women never so willing, and oftentyme where there was nothyng done at all. And yet of any such that so procured priesles to be endighted: howe manye haue menne harde taken and accused for heretikes: Pe se not verye many sessions passe, but in one shyre or other thys pageant is played: where as thorough the realme suche as be put to penaunce for heresy, be not so many in many yeres as there bee priesles endighted in few yeres. And yet of al such

D so taken for heresye, he shall not synde fourtys fourtys score vere, peraduenture not thys fourtys fourtys score vere, that euer pretended them self so troubled for endighting of a priesst. So that hys lye is herein to large to get any cloke to couer it. Now where he saith that the capayns of Doctour Aleins kyngdomme, haue heaped hym vp benefice vpo benefice, & haue rewarded him x. tymes as much as the. v. C. ponides whiche he payed for a fyne by the premunire, and that thus hath þ spiritualtie rewarded hym because he fought so mansuytely against þ kynges crowne & his dignitie: all that knowe the matter do well par-

as he doth in other, eyther lieth for hys pleasure, or els lytel wotteth how that the matter stode. For it is well knownen that doctour Aleine was in the premunire pursued only by spirituall me, and had much lese fauour & much more rygour shewed him therin by the greatest of the clergy, then by any temporal me. He sayth also to the kynges highnesse, your grace may see what a wroke there is in London, how the bisshoppe raged for endighting of certayne curates of excoicō and incontinēcie, the last yere in the warmolques. Woulde not vpon these wordes euerye straunger weene that there hadde bene in London many curates endighted of extorcion & rape, and that the bishop woulde labour for to defende their faultes, and that therre wer aboute that matter a great cōmocion in al the citie: How shameles is he that can tell thys tale in writing to the kynges highnes for a trouth, whereof neyther bisshop, nor curate, nor mayre, nor alderman, nor any man elles, euer heard wrode spoken. It wer hard to say whether we shold take it for wylines or lacke of wytte that he sayth all thys wroke was in the citie þ last yere: & the hys booke neyther was putte vp to the kyng, nor beareth any date. So that a man would weene he were a foole that so wryteth of the last yere, that þ reader cannot wit which yere it was. But yet weene we he doth it for a wylynes. For sith he knoweth hys tale false: it is wisedome to leue the tyme unknowen, that hys lye may bee uncontrolled. For he woulde that men shold weene alway þ it was in one yere or other. But finally for a speciall pointe he bringeth in Richard Hunne and saith that if he had not commenced an acciō of premunire against a priesste, he had bene yet aliue and none heretike at all. Nowe is it of trewþ well knownen, that he was detected of heresy before the premunire sued or thought vpon. And he begā that suite to helpe to strop the tother wall, as in dede it dyd for the while. For albeit that he þ was sued in the premunire was nothyng belonging to the bisshoppe of London before whome Richard Hunne was detected of heresy: yet less such as would be glad sinistly to miscalster every thyng toward the clergy, might haue occasion to say þ the matter were hotely haled against him to force hi to forbear his suite of the premunire, the bisshop therefore did the moze for bear,

Afull it apperteth clereley to the temporall
judges and all that were enye thinge
learned in the temporall lawe, that hys
frite of y p'munire was nothing worth
in y highe law, forasmuch as by plaine
statute the matter was out of question,
that the ple to be holden bypon mertua-
ries, belongeth unto the spirituall court.
After which thinge well apperyng, the
matter went forth alore the bishop, and
he there well proued nocht, and hys
bookees after brought forth, such and so
noted with his owne hande in the mar-
gentees, as every wyle man well sawe

Bwhat he was, and was full so i'e to see y
he was such as they there saw hi p'ued.
Now goeth he fether and asketh the
kinge, did not doctour Hozsay and his
cōplices most heinously as all y wo'ld
knoweth, murder in prison that honest
marchant Rychard Hunne, for that he
sued your w'zit of premunire againste
a priest that w'zgfully helde him in ple
in a spiritual court, for a matter wher-
of the knowledge belonged vnto your
hyghe courtes: and what punishment
hath he for it: After that he had payed as

Cit is said, vi. hundreth poundes for him
and his cōplices, as lone as he had ob-
tained your most gracieuse pardon, he
was immediatly promoted by the cap-
tains of his kingdome w' benefice vpō be-
nefice to y value of. iii. times as much.
Who is he of their kingdome that will
not rather take cozage to commy lyke
offense, seyng the promocions that fell
to suche men for their so offendynge: so
weke and blunt is your sword to strike
at one of the offenders of thys crooked
and peruerse generacion.

DWe haue here somewhat combred you
w' a pece of hys owne wordes, because
ye shold haue a shew of his vehement
eloquence: w' which the bolde beggars
proctour so arrogantly presumenth in
hys byll to aske the Kinge a question,
and to binde hys hyghnes to auiswer
as his maystership appointed hym.
For if hys grace say nay: thē he telleth
hym before, that all the wo'ld woteth
yes. But surely if he call all the wo'ld
all that ever god made: thē is there. iii.
partes that knoweth the contrary. For
we dare be bolde to warrant you, that
in heaven, hell, and here amonge vs
in purgatorye, of all that this man so
boldely affirmeth, the contrary is well
and clereley knownen. And if he call the
wo'ld but onely men amonge you ther
lyuing vpō middle yeare, yet so shall he

peraduenture finde in some part of the **G**
wo'ld if he leke it well, mo than. iii. c2.
v. god honest men, y never hard speake
of y matter. And of such as haue heard
of the matter & knownen it wel: he shall
finde inow and specially we think the
kinges grace himself (whose hignes he
is so honely to aske y question and ap-
point him hys auiswer himself) that of
al fine thinges which he hath here in so
few lines affirmed ther is not one trew
but lyes every one. For first to begin
wher he leaueth, whe he saith y the cler-
gye haue sins y death of Richard Hunne **R**
pmoted doctour Hozsay with benefice
vpō benefice. iii. times as much as. vi.
C. poudes: y plase vndruth of this poit
may enery ma lone knowe, y will lone
enquire. For he liueth yet at Excester
& there liueth vpō such as he had before,
without that new hepe of benefice gine
him by the captaynes of hys kingdome
for killing of Richard Hunne, or thanke
either sene onely of god for his long pa-
tience in hys vndeserved trouble. But
to thende that ye may le how littel thys
man forseth how lowd he lyte: consyder
that he sayth that the cler gye gaue vnto
doctour Hozsay after he came oute of
prison benefice vpon benefice to the va-
lue of. iii. times as muche as. vi. **C.**
poundes. Now if this be trew, thē hath
doctour Hozsay had in benefices bes-
des al such as he had before his troublē,
y valew of. ii. thousand. iii. **C.** poude.
we trust that the man hys substaunce &
his linelode is so well knowner, that we
kede not to tel that thē beggars proctour
in thys point hath made one lowde lyte.
A nother is that he sayth y Hunne was
kept in ple in y spiritual law for a mat-
ter determinable in y kinges court: for
y matter was for a mortuary, which by
plain statute is declared to pertaine to
the spirituall law. The thyre is that
Hunne was honest, except heresy bee ho-
nest. The fourthe is y doctour Hozsay
& his complices murdere hym in prisōn:
for therof is the contrary well knownen,
& that the man hanged hym selfe for dys-
payze, dispise, & for lacke of grace. Wee
myght and we wold lay for the fyft, y
payment which he speketh of che. vi. **C.**
poundes, with which money he would
men shoulde weene that he bought hys
pardon. Therin he layth a god great
lome, to thend that folke wel witting y
doctour Hozsay was not like to haue so
much meney of his own, shoulde weene
therwith that y clargy laid out the mon-
ney

A ney amonge them, & thē gane him benefices wherof he might pay them again: But this layeth he fro hyselv, & he weth not to whō, for he saith it is said so. And yet were it no wrong y it were accou-
ted hys owne, till he put it better from
hym, & proue of whō he heard it. How-
beit sith there is other stōre ynough: we
shall leue this lie in question betwene
hym and we wote nere whome els, & we
shall soz the fist lay you that lye that he
layeth soz the him selfe, that is to witte;
where he saith that the chaūceler pur-
chased the kinges most gracieuse pdon

for the murdering of Hunne. For thys
is the trouthe that he never sued any p-
don therfore. But after that the matter
had ben by lōge time & great diligēce so
farre forth examined, that the kinges
highnes, at lēgth (as time alway trieth
out the trouth) wel perceived his inno-
cēcy, and heirs also that were accused
& endightēd with hym: hys noble grace
when they were arraigned bpon that
endightēment and thereto pleded that they
were not guilty, commaunded his attor-
ney generall to confesse their ple to bee
true, which is the thing that hys high-
nes as a most vertuouse p̄ice blyth for

to do, when the mater is not only iust,
but also knownen for iust upon the parte
of y partie defendāt. Because y like as
wher y mater appereth doubtful he doth
as reason is suffer it to go forthe leteth
the trouthe be tried, so wher he seeth and
perceiueth the right to bee on the other
side, hys highnes will in no wyse haue
the wronge set forth or maintayned in
hys name. Now whē it was then thus
in dede, that neither the chaūceler nor
any man els ever sued any charter of p-
don for the matter: this is then y fist lye
that this mā hath made in so few lines.

D Which thinges who so wel consider, cā
not but meruaile of the soze pythyne
point wherwith he knickeþ vp all hys
heuy matter, sayenge to the kyng: who
is there of their kingdome that wyl not
take corage to committē liæ offence se-
yng the promociōs that fall to such mē
for their offendīng: so weke and so blūt
is your sword to strike at one of the of-
fenders of thys crooked and peruerse ge-
neracion. Lo how this greate Zelatoz
of the cōmen welth crieth out bpon the
king, that his swerd is not stronge and
harpe to strike of innocentes heddes.
He hath of lykelyhed ransaked buppe all
dame retoryques colles to find out this
goodly figure, to call bpon the kyng &

askē his hghnes where is your swerd, G
and tell hym his swerde is to dull: as
though he would bid him bearē it to the
cutlers to grinde, that he might fryke
of doctor Horsales hed who his grāce
had founde fauteielle, & testifid hym
himself soz an innocēt. If this mā were
here matched with some such as he is
hymself, that hath the eloquence that he
hath, that coulde finde out such comely
figures of retoryque as he firdeth, settē
forth and furnished with such vehemēt
wordes as he thundreth out like thūder
blastes, y hath no lesse matters in his R
mouth thā y great bōde botolesse occē
sea ful of euils, y weakenes & dulnes of
y kinges swerd y trāslaciō of y kynges
kyngdōe, the ruine of y kinges crown,
with great exclamacions. Oh greouise
& paynfull eracions, oh cause mosse
horrible, oh greouise shypwreck of the
conuenewleth: what might one that had
such like eloquence say here to him: sure-
ly so much and in suche wise as we selv
poze pewling sowles neither can deuile
nor dite. But vereli two or thre thiges
we see and may wel say that neithir be
these great maters meete for the mouth G
of the beggars p̄octor, nor such prea-
ching of reformatiō & amendmēt of y
worlde meete maters for him to medle w
which with opē heresies & plain pestilēt
errours, besely goeth aboue to poysō &
infect the worlde: nor very conueniente
for him to take vpō him to giuecouſaile
to a kinge, when he sheweth hymself to
haue so much presumption and so littel
witt, as to aske the king a question and
appoint hym his answer: and therin to
tell him that al the worlde knoweth that
thinge to be truw, which the kyng hath
hymself all ready by hys attourney and
his judges in open iudgement, & in hys
hygh court of record testefyd & confes-
sed for false. If that mā wer not for ma-
lice as mad not as a march hare, but as
a madde dogge y runneth forthe & snat-
cheth he seeth not at whome the felowe
could neuer els with such open folye so
sodenly ouer see hymselfe. But it were
wronge with the worlde if malice had
as much witte, circumspeccion & pup-
dence in the pursute of an ungracious
purpose, as it hath hast, euill wyll and
wilinesse in the first interp̄lyng. For
as an ape hath some similitude of a mā,
& as a fox hath a certaine wilynelle soe
what resembling an unparsayte witter:
so fareth this felow, y beginneth as one
would weene at good zeale and charyte
v.ij. boyns

Aborte towarde the poore beggers. But soz the which he sheweth hymselfe that he nothing els intendeth; but opely to destroy the clergy syrlf, & after sy couerty as many as haue ought aboue the state of beggers. And where as he would in the beginning by the touching of great matters sayne scene very wise: within awhile in the progresse he proueth himself a very starke foole. And wher he would seeine to shewe many notable thynges whch no man had marked but he, he prouideth wisely that no man may beleue hi he maketh so mani lies, & al that ever he doth ferther, he buildeth vpon the same. He layeth that the living which y clargye hath, is y only cause that there be so many beggers that be sick & soze. Very well & wisely, as though the clargye by theyz substance made me blinde & lame. The clargye also is the cause he saythe why they dye for hunger, as though euer lay man gaue to beggers all that euer he coulde, & the clargye give them neuer a grote: & as though there woulde not mo beggers walke a brode if the clargye left of such laye men as thei finde. But

Che proueth you that the clargye must nedes bee the cause why there bee so many poore men & beggers. For he sayth that before the clargye came in, ther wer but fewe poore people: & yet they begged not neyther, but men he sayth gaue them ymough vnaſked. But nowe where sat he whē he saw the people give poore folk so fast their almes vnaſked that no man needed to begge before the clargye begā? Thys man of likelyhod is of great age, & or ere the clargye began was wonte to sit at saint Sauours with a soze legge: but he begged not mē gaue him so much vnaſked. For where as he aledgeth the byble for him in y actes of the apostels, verely we meruaile much what the man meaneth. For there he may se that the apostels and the deacōs which wer the clargye, had all togither in ther own handes, & distributed to every man as them self thought good. And therefore we wonder what he meaneth to speake of that booke. For we thinke that he meaneth not to hurt the clargye so now, as to put al into their hādes. And surely but if he meane so, els is this place nothing for his purpose. Nowe herein he sheweth also an hygh point of hys wit, where he saythe that the great living y the clargye, hath, which he laieth & lyeth to be more the halfe of y hole reuenews & substance of y realme: is shifte amōg

fewer then the soure hūdareh part of the **C** people: As though y ol the clergies pte there had no lay people their living, no seruant any wages, none artificer any money for working, no carpenter nez masin ani mony for building: but al the money that euer cūmeth in theyz hādes thei put it by & by in theyz own blyves, & no ley man hath any relief therof. And therfore this point was wisely written yse as well as we. Now for the trouþ therof, if it were truw that he saith, that the clargye compared to the residue, of **F** the men only, be not one to an. **C.** The shall ye not neede to feare the great Turke & he came to morowle, except ye suffer among you to grow in great nōber these Lutherans that fauour hym. For we dote make you the warantysse that if hys lye be trewe, there be mo in a great meany in Londō & within, iij. myres next adioyning, than the greate Turke bringeth in to Hungary. But in this ye must hold hi excused, for he medleth not muche w augrum to le to what sume the nomber of men ariseth that is multiplied by an. **C.** All hys practise in multiplicacion medleth with nothyng but lyes: & therin match him w whō ye wil, he wil give you a. **C.** for one, whers of if ye lack let thys be the ſaple that he saith, if thabbot of westminster ſhould ſyng every day as many malleſ for hys founders as he is bounden to do, by hys foundaciō. **M.** monkes were to ſew, ye doute not we think but he can tell you who hath bound the to how many, & so ca make ye y plain reckening that thabbot is bound in y yere to no ſewer malleſ thā. iii. **C.** lvi. **M.** He knoweth what is every mans dutye ſauē hys owne. He **H** is meeke to be a beggers proctor, that can ſo proll aboue & ca tell all thyngē. But now wer al his paynted proces ye wot wel nothing worth, but if he devyſed againſt all these mischeues ſoe god & holome helpe. It is therfore a wozlde to ſee what politike deuices he ſindeth againſt the great brude botolleſſe oceā ſea of euils: what remedies to repaire y ruine of the kinges crowne: to reſtore & uphold hys honour & dignitie: to make hys ſwerde Sharp & Stronge: & finally to ſauē al the ſhipwrak of the come welch. He would paduenture weire y the man would now deniſ ſoe god holſe lawes for help of al these matters. Nay he wil none therof. For he sayth he doubteth y the kyng is not able to make any lawe againſt the. For he saith that the clargye

A is stronger in the parliament than the king himself. For in the higher house, he rekeneth that the spiritualtie is more in nōber and stronger thā the temporaltie. And in the comen house he saith y al the learned me of y realme except y kinges learned counsaile, be feed w the church to speake against the kinges crowne & dignite in the parliamēt for them; and therfore he thinketh the kyng vnable to make any lawe against y lawtes of the clergy. This beggers proctour woulde faine shew himself a man of great experiece,

B & one that had great knowledge of the maner & order vsed in the kinges parliamente: But than he speaketh so lauoylie hereof, that it well appereth of hys wpyse wordes he neyther canach anye skill therof, nor never cae in the house. For as for the higher house first y kiges own roiall parson alone more thā couterpayseth all the lordes spirituall present with him and the temporall to. And ouer this the spirituall lordes ca never in nomber excede the lordes temporall, but must needes be fare vnderneath the if it please the kinge. For his highnes

C may call thyther by hys wyp mani mo temporal lordes at hys own pleasure. And being as they bee, there was never yet seene that the spiritual lordes beded them selfe there as a partie against the the temporal lordes. But it hathe bene seene that the thing whiche the spiritual lordes haue moued & thought resonable the temporal lordes haue denied & refusid: as appereth vpon the mocion made for legitimaciō of the childē borne be-

C.anti est nō: for y mariage of their paretes. Wher-
matrimonii qui in albeit that y reformatiōn which the
fil. sunt legi.

D nothing partayned to their owne commoditie, & albeit that thei layed also for theyz parte the constitution and ordynance of the church & y lawes of other christien countries: yet coulde thei not obtaine againstis the lordes temporal y nothing alleged to the contrari but their own willes. And therfore in the hygher house the spirituall part never appered yet so stronge, y thei might ouermatch the temporal lordes. And the how much are they to feble for them and the kinge to, whose hyghnes alone is ouer strong for them both, & may by his wyt call to hys parliamēt mo temporal lordes whā he wil. Now where he sayth y in the comen house all the learned menne of the realme are feed to speake for the clergye except y kinges learned counsell: there

be ii. folkes at ones. For neithēr be all the learned men of the realme knyghtes or burgeses in the comen house, and the kinges lerned couſail is not there at al: And therfore it seemeth y he hath heard somwhat of some me that had sene as liel as himself. And surely if he had bene in the comen house as some of vs haue ben: he shoulde haue sene the spiritualtie not gladly spokē for. And we littel dout but that ye remēber actes and statutes passed at lōdyp parliaments, suchē & in such wise & some of thē so late, as your self may see that either the clergye is not the stronger part in the kinges parliamēt, or els haue no mind to stroue. And for the ferther p̄ose y the kinges hyghnes is not so weake vnable in his own parliamēt as this beggers proctour so presumptuously telleth him, his grace wel knoweth & all hys people to, that in their own conuocations hys grace neuer deuised nor desyred ani thing in his life, y euer was denied hym. And therfore thys gay iuuençio of thys beggers proctour, y he sayneth the kinges highnes to be in hys hygh court of parliament more weake & feable then the clergie, is a feble deuice. But nowe sithe he wyll haue no lawe deuised for the remedy of his great complaintes, what help hath he deuised els? The help of all thys gere is he saith none other thing, but to let him & such rial railers, raile & tell vpon the church, & tel y people the priestes faulcs & for the lewdnes of part, b̄ing the hole clergye in contempt & hatered among al y temporal folk. Which thing he sayth y kyng must needes suffer, if he wyll eschew y ruine of hys crowne & dignitie. And this thig he sayth shalbe more spedfull & effectuall in the matter, than al the lawes that euer can be made be thei never so strong. Lo good lordes & mat-
D.ters then shall ye neede no mo parlia-
mentes. For here is god be thanked an easw way wisely founden to remedy w rayling the great brode botolless occē sea of euils, & to sauē y comen weale frō shipwak, & the kiges crown frō ruine. But nowe to y poze beggers. What re-
medy syndeth theyz proctour for them
to make hospitals? Mai ware of y thei
of he wyll none in no wyse. For therof
he sayth the mo y worse, because thei be
profitable to priestes. What remedye
than: Give the any money? Nay naye
not a grotte. What other thyngē then:
Nothing in y wold will serue but this
that if the kinges grace wil build a sure
b.ig. bog

A hospitall y never shal sable to relleue al the lyck beggers for euer, let hym gyue nothing to thē, but looke what the clerye hath & take all that from thē. Is not here a godly mischiese for a remedy? Is not thys a toyall feast to leue these beggers meatles, & thē send mo to dynner to them? Oh the wyse. Here want we booyce & eloquēce to set out an exclamation in the prale and commendaciō of this special high prouisidō. This bil putteth he fourth in y poze beggers name. But we verely thinke if them self have

B as much wit as their proctour lacketh, they had leuer see theri bylmaker burned, then their supplication spedde.

For they may sone perceiue y he mindest not their almoise, but only y spoile of the cleryg. For so that the clery lese it, he neyther deuyseth ferther, nor ferther forzeth who haue it. But it is ethe to see, wherof sp̄igeth alhis displeasure. He is angry & freteth at the spirituall iurisdiction for the punishment of heretiques and burning of theire erronius bookees: for ever vpon that stringe he harpeth: very angry with y burning

C of Lyndals testament. For these matters he calleth them blood suppers dōken in the blood of holy saintes & martirs. Pe mercuarile parabuenture which holy layntes & martirs he meaneth. Surely by hys holy saintes & martirs he meaneth theyr holy scylmatikes and heretiques, for whose iust punishment these folke that are of y same sect, fume, frere, frote and some, as fyerce & as angerly as a new hūted sow. And for the rancour coēcived byd this displeasure, cometh vp all hys complaint of the possessions of the cleryg. Therin he sparēth and forzbarēth the nunnies yet, because they haue no iurisdiction vpon heretiques: for els he woulde haue cryed out upon their possessions to. But thys is now no new thing, nor the first time that heretiques haue bene in hand with the matter. For first was ther in the xi. yere of king Henry y fourth, one John Wadby burned for heresye. And forthwith therupon was there at the next parlement holden the same yere, a bill put in, declaring how much tempozal lāde was in the church, whiche reckening the maker therof gessid at by the nomber of knighthes fees, of which he had went he had made a very iuste account. And in thys bill was it deuised to take theire possesſions out again. Holweit by y bill it appered well unto the whiche well bne-

derfode the matter, y the maker of y bil **G** ncither wist what land there was, nor how many knighthes fees there was in the church, nor well what thig a knighthes fee is: but y byl deuised of rancour & euill wylly by some suche as fauoured Wadby that was burned, & would haue his heresies faine ge for ward. And so y wylly such as it was, such was it esteemed and sette aside soz nought. So happed it the sone after that in y first yere of the kinges moste noble progenitour king Henry the fist thosē heresyes secretelē **F** creeping on still amonze the people: a **The veriprou** great nobel of theim had syrst couertly partie of he conspired & after openly gathered & as sembled theim selfe, purposing by ope warre & battaille to distroy y king & his nobles & subvert y realme. Whose traitoouse malice that god catholike king preuented, withlode, ouerthrew, & pu[n]ished: by many of them taden in the field, & after for their traytoouse heresies both hanged & burned. Wherupō forthwith at the parliament holden the same yere, likewise as that roial prince his vertuous nobles & hys good chrisē **G** comunes deuised god lawes agaynste heretiques: so dyd some of such as fawtouted theim, exec sones put in the byll agaynst y spiritualitic. Which exec sones cosidered for such as it was a cuming of such malicouse purpose as it cae: was againe reected, & set aside for nought. Then was there longe after that, one Richard Hound burned for heresye. And the forth w[ere] ther a rable of heretiques gathered theim selfe togyher at Abyndon: which not intended to lese any more labort by puttig vp of billes in the parlyantries, but to make an ope insurreccion & subvertte all the realme, & then to kyll by the cleryg & tel priestes heddes as good chepe as hypes heddes, thre for a peni bie who woud. But god sauēd the church and the realme both & tourned their malice vpon their owne heddes. And yet after their punishment then were there sone that renewed the byll againe. And yet longe after thys was there one John Goose rossed at y towre hylly. And therenpon forthwith some other John Goose began to bate that bill abrode againe and made some gagling a while but it availed hi not. And now because som heretiques haue ben of late abinted, this goleing therē foze hath made thys beggers bil, & gaggleth again vpon the same matter, and y as hechiketh by a pper inuencio likely

Ato spede now, because he maketh his bil
in the name of þ beggers, & hys bil cou-
ched as full of lies as any begger swar-
mēch full of lice. We neither wyll nor
shal nede to make much busines about
this matter. We trust much better in þ
goodnesse of good men, then that we
shoulde neede forz thys thinge to reason
against an vncreasonable body. We bee
sure ynough that good men were thei þ
gaue this gerr into the church: & there-
fore noughe shoul they be of lykelihod
that would pul it out thense again. To
which rauine & sacrilege our lordē we
truste shall never suffer thys realme to

Bfall. Holy saint Austin in hys dayes
when he perceiued that some euyll peo-
ple inmured at the possellions þ then
were gyuen into his church: dyd in an
open sermon amōge all the people offer
them theyz landes agayne, & that hys
church and he woulde for sake thei, and
bade theim take them who would. And
yet was ther not founden in all þ colon
albeit that the people were (as these Af-
ricanes be) verye barbarouse, ferce &
boyſuſe, yet was there none as we
saye founden anye one so badde, that
hys heart woulde serue hym to entre

Cinto one foote. When Pharaō the
Byngē of Egyp̄e bought vp in the ders
yeres all the landes that were in every
mans hande, so that all the people were
faine to sell theyz echeritance for hun-
ger: yet ydolater as he was he woulde
never suffer for any nedē the possellions
of the p̄ies to be folde, but made p-
uylion for them beside, & suffered them
to kepe their landes styll, as the byble
beareth witnesse. And we verely trusste
that the good chris̄ē pr̄inces of þ chil-
dren realme of Englāde shall never faille
of moze fauour towarde the clergye of
Christē, then had that prince Idolater
to the p̄ies of hys ydolles. Yet is it

Dnot ynough to the cruell mynde of thys
man to take from the hole clergi al that
ever thei haue, but þ he woulde further
haue theym bounden vnto cartes and
whipped to dziuē them to labour. Of al
theeues is this one of the wōlf & moste
cruel kynde. For of al theeues mē most
abhorre them that whē thei haue takē a
mās money from him, then take & bind
him and beate him to. But yet is thys
wetch much worse. For he fareth as a
cruell cheſe that would without respect
of hys owne comoditie, take a mans
money from him and cast it he care not
where, and then binde the man to a tree

and beate him for hys pleasure. Oh the ☉
charytie. But he sayth he woulde haue
theim whipped to compel thei to labour
& gette their living in the swete of theire
faces. And thys woulde he not god man
but for fulſiling of gods commaundement.
For he sayth that it is commaunded
them in the fyſt chapter of Genesys.
And therfore is he therin so indiffe-
rent that he excepteth none, but calleth
the best but ydle holy theves & so woulde
haue theym all robbed and spoyled,
bounden and beaten to compel theym to
worke wyth their handes, to gette their ☉
living in the swete of their faces for the
fulſiling of gods commaundement.
Amonge thys company that he woulde
sodaynly ſende forþ newe robbed with
right naught lefte theim: is there many
a good man that hath lyued full godlye
many a faire day, and duely ſerved god
and prayed for vs, which we haue well
founden: many an old mā: many a ſore
ſick man: and many blind & many lame
to. All which as lone as they be dyuen
out of their own dozes, thys charitable
man woulde be very well content to ſee
them bounden and beaten to, because
they be of the clergy. For excepc̄ō ma-
keth he none, in this worlde. He layeth
unto þ charge of þ clergi þ thei live idle
all, & that they be al bounde to labour &
gette their living in the swete of theire
faces, by the precepte that god gaue to
Adam in the fyſt chapiter of Genesys.
Here this man ſheweth hys connyng.
For if thys be ſo: then were the p̄ies
in the olde lawe bounden thereto as wel
as is the clergye nowe. And then howe
happēd it that of thys pointe there was
no mencion made by moyles: how hap-
ped it that god in that law provided the
much larger living then he did the lare
people: and that ſuch kynde of lyuyng
as declared that hys pleasure was that
they ſhould lyue out of labour and vpo
the labour of other mens handes. The
holy apostle saint Poule, although him
ſelfe in ſome places forbare to take his
lyuing ſtrely, but rather chose to lyue of
hys own labour then to be in their daū-
ger which woulde happelie haue ſaid þ
he p̄ched because he woulde lyue at eale
therby, and thys dyd he ſpecially to put
ſuch false apōſtels to ſilence, as for ſuch
desire of ydle living ſell ſome where to
false preaching: yet neither dyd he ſo in
every place, & also confefſed and ſayed þ
he might wel & lawfully haue done the
contrary, affyrm̄ing it for good reasoþ
v. iij. he

A he that serueth þ altare shoulde live of þ altare and saying also; if we sowe vnto you spiritual thynges, is it a great thig if we reape your carnal thinges? Now Christ his owne mouth sayde vnto the people, that they shoulde not leue their dutys vp payed vnto the priestes. And this good chyldren man would haue the al clene taken from theim, and yet the priestes well beaten to. He rebeketh all the clergy ydle, because they labour not with their handes til theyr faces swete.

B other wise in blesyd Mary Magdalene. Whose ydle sitting at her easel & herke-ning, he accouited and declared for bet-ter busines the the busy syrring & wal-kyng aboue of his good hostesse Mar-tha which was yet of all worldly busi-nes occupied aboue the beast: for she was busy aboue almyse and hospita-ltie, and the gettynge of the best poze ma-and most gracieuse gest that ever was gested in this worlde. Howe is this can-not yet content thys good man because of godds commaundement gyuen vnto Adam, that he shoulde eate hys breste in

C h swete of hys face: the would we faine wyt whither himself newer go to meate, til he haue wrought so soze with his han-des that hys face sweateth. Surely we beleue he laboureth not so soze before every meale. But yet it were not good to trust hys aunswere, for he wyll hap-pely say yes, & not let for one lye amoge so many. Howbeit he thinketh it per-ad-venture ynoch for hym, þ he sitteth & studieth till he swete in seking out olde heresies, and devising newe. And vere-lye is he luke that such busines shoulde serue him for a discharge of had labour, much better may we thinke discharged

D therof mani good men whom he would haue beaten thereto, lyng theyr liues in fastynge, prayer & pching, & studying aboue þ trouth. But it is good to luke betyme what this beggers pctor mea-neth by this commaundement of hande labour that he speakeþ of. For if he co-fesse that it bindeth not every man: then is it layed to no purpose agaynst the clergy. For there was a small clargre when that worlde was said to our fyfste father Adam. But now if ye call it a p-cept as he doth, & the will that yt extende vnto al þ whole kind of man, as a thig by god comauynded vnto Adam and al hys offspring, the though he say little nowe, he meaneth to go ferther hereafter then he speakeþ of yet. For if he might fyf-

haue the clergy put out of their kyng, **E** and all that they haue clene taken from them, and might haue theim ioyned to these beggers that be nowe, and ouer þ added vnto them and send a begging to all those that the clergy synde now full honestly: this pageant ones plaiced, and hys beggers byll to well sped, then whā the beggers shoulde haue so much lesse living and be so many mo in multitude surely likewise as for þ beggers he now maketh hys bil to the kynges highnesse against Bishops, Abbottes, þ priours, Prelates, and priestes: so would he the **F** within awlile after make a nother byll to the people agaynst merchauntes, ge-tilmen, kinges, lordes, and pr̄ces, and complaine that they haue all, and say þ they do nothing for it but lye ydle, and that they be commaunded in Genesys to lyue by the labour of their handes in the swete of theyr faces, as he saythe by the clergy now. Wherin if they weene that they shal stonde in other case, then the clergy do the nowe: thei may per-aduenture sore deceiue theim selfe. For if they wyll thynk that theire case shall not be called ali one, because they haue landes and goodes to lyue vpon, they must cosyder so hath the clergy to. But that is the thing þ thys beggers pctor complaineth vpon, and would haue the taken away. Now if the landed me sup-pose that their case shall not seeme one wyt the case of the clergy, because they shall happeyl thinkie that þ church hath theyr possessions gyuen theim for cau-ses which thei fulfill not, & that if theyr possessions happen to be taken from thei it shalbe done vpon that grounde, and so the lay landed me out of that fere be-cause thei thinke that such like occasio-and ground and consideracion fayleth & can not bee founden in them & theyre **G** enheritaunce: surely if any man, clerke or lay, haue landes in the gifte wherof hath ben any condicō adioyned which he fulfillleth not, the geuer may well w-reason vse therin such aduaantage as the lawe geneth him. But on the other side who so will advise þr̄inces or laye people to take from the clegy their pos-sessions, alleging matters at large, as laieng to their charge þ thei liue not as they shoulde, nor vse not well their pos-sessions, & that therfore it were well done to take the from them by forze, & dispole them better: we dare boldy say who so giuerh this denice as now doth this beg-gers pctor, we would give you cau-sell

A sell to looke well what wyl folow. For he shal not faile as we said before if this byll of hys were sped, to synde you sone after in a new supplicacion new baide reasons ynowe þ shoulde please þ peoplyes eares, wherwith he would laboure to haue lordes landes & al honest mens goodes to be pulled from them by force & distributed amog beggers. Of which there shoulde in this wise þ he deuileth encrease and grow so many, that they shold be able for a sodain chyf to make a stronge parte. And surely as the fyre

Beuere creþeth forward and laboureth to turne all into fire: so will suche bolde beggers as thys is, never cease to sollycite and precure all that they can, the spoile and robbery of all þ ought haue, & to make al beggers as they be the self. We be content þ ye beleue vs not, but if it haue so proued all ready by those vlandishe Lutheras that rose vp in Almaine. Which being ones rassed by suche sediciose bookees as is thys beggers supplicacion, and such sediciose heretikes as is he that made it: see fyre upon spyrituall prelates. But shorly thereupon they so strectched vnto the temporall princes, that they were faine to ioyne in ayde of themself w those whiche shai laughaþ at fyre to see them put in þ peryll, hopyng to haue had the þrofyt of their losse, til they saw that they were likely to iele their own with them. And for all the punishment þ they pursues vpon those rebelliouse persons, of whom ther wer in one somer slain abone. lx.

Cþ. yet is that fire rather couered than quenched, because they suffered it creepe forth so farre at fyre, þ discencio grewe ther by among þ lordes theselv, as therē cā never lack some nedir rauenouslē laddē men, that shalbe redy to bee captaiſ in all such rebellions: as was the lord

DLord Cobham called Oldecasteil sometime a captain of heretiques in England in the dayes of kyng Henry the fift. And surely there woulde soone folowe some soze chaunge in the tempozaltie, if thys beggers proctour haue hys malicioſe supplicacio ſped againſt the ſpirituallte. But yet leſte folke shoulde abhoze hys hard heart & crueltie: þ man tempereth his matter with a goodly viſage of the ſore inwarde ſorowe þ he taketh for the minſhemēnt of mākind, & with þ great zele that he bereth to generacion for the god encrease of chyſtē people in þ lāde. For he would for þ cauſe in any wiſe þ all þ clergy ſhould haue wiues. For he asketh þ kinges highnes (as þ mā hath

caught a greats pleasure to appole the **G**king, wherin he vſeth a figure of rethorike that mē cal ſauice malapert) what A figure cōſid an infinite nūber of people might haue ſauice malapert, bē creſted to haue pepled your realm, if this ſort of folke had bene maried like other men. Thys matter that prieſtes muſt nedes haue wiues he bringeth in diuersely in. iii. oꝝ. iii. places. And amonge other he hath one, wherin he ſheweth in railing againſt þ clergi a principall part of his excellēt eloquēce. For therē he vſeth his riſall fygure of rethorique called repetition, repeating often by the hole clergy theſe be they in þ begining of his clause. These be theþ that haue made. C. M. ydble hoozies in your realme. These be they þ corrupt þ genraciō of mākind in your realme. These be they þ draw mēs wiues into incontēnency in your realme. And after diuers of ſuch theſe be theſe, he cōcludeth & kniſteth vp the matter with his accuſomed beſhemēnt ſet out of Luthers volumes, aſkiſg who is able to nōber þ great hōde botomleſſe occēa ſea ful of euilles, that this miſſeheuoule & ſinful genraciō b̄iſgeth vp vpon vs: As though all the hole clergy were of this codicon & no māels but they. But amog al his theſe be theſe, thys is one which as the ſorlest and the moſt beſhemēnt, he ſetterh in þ ſore ſrotē of the all: These be theſe that by their abstaining fro mariage, do let the genraciō of the people, wherby all þ realme at length if it ſhould be cōtinued ſhalbe made deſert & inhabitable. To the deepe iſight þ thys beggers proctour hath in the hōde botomleſſe ocean ſea full of euilles, to ſane the gretiouſe ſhipwraſk of the comē welth. He ſeeth far farther than ever chyf was ware of, oꝝ anye of the olde holy fathers of Chyſtēs faith and rely, gyon ſins his holy attencion hyther to, til now þ Luther cae of late & Lindale after him, & ſpied out this great ſecrete miſſeri þ neither god nor god mā could elſpye. If theyz abstaining fro mariage ſhould make all the lād deſert & inhabitable, how happeneth it þ habitaciō endureth ther in ſo long: for þ lād hath laſſed ſith þ beginning of their abstaining from mariage ye wot well many a faire day. And now if their abstaining from mariage not vſtanding, the land hath bene vpholde with the generacion of you þ are þ tempozaltie ſo long: ye ſhal lykewyſe hereafter by gods grace and the help of good priaſers for keping the lande from wildeſſe

Awildernes, be able to get chyldren syll your selfe, & shall not needs to call neyther monkes nor freres to helpe you. Now if it be so that the clergy bee as he sayth but the hundred part of the men, & yet not so much neither: there is not then so great perill of the land to fall to wildernes, but that the. lxxxix. partes may mayntain it populouse, though he hundred part abstain. But he soz to shew that he hath not leste hys anyrouse fauour to ward his native countrey though he be tunne away from it soz heresly: fe-

Breth soze lest the hundred parte for bearinge mariage, all the. lxxxix. partes shall not bee able so to preserue it wyth generacion, but that it shall ware not onely desert, but also (wherof we most wonder) inhabitable, that is to sape suche as of it selfe shall not bee able for mans habitacion. But he paradyture taketh inhabytale for desert, desolate and not inhabited, because men shoud see that he can so rolle in his rethorike, that he woteth not what his own wodes meane. And somewhat yet is it to be

Considered, y in such parte of hys booke that he would haue it appere that theyr living is to much: there he would make it seeme y they wer very few. And where he wouide haue them take iwynes: he woulde haue them seeme so many, that their abstaining frō mariage wer able to bringe al the lande into desolation & wyldernes. And thus he handlet eyther parte so wisely: that there lacketh hym nothing verchly therin, but even a peny weight of wit. For faute wherof, hys wyly soly foresheth not that one pte of his proces euer impugneth a nother.

DFor thei that were right now so smal a part of people that a littel would suffice for their living: be now sodenly so many that if they were maried, infinite number of people he saith to the kyng: would increase to people hys realm w. Now if that be trewe that of the alone if they were maried, so infinite noumber of people woulde encrease, that it would make the realme populouse: the eyther are they contrarye to his count mo then the hundredth part (for one onte of a. C. is no verye perceptiuable misse, nor one added to an. C. no verye perceptiuable encrease) or elles if they be but h hundred part as he made hys reckoning right now, yet if it be then trew that he saith sinle, that of the hundred part maried so infinite noumber of people might increase to people the realme: then can

he not deny but that of the. lxxxix. partie ther may growe. lxxxix. times infinite number of people. And then they being so, though the clergy being as he saith but the hundredth part never mary: yet shal the pore foole not nede to wake and ware leane for feare of the realme falling to wildernes. In which he seeth that theremay of the. lxxxix. partes residew, grow & encrease. lxxxix. times infinite number of people to make the land populouse. Yet mervayl we much of one thing that in al hys feare y genefacion should fail because the clergye marieth not: he seeth no man maried in al the realme but them. Howe many seruantes: Howe many taule serving me are there in the realme y mighte if men saw such a sodain necessitie, rather mary then y clergy y haue bowed to god y contrary. But he forzeth not so muche for the matter that he maketh his p̄tter, as he dothe in dede to haue all bowes boide, that he might gette Luther some lewde companions in England. But now what if thys good man had y rule of this matter, & woulde put out all the clergy & bid them go wed? He should y aduenture finde some that woulde not much stich therat; but they shoud be of sorte of priores the wors soz, & such as now be sklaunderyder of their order, & whom it were most neede to kepe fro generacion, lest euill crowes bringe you forth euill bydes. But as for the good priestes & good religiouse whose children were like to be best, & to be best brought vp: thei would not mary for brech of their bowes. And thus shoud ye haue the naughty generaciois encrease wherof there be to many al redy: & of the better never the mo.

HWhat would thys good man do now w good folke of the clergy that woulde not mary: He woulde of likelyhod binde the to cartes & beate the, & make them wed in y wansand. But now what if wome will not wed them, namelye lith he seth the out with right nought, sauing sklaunder, shame, & vilany: What remedys will he finde therfore: He wyl of likelyhod compell the women to wedde them: & if the wench be nice & play h wācon and make the matter strāge then wil he beate her to bed to. Surely we cā not but here confess the trouthe, these nice and wanton wodes doo not verye well with vs: but we must pray Godde and you to perdon vs. For in god faith hys matter of monkes mariges is so mery and so madde, that it were able

A so make one laugh that lseth in the fire; and so much the moze, in howe muche he moze earnestly preaceth vpon the king in this point, to haue in any wyle the cleryg robbed, spoyle, bounden, beaten and wedded. Wherbi what oppintō he hath of weddēng, ye maye lone perceiue: for ye see well that if he thoughte it good, he would not wishe it theym.

Many that rede his wordes, weene that he were sonie myry mad gest: but he semeth vs farre otherwise. For excepte he were a wonderous sad man of himself he could neuer speake so earnestly in so mad a matter. Yet one thing would we

Veraye sayne witt of hym. When he had robbed, spoyled, bounden, beaten and wedded al y cleryg, what would he ther? Should any of them be curates of mes soules & preach & minister the sacramentes to the people or not? If thei shoulde, it were a very strange fassion to robbe him, bynd him, & beate hi on y tōne day: & the kneeles to him, & confessiō to hi, and receiue the sacramēt of hys hand on the tother day, reverently haire him preach in the pulpit, and then bidde hym go get hym home & cloute shooone. Either he must mene to haue it thus, which none honest man could endure to see, or elles

Cof which twayne wee wote nere well whither is the worse, he entendeth to haue all holye ordērs accompted as nothing, and to haue no mo sacramentes ministred at all: but wher as lone after chyssis ascencio his church burried the ceremoniēs of the iewes sinagoge with honour and reuerēce, so would he now that christē people shoule kyll and cast oute on a dongehyll the blessed sacramentes of christ with villany, rebuke, & shame. And surely to tel you the trouith, this is his verye finall intent and purpoſe, & the verye mark that he shotteth at,

Das a ſpeciall pointe and ſoundacion of all Luthers hereties wherof thys man is one of the baner berers. And therfore here would hys owne hygh ſore wordes haue good place againſt hymſelf. For this mischeuous deuile of hys, is indeed a great broude bottomleſſe occēa ſea full of culs, wherin woulde not ſaile the greuous ſhipwrecke of the comen welch which god would ſone forſake yf the people ones forſake hys fayth, & contempned his holy sacramentes, as thys beggers proctoris laboureth to bringe aboue. Which thing hys deuile & conuertance wel declareth, although he forvē exprefſely to ſaye ſo farre, because

of the good and gracieſe catholyque **G**minde, that he wel knoweth, and by his graces excellent writing perceiueth to bee borne by the kynges hyghnesſe to the catholike faith. For whiche he couereth his maliciouſe entent & purpose towarde the faith, vnder the cloke of many temporall benefites, that he ſaythe ſhoulde ſuccede & folowe to the kynges highnes & hys rea me, if theſe hys hygh polytyque deuices were ones by hys grace agreed. For in the ende of all hys bill: he gathereth hys hygh cōmodities **F**together, ſayenge that if the kyng take all from the cleryg, ſette them abrode at the wide worlde with right noughe to wed & take wiues, and make them laþour for theire liuing till they ſwele, bynde them to cartes and beate theym well, he ſaythe to the kyng in the beggers names: then ſhall as wel the nombre of our forſayde monſtruouſe forſe, as of the balodes, hozes, theenes, & ydole people decreace. Then ſhall theſe great perelē exactions ceaſe. Then ſhall not your ſwerde, power, crowne, dignitie & obedience of your people be tranſlated from you. Then ſhall you haue ful obeſience of your people. Then ſhall the idle people be ſette a worke. Then ſhall matrimony be much better kepte. The ſhall the generacion of your people be encreased. Then ſhall your comens encrease in riches. Then ſhall none take our almoiſe frō vs. Then ſhal h gospell be preached. Then ſhall we haue inough and moze. The ſhalbe the best hospitall that euer was founde for vs. The ſhall we pray to god for your noble eſtate long to endure. Lo here here he heped vp many great commodities, if they were all truw. But we ſhewed you before & haue also proued you, that his byll is muſche grounded upon many great lyes, wherof he by & by began with ſome and after went forth with mo. And now to then tent that thende ſhoulde bee ſomewhat ſuitely to the remanante as he began wiſes, and went forth with lies, ſo wil he with lies likewiſe make an ende: ſauig that in the beginning he gaue them ouer by tale, and in the ende he bringeth the in by hepes. For fyrl he ſayth that then ſhall the nobe of ſore and ſick beggers decreace. How ſo: that there by the robbing, weddēng, byndyng & beating of the cleryg, blind beggers get their ſight againe, or lame beggers theyre legges: is there no manne in all the cleryg ſyck & ſore that ſhalbe by thys waye ſet vnto them?

Psal.148.

A them: Should there not many that now be in good helth ware shortly lik a sore, and sit & begge with them? were this a minishtement of sick and sore beggers to make mo & send to them? Then shall he sayth bawdes, & hores, theeues, & ydle people deacrease. This man weneth he were cosin to god, & could do as he did: *Dixit & factus sum.* For as sone as he hath de uised it, nowe weneth he y if they were all put oute and so serued by & by, then were all forthwith in good order. As sone as he saith let them wedde, nowe he weneth that forthwith every prieeste

B monke, & frere hath a wife. As sone as he hath sayd bindes them, & beate the to worke, forthwith he weneth euery man is at his work. And al this he rekeneth sure ere ever he prouide wozke for the, or where they shall dwell, or who shall take so many to worke at ones & never wer wot to worke before, & thys where he seeth many walke ydle already, that eyther no beting can dñe to worke, or elles no man will take to worke. Fyrste we trust that among the clergie ther be many men of that goodnes & vertue, &

C scante a devyll could finde in his harte to handle them in such dispistiousse and dispighfull maner. But go to lette their honest living and vertue lye still in question, yet at the least wise he will graunt they bee god or noughe. Nowe then if they be good: he is to verye a byllayn that would serue good me so. And on y to other side if thei be al as he would haue the al seeme, vntyl stp, lewde, and noughe: how can it be that by that reaso of so many so noughe, so sodenly sette out at large, ye shoulde haue bawdes, harlottes, theeues, & idle peple deacrease?

D except he think that those whom he calleth noughe already being as thei nowe be kept in, and in honest fassion refrained, & many kept vp in cloisters, wilbe better ruled abrode running at y wylde woldes as buckes broken out of a pke. Duer thys how ca there by the mariages of priesstes, monkes, & freres, be ferre hores, & bawdes, when by the very

E marriage it selfe beyng as it were incestuousse, tuoule & abominable, all were starke harlottes that maried the, & all starke bawdes that shoulde help to bring the to gether. Then shall he saith, these greate yerely eracions cease. How can suche thinges cease as never yet began. Pe remembre what thinges he called eracions, the freres quarterage, whiche he sayd that thei erachte of euery houshold,

& compell theim to pay it vpon paine of **C** heresy, bering of a sagot or burnig. Ca he among so many as payeth it not, lay you one saple that ever any said he was so serued thys seuen yere, this vii. score yere, thys. vij. C. yere? Can he saye that ever it was exacted of hiselv. We know where he dwelled, & ty at if he had had none other cause to runne away, surely for any feare of freres that ever exacted of him quarterage, he woulde not haue bene afraid to dwel by the best of their berdes. Then sha ydle folke he saith be **F** set a wozke. By what meane? Whome hath he decysed mo to sette ydle men a wozke? but if he loke that ydle me shall be set a wozke by theim whome he sendeth out of there owne houses without mony or ware, neither he nor thei wots whither. The shal matrimonij be much better kept. **G** Why se because there be mo men unmarried sent oute abrode to breke it. Who (if they be such as he calleth theim) were (if thei went al abrode) well likely to breke many a nother mas mariage ere they made all their owne. Then shall the generacion of your people be encreased. Is that the greatest sawte he findeth the lacke of generacion? If he sawe as far as he woulde see me to see, then shoulde he spye that it wer first more neede to gyde houses to dwell in, with lande laide thereto for tillage: or els experice teache that thet is generacioynough for the coorne that y grounde beareth. And that thinge ones wel prouided for, there will ynowe bee founden to multiply more generacion of such as may lawesfully wed & wold wedde, if thei wolt where after wedding their wife & their children shoulde dwel. **H** Then shall not your swerde, power, crown, & dignite, and obediece of your people, be taken from you. Who hath take it away now: who hath his swerd borne but his hyghnes himselfe or such hys deputies as he appointeth it unto: his crown no man weareth but hiselv, as far as ever any of vs hearde. And yet if his hyghnes haue any crowned kinges vnder him, his swerde, power, crown & dignite, is nothig defaced nor ministred but honoured and enhaunced by that. But al the mischiefe is that the spypes tuall courte hathe eraminacion of her retyques, thys is all the gryfe. For as for obedyence of the kynges people hys hyghnes findeth none taken from him. Was there ever kinge in hys realme better obeyde the he? Hatch his highnes **I**

A of any parte of hys realme bene better obайдe or more hubly serued the of hys clergy: Was there euer any kinge in h realme that had hys crowne translated from him, because the clergy had lāi es geuen the, or because mē gaue almoile to the pore freres: in good faith ye may trusse vs we never knewe none such. Whā the beggers proctour preueuth ani such ye may the belieue hym: and in the meane time ye may wel beleue he lith. Then shall ye haue obedience of your people. Yet again? Till he finde in the kinges realme some that dare disobay him, it were not much against reason h harping so much vps that stringe, that every mās eare parciueith so false & so faire oute of tune: he shoulde confesse himself a foole. Then shall your people encrēace in riches. Wherefore h rather? Not one halfe peny for ought y he hath spokē yet, except he meane when he taketh the lande from the clerygē, then to deuide it among the people and make a dole of the freres almoise to. And if he meane so: When he saith it out plainly then wyll we tell you what he meaneth moze. But in the meane season to proue him both false and foolish, it is yngough to tel him, that the people can not ware rich by their comming to them that are sent out naked & bring naught w them. Then shall none begge our almoile frō vs. No pardy, none but all they y ye wil haue set out naked to you, whiche wold be no thē ye would be glad to see sit and begge with you, and se thē aske your almoyle frō you y were wonte to giue almoyle to you. Then shall the gospel be preached. Be mary that that. There is the great mater y al this gaping is for. For undoubtedly all the gaping is for a new gospel.

D Men haue ben wonte this many yeres to preach h gospel of christ in suche wise as saint Mathew, saint Marke, saint Luke, & saint John hathe writen it, & in such wise as the old holy doctours saint Hieronim, saint Ausbyn, saint Ambrose, saint Gregoře, saint Chrysostōm, saint Basile, saint Cypriā, saint Warnerd, saint Thomas, & al the old holy fathers since Christes dāies vntil your owne dayes haue vnderstande it. Thys gospel hath ben as we say alway thus preached. Why saith he now that if the clergy wer cast out for nought, y thē the gospel shoulde be preached. Who shoulde then be these preachers. He meneth not that the clergy shall, ye may se that well. Who than? Who but soe ley

Lutherānes. And what gospel shal thi G prech? Not your old gospel of christ: for y is it which was wot to be preched vnto you. And he would ye shoulde now thike y the gospel shall begin to be preached: & yet not begin to bee preached amoung you, till the clergy be cast ouute. What gospel shal y bc tha y shal the be preached? What gospel but Luthers gospel and Tindals gospel: telling you y only faith Luthers ens suffiseth you for saluation: & that there Tindals gosp nedeth no good workes, but that it wer peccatiōne, and abomination to go about R to please god with any good workes: & that there is no purgatory, nor that the sacramentes be nethyng worth, nor y. no law can be made by mā to bind your but that by your onely fayth ye may do what ye wyll: & that if ye obey any lawe or governour, all is of your owne cutesye, & not of any duty at all: fayth hath set you in such a lewde libertie. Thys & many a mad frantike folys Halbe y gospel that then shal be preached, wherof he boasteth now as of one of y most special commodities, that shall succede vpon his goodly & godly deuices. Wyll ye plainly parciue y he meneth thus: After al hys G mischene s rehersed against the church: he hath an other matter in hys minde, whiche he dare not yet speake of, but he maketh therof a secret ouverture leuing it in such wyse at large, as he woulde y mē shoulde gesse whate he meant, & yet he reserveth himselfe some refuge to flitte therrefro when he lyfke. For if he shoulde see that mē shoulde mislike it, he would in such case say that he ment soe other thing. And therfore he purposeth it vnder these wordes: Here leauē we out y greatest matter of all, least we declaring such an horriblie carain of euill agaist the ministers of inuite, shoulde seeme to declare y one only fante or rather y ignorance of our best beloved minister of rightnowknes. Which is to be hyd till he may be learned by chels smal enozmities that we haue spoken of, to know it plainly hymself. Thys thinge put forth like a riddle, hard to rede what it shoulde signifie: we haue had synse, by such as we before shewed you that died and came hicher, plainly declared vnto vs. And surely who so well aduiseth his wordes, & well pondereth hys hole purpose, and the summary effecte of hys booke: shall now sone percevē what he meneth in that place. For what shoulde that thing be y he leauēth out y shoulde be the greatest of all, and that shoulde be layd

Alaid agaynst the ministres of inquisicione which he meaneth & calleth þ hole clargy & that shold be such an horrible caraine of euyll, þ it shold passe & excede any mischeuous matter that he had all ready spake agaynst before. What manner of mischeuous matter shold this be? This horrible carain of euill that he leaueth out, sith it is as he saith þ greatest matter of all, must needes ye wotte wch be greater against the clargy, than all that great bゾde botomelesse occan sea of euyls: moxe than all his These be theys: more than the making of suche

Bgreat numbre of beggars, of yole men, bawdy hoozes and theeuues: more than the hindering of matrymonye, corrupting of generacion: more than translatting the kinges kingdome: more than bringing the kinges crowne to ruine: more than bringing the comen weals to shippzacke, and all the realme to wildernes. What thing can this horriblye carain be that the clergy dothe, that he leaueth out for a while, that so farre creedeth these mischeuous matters before remembred, that in compa-

Crison of it he calleth them al smal enemities, and as a man woulde say lyste pretie pecadulias: Merely by this thing meaneth he none other, but þ preaching of the very hole corps and body of the blessed fayth of christ, & the ministring of the blessed sacramentes of our sauour christ, & of all those in especial þ consecratig of þ sacred body þ flesh & blood of our sauour christ. For þ teaching & preaching of al whiche thiges, thys beggars proctour or rather the devilles pcourt with other beggars þ lack grace

Dand neither beg nor loke for none: bere al this theyr malice & wrath to þ church of christ. And seing ther is no waye for attaynyng their entent but one of the swayn, þ is to witte eyther playnely to write against the fayth and the sacramentes (wherin if they gate thē credēce & obtained, they then see wel the church must needes fall therewith) or els to labour against the church alone, and get the clargy destroyed, whernpon they perceue well that the fayth & sacramentes would not sayle to decay: they perceyning thys, haue therfore fyſt assaid the fyſt way all ready, sending forth Tindals translacion of the new testament in such wise hadde as it shold haue þe the fountain & welspring of al their hole heresies. For he had corrupted & purposed chasged in many places the text, w-

such wordes as he might make it seeme **E** to the unlearned people, þ the scripture Tindals trac affirmed their heresies it selfe. The cāc station of the lone after out in þt þ dialogue of frere new testamēt Roy & frere Hyperome, betweene þ father purpoſtly & lone agaist the sacramēt of þ auſter: &

the blaþemouse boke entitled þ breþeng of the masse. Then came soþth after Tindals wicked boke of Mammona, and after þ his moze wicked booke of obediēce. In which bookes aforē specified thei go forth plainly agaist the faith & holy sacramētes of christes church, and most specially agaist the blessed sacramēt of the auſter, wych as vilanous wordes as the wretches coulde devise. But whē thei haue perceived by experiance þ good people abhorred their abominable bokes: then they being ther bylear ned that the fyſt way was not the best for the furtheraunce of their purpose haue nowe determined thē self to alay the seconde waye, that is to witte that forbearing to write so opēly and directely agaynst all the faith & the sacramētes as good chrisſē men could not abide the reding, thei would, with littel towching of their other heresies, make one booke specially against the church and loke how þ would pre. Which if it succeeð after their appetites þ they might with false crimes layd vnto some, or wþ the very fawtes of some bȝinge the hole church in hatered and haue the clergye destroyed, þ shoulde they moze eacyly win their purpose that waye. For whē the prechours of the fayth & very gospel were destroyed or farre out of credence with the people, then shoulde they haue theyr owne false gospelles preached, as ye may parciue that this nā meaneth

where he sayth that thē shall the gospel þ bee preached. And therefore thys is the thing which thys mā as yet leaueth out against thē, þ is to wyt þ preaching of þ right fayth and the sacramētes, which thys he rekeneth in the clargie a moze horrible carain, thē all þ crimes wherin he hath helped thē before: And therefore sayth he þ he leueth it out, lest he should seme to declare the one & only faute of þ kiges highnes. Which one onely faute he meaneth his graces most famouse & most graciuose boke, þ his highnes as a prince of excellēt crudicio, vertue, and deuocion toward þ catholike faythe of Kinge Henȝe christ, made of thalercion of þ sacramētes most grates agaist the furious boke of Martinus crouse booke Luther. Thys godly dcrede done by hys against þus highnes, with thacceptaciō of hys god, ther,

Aly well deserved ttle of defensoure of hys faith giuen hys grace by the see apostolique, this calleth thys beggars proctour the kinges one and onely faulte & ignorauance of their false faith in estymacion of these heretiques, whych this beggars proctour saith that he will soz the white hyde & couer vnder hys cloke of silence, tyl the king may by these enomities wherwith he belyeth the church in his beggars byll (which enomities he calleth small enomities in comparison of the preaching of the catholyke

Bsayth and the sacramentes) be learned. **C**ethat lesson crow ye: None other surcelye, but that they hope that as well hys ryghnes as hys people, maye by suche beggers vlys be first allurede & brought in, to contemne, hate and distroye the church: and therbi learne the other lesson which he now leueth oute for the white, that is to witte, to sett at nought the catholique faith and all the blessed sacramentes, after the teaching of Lutheris and Lindalles gospell. And therfore sayth he as we told you before, that then shall the gospell be preached.

Che weneth hymselfe toward the kinges grace a very wise fassion of flattery, calling hym their best beloued minister of rightuousnes: yet bee they not onely runne away soz feare of the rightuousnesse of their beast beloued minister of rightuousnes, but also would it shoulde seeme that his highnesse wer such a minister of rightuousnesse, as either sette so littell by rightuousnesse y he woulde wittingly suffer, or els had so littell insyght in rightuousnesse that he coulde not perceiue so great a matter and such an horrible carraine of euyll committed by the churche, as were so heinous, so

Dhuge and so great: that in comparison therof, the translating of hys kingdome, the ruine of hys crowne, the shipwrek of hys comenweale, the dispeling of hys realme, and bringing all hys land into desolacion and wildernes: were but sleyght matters & small enomites. And that hys highnes shoulde toward this great horrible, & incollerable mischenous demenure of hys church be arding and assilent eyther of euyll minde or of ygnorauce, til that by their beggarly byll beyng turned into the hatered, & the distruccyon of the church he might therby be illuminid to learne & perceiue that y faith which his grace had before both learned, and taughte, &

wherof himself is the defensor, is false **G** and fained: and that the sacrametes be but mennes inuencions, and that therupon he shoulde be content to learne the gospel of Luther and the testament of Lindale. And thus ye may se what the beggars proctour ment by hys proper inueted riddle, by whych as ye se vnder a sonde face of flattery he vseth to warde hys prince & souerain lord (whose maiestie both by the law of god, & the dutye of hys allegiaunce he were highly bound to reverence) an open playn dispite **R** and contumely. Now to thereto that ye may yet farther perceiue and se y they by the distruccyon of the clergy, meane the clere abolycion of Christes saith: it may like you to conferre and compare together. ii. places of hys beggars bill. In one place after that he hath heaped vp to gether all hys lyng agaynst y hole clergye, and thereto adioyned his grevousle exclamacion: Oh the grevousle shipwrek of the comen weale: he saythe that in auncient time before the comming of the clargye, ther were but few poore people, and yet thei did not begge, but there was gyuen them yngough vny **G** asked, because at that time he saith ther was no clargy (whom he calleth alway rauenousle wolves) to aske it fro them: and this saith he appereth in the booke of the actes of y apostles. In thys place we let passe hys threfold folys. One that he woulde by that ther were no beggars in one place, proue thereby that ther were none in all the worlde beside. For as he soz lack of witte & vnderstanding mistaketh y booke he weneth that ther were none that begged in Hierusalem. Whiche if it were true, yet myght ther be ynowe in other places. A nother of hys folyes is in that he allegeth a booke for hym that nothing proueth hys purpose. For in all that hole booke shall he neyther fynde that there was at that tymē felwe poore people, nor that poore people at that time begged not. For of trouth there were poore people and beggars, ydle people, and theeuies too, god plentye bothe then and alwaye before, sence almost as longe as Moyes flonde & yet paduenture seuen yere afore y to. And so were there indeed in Hierusalem also amonge theim all, tyl christendome came in, and yet remained then amoge such people there as tournd not to the fayth of christ. The thirde folye is, he layeth that booke for hym whyche indeed proueth playne agaynst hym. **R**

The supplicacion

A For where he sayth it appereth there þ
the clergie was not then come, we can
not in the woldē deuise of what people
he speakeþ. Paynims, Jewes, or chris-
ten men. If he meane amōge paynims,
þys folye and þys falsehood bothe is too
evident. For who knoweth not that
amonge the Paynims they had alway
their p̄ies, whose living was well &
plentuously prouided for, as ye may p-
ceue not onely by many other stoyres,
but also by many places in the byble, &
specially in the. xlviij. chapiter of gene-
lys . If hee speake of the Jewes,

B euery man woteth well that they had a
clergye thousandes of yeres before the
ooke that he allegeth, and their living
farre more largely prouided for þe any
parte of the people belyde, and that by
goddes owne ordinaunce . Nowe if he
speake of the chrissten people that was
at that time in Hierusalem where þe
sayth beganne, þys booke maketh soȝ
against hym. For there was a clergye as
lone as there was any chrissten people.
For the clergye beganne then. And that
clergye had not a part of the chrisste peo-
ples substance, but had it altogether,
and dyd distribute it as they saw nede,

C whiche no man doubteth but that þy par-
ties shewed them, or els in some nedes,
they must nedes haue lacked . So that
here were manye pore men, if they be
pore that haue nouḡt left, and all they
beggers, if they be beggers þy bee faine
to shew theyr nedes & alke, & the clergye
had altogether. And yettaileth this wise
man thys booke for hym, being such as
if he shoulde haue syt̄ and studied ther-
fore, he coulde not haue founden a booke
that made more against hym . But as
we layed before, we shall sette þys false

D folypasse, & pray you to consider what
he woulde haue you belieue. He saith
and would ye shoulde weene that there
were fewe pore folke , and no beggers
no where before the clergye of chrissten-
dome came in, but þall the pouertie &
beggerie came into the woldē wþth the
chrissten clergye. Nowe knoweth every
man that the chrissten clergye & the chris-
ten sayth, came into the chrissten people
to gether, so that in effecte þys wordes
way to this that al pouertie & beggarie
came into the woldē with the chrissten
sayth. Sette nowe to thys place the to-
cher place of þys in the ende & conclusiō
of þys booke, where he saith that after þe
clergye spoyled ones and cast out, then
hall the gospell be preached, and then

G hal we beggers haue ynough & more: lo **G**
lyke as in þe tone place he sheweth that
all beggarie cae in with the clergye that
brought in the faith, so he sheweth he in þe
tother that there shoulde with the clergye
all beggarie go soȝt̄ agayn, if they wer
so clene cast out that chrisstes gospell be-
inge cast out with them, and the saythe
which came in wþth them, they might
haue þe gospell preached as they say thei
shoulde & as in dede they shoulde which
they call þe gospell, þ is to wit Luthers
gospell and Wylndalies testamēt, prea-
ching the distruccioñ of Chrisstes verpe **F**
sayth and þys hys holy sacramentes, auau. The ende of
cīng & setting forþ al boldnes of sine Luthers gospel
& wretchednes, & vnder the false name **G**
of chrissten freedome, spurring forward
þe devillish vnb̄ideled appetitie of lewde
sedicioñ and rebelliouse libertie, that
lew in one somer, as we shewed you be-
foze aboue. Ix. y. of the paoze vplādilike
Lutheranis in Almaine. And this is al
that these heretiques luke soȝ as þe frute
of their sedicioñ books and beggers
bylles, trusting by þeir such waies to be
eased of their beggarie, which they now **G**
sustaine being runne out of the realme
for heresie. For if thei might (as they
saine woulde) haue the clergye cast out, &
chrisstes gospell cast of, and their owne
gospell preached: þe hope thei to synde
that wȝde trew where he saith: the shal
we haue inough and moze. For of all þe
ever he hath saied, he hathe not almoſt
said one trewe worde sauc thys . And
surely this word woulde after theyr gos-
pell ones peached and received be ſou-
den ouer trewe. For þe shoulde the beg-
gers, not such beggers as he seemeth to
speake, for that be lik soȝe and lame, but
such bould p̄ſumptuous beggars as he
is in dede, hole, and ſtronge in body but
weake & ſik in ſoule, that haue their bo-
dies clene fro ſkabbes and their ſoules
ſoule infect wȝ bglye great pokkes & le-
þry: these beggars woulde hope to haue
& except good me take god he de woulde
not faile to haue inough & a great deale
more. For after that they might (þe cler-
gye ſirſt diſtroyed) bȝing in ones after þe
preaching of Luthers gospell and
Wylndalies testament, and myght wþth
their heresies, & falſe faith infect & cor-
rupt þe people, cauſing the to ſet the ble-
ſed sacramentes alde, to ſet holie dapes
& fasting dapes at ynought, to contemne
al god workes, to iſt & rail against holie
boȝed chalſity, to blaſphem þe old holy
fathers & doctours of Chriſtē church,

A so moche and scorne the blessed sayntes and martirs that dyed for Chристes sayth, to reiect and refuse the sayth that those holy martirs liued and dyed for, & in the stede of the true sayth of Christ cōtinued this. v. C. yeares, to take nowe the false faith of a fonde frere, of olde condemned and of newe reforged within so fewe dayes with contempne of God and all good men, and obſtinate rebellious mynde agaynst all lawes, rule, and gouernance, with arrogant p̄ſumptions to medle with every mannes substance, with every mans lande, and every mas- matter nothyng pertaynyng to them: it is we say no doubt, but that ſuche bolde p̄ſumptuous beggers will, if ye looke not well to theyz handes, not fayle to haue as he wifeth inough and moze to.

B For thei ſhall gather together at laſte, & assemble theſelues in plumpes in great rowtes, and from aſkyng fall to the ta-king of their almoſte themſelues, and bnder pretext of reſormacion (bearing cue-ry man that ought hath, in hand that he hath to inuch) ſhall aſſay to make newe diuision of every mannes land and ſubſtance, neuer eaſyng yf ye ſuffer them, tyll thei make al beggers as they be the-ſelf, and at laſte bryng all the realme to

C ruine, and this not without bocherye & foule bloudye handes. And therfor thei beggers proctour, or rather the proctor of hel, ſhould haue concludē his ſuppli-cation not bnder the maner that he hath done, that after the clergy caſt out, than ſhall the ghoſpell be preacher: then ſhall beggers and baudes deacrease: then ſhall ydle folke and theues be fewer, the ſhall the realme encrease in rycheſſe, and fo-ſorth. But he ſhould haue ſayde. After y the clergy is thus deſtroied and caſt out then ſhall Luthers ghoſpel come in, the ſhall Lyndals teſtamente bee taken vp: Then ſhall falſe heretys bee preached:

D Then ſhal the Sacramentes be ſette at noughe: Then ſhal fasting and prayour ſequie of Lu be neglected: Then ſhal holy ſaintes be theſa goſpell. blaſphemed: Then ſhal almighty God be diſpleased: Then ſhal he withdrawe his grace and leſal runne to ruine: The ſhal al vertue be had in deriſion: Then ſhal al vice reigne and runne foorth un-brideled: Then ſhal yourh leauue labour and al occupacion: Then ſhal folkware yidle and fal to unthriftines: Then ſhal whores and theues, beggers & baudes encrease: Then ſhal unthrifties flock together and ſwarme aboute, & eche beare hym bolde of other: Then ſhall al lawes

be laughed to ſcorne: Then ſhal the ſer-**E** nautes ſet noughe by thei mayfers, and bncruly people rebell againſte thei rulers: Then wyll ryse vp ryſlyng and robbery, murther and miſchief, & plawn iſurreccion, wherof what would be the ende, or when you ſhould ſe it, only god knoweth. Al which miſchief may yet be withiſtanden easily and with Goddes grace ſo ſhall it, yf ye ſuffer no ſuch bold beggers to ſeduce you, with ſedycyous billes. But well percyuyng that thei malitious purpoſe is to bring yu to deſtruccion, ye lyke good Chriſten people auoidyng thei falſe traines & grinnes, geue none eare to their haynoys here-**F** lies, nor walke thei ſedicious wayes. But perſeveryng in your olde ſayth of Chriſt, and obſeruyng his lawes wyth good and godly woorkes and obediance of your moſt gracious king and gouernour go foorth in goooodnes and vertue, wherby ye cannot fayle to ſlowze & proſper in richelle and woſldy ſubſtance, whiche wel employed with help of gods grace, about charitable dedes to the ne-ſyde, and y rather in remembrance and reliefs of vs, whose nede is relieved by your chariti ſhelved for our ſake to your neyghbor, be able to purchase you much pardon of the bitter payne of thys pain-**G** full place, and bryng you to the ioyfull bliſſe, to whiche god hath with his bleſſed bloude bought you, and with his ho-ly ſacrametes enleygned you. And thus wyll we leauue the mannes malitious foly, tendyng to the deſtruccion ſyrfe of the clergy, and after of yourſelues, wherein his madde reketynge hath con-ſrayned vs to trouble you with manye triſles god wote full unmete foſt vs, and now wil we tourne vs to the treaſing of that one poynþ, whiche though it ſpecial-ly pertayneth to our ſelv, yet muche more ſpecially pertaiñeth it unto you: that is to wit the impugnaciō of that unchari-table heretys wherwith he would make you to oþre great harme & muſche moze **H** your own, believe y we nede none helpe and that there were no purgatorye.

IThe ende of the firſt boke.

C The ſeconde boke.



Then we conſider in oure ſelv, deare brethen and ſiſtern in our ſauioure Chriſte, the preſent painful panges that we ſele, and therwith ponder vp
ſ. i. the

A the other part, the pernicious estate of you
ȝ are our frenedes ther liuyng in ȝ wret-
ched worlde: wit you very surely ȝ this
pestilent opinion begon against purga-
tory, not so much greuech vs for ȝ lacke
that we shold find therby in the telyef
of our oþn intollerable tormentes, as
doth for ȝ loue ȝ we beare you, ȝ feare i
heuines ȝ we take for ȝ peril i leopardy
ȝ shold everlastingly fal to your owne
soules therby. Nor of al ȝ heuyn tideinges
that euer we heard here, was ther never
none so soze smote vs to the heart, as to
here ȝ world ware so faint i the fayth of
Christ, ȝ any mā sholde nedē now to pue
purgatory to christē mē, or that any mā
could be fōuden, which would in so gret

Ba thing so fully & fastly believed for an
vndouted article this. xv. C. yere, begin
now to stagger & stand in doubt, for the
vnwise wordz of any such malicious p-
sō, as is he that made the beggers suppli-
caciō. For whose answer & ful cōfutaciō
it semeth vs sufficiēt, ȝ ye may clere per-
ceue his woordes to be of litle weight,
while ye see that ȝ mā hath neitherlear-
ning, wldō nor god entēt; but al his bil-
bterly groûded bps error, euil wil &
brouth. And surely this wer to vs great
wōder if christē mē shoulde nedē anye o-
ther pse in this world to revue such sedi-
cions folk wal, then ȝ only token of ths

The badge of
the sedicions.
Math. s.

Cdeuils badge which thēself beare euer a-
bout thē, ȝ badge we meane of malice &
of a very deadli deuiliſh hate. For wher
as our sauioz Christ bath so leſte loue &
charity for ȝ badge of his christē people
that he cōmaudeth every mā so largelype
to loue other, that his loue shold exēd &
stretch vnto his enemy, nor ther is no na-
tural mā neither Painim, Jewe, Turk,
nor Saracene, but he wil rather spare
his foo thā hurt his frenede: this kinde of
folk is so far fallē not only frō al christē
charity, but also frō all humanitie & fe-
līng of any god affecciō natural, and so

Dchāged into a wild fierce cruel appetite
more thā brutish & bestial, that they first
wont groûd or caule take theyr frenedes
for their foes, hatig ȝ church deadly, be-
caule it willeth their weale & laboureth
to amēd thē; & after to do ȝ church hurte
whō ther take for their émies, they laboz
to do vs much moze hurt whom ther call
ſil for their frenedes. For ther to get pul-
led frō ȝ clergy ȝ fraile cōmodities of a
little worldlye living, labour to haue vs
their fathers, their mothers, their frēds,
and al their kin leſtlyng in the fier here
helpeles & forgottē, ther little forze howe-

lōg. And in this ther shew their affecciō E
much moze vnnatural & abominable,
thā he that wold w his swoord thrull his
frēd through the whole body to the hard
haft, to geue his enimy behind him a little
prick w the point. This waies of theirs
wer very nouȝt & detestable, although
ther truly met in dede, as much good as
ther falsly pretēd. For wheras ther cloke
their cruel purpoise & intent, vnder colour
of a gret zele toward the comen wealth,
which ther lay to be soze épaires by gret
pomp and inordinate living vsed in the
church: we be so far fro the mind of dcſē
ding any such spiritual vice, carnal vnu-
clenes or worldly pomp & vanity vsed in F
the clergy, that we would to god it were
much leue thā it is, not in the onlye but
also in the ceponaltie. And there is none
of neither lozie but if he were here w vs
but one halfe houre, he wold set litle by al
such worldly vanities al his life after, &
little wold he forze or recke whither he
ware silk or sackcloth. But surely thys
mā if he met wel: the faultes of cul folk
he wold lay to thēself, & not unto ȝ whole
clergy. He wold also laboz for amēdmet
& bettering, not for deſtrucciō & vndoing
finally. He would hold himself win his
bōdes, only deuising against mens v-
ces, & not start out therid into plain & o-
pen heresies. But surely so hath it euer
hitherto pused, that neuer was ther any
that shewed himself an enmy to ȝ church,
but though he couered it neuer so close Gmitte to
for ȝ while, yet at ȝ laſt alway he proued ȝ church cap-
himself in som part of his workes so v-
geth of infide-
ty an enimy to ȝ catholike faith of Christ hie,
that mē might well pceive ȝ his malice
toward the clergy grew first a sprāge of
infidelitie & lack of right beliefs. And of
this point was ther neuer a clerer ensa-
ple thā this beggers petoz: which was so
far for thā farred, ſuffed, & swolle w such
venemous heresies, halbeit he lōged ſoze
to kepe thē in for the ſeasō, & only to rayl
against ȝ clergy & hide his enuious en-
tent toward the faith: yet was he not a-
ble to cōtain & holde, but was faine for
braſſig to pufte out one blaſt of his poi-
ſoned ſect againſt vs ſely soules, the god-
nes of god driving him to the diſcloſing
& diſcouering of his malicious heresye,
to thentē ye ſhould therby pceive out of
what ungracious groûd his enimy ſyng
that he bare againſt the church. Which
thinges once pceived & conſidered: maſt
nedes minish & berieue him his credence
amōg al ſuch as are not affectionate to-
ward his errours & infect and benemēd
with

A with his mortal heresies, & of such folke we trust he shal find very few. For surely not only amog christe people & Jewes of whō the one hath, & the other hath had, the perceiuing and light of faith, but also amog the very miscreant & idolaters, Turkes, Saracens, and Paineims, except onely such as haue so farre falle fro the nature of man into a b̄utiful beastly

The painims believed that body dyē both at once, els hath alwaie y remenant comely thought and believed that after the bodies dead and deceased, the soules of such as wer neither deadly dāned w̄zchēs for ever, nor on y tother

B side, so good but that their offences done i this world hath deserved more punishment then thei hadde suffered & sustained therē, wer punished and purged by pain after the deathe ere ever they wer admited vnto their wealth & rest. This sayth hath alway not only faithful people had but also as we say veri miscreantes and ydolaters haue ever had a certain oppinion and perswasion of the same: whether that of the syste light & reuelacyon geuen of such thynges to our former faſthers, there hath alway remained a gliermering that hath gone forþ fro man to

C man, fro one generacion to another, & so cotinued & kept among al people, or els y nature & realō haue taught men every wher to perceiue it. For surely that thei haue such belief not onli by such as haue bene traauailed in many countreys amog sondy sectes, but also by the old & auncient writers that haue bene amog the, we may wel and euidētly perceiue. And in good faith if never had there bene reuelacion geuen therof, nor other light then reason: yet presupposed the immortallitie of mans soule which no reasonable mā distrusteth, & thereto agreed y righcousnes of god & his godnes which scat

D y devil himself denieth, purgatory must nedes appere. For sith y god of his righcousnes wil not leue si unpunished, nor his godnes wil perpetually punish the fault after the mans conuerſion: it foloweth that the punishment shall be temporal. And now siche the man ofte dieth before such punishment had, eyther at Gods hande by some affliccio sent hym or at hys owne by due penaunce done, whiche the moſte part of people wanſly dothe for louthe: a very child almoſte may see the consequent that the punishment at the death remaynyng dewe and vndone, is to be endured and sustayned after. Whiche sythe hys maſtre is so excellent whom we haue offended, can

not of ryght and suffice be but heauye & **G** loze. Powe yf they would peraduenture as in magnifying of Goddes high godnes say, that after a mannes conuerſion once to god agayne, not onely al his sin is forȝeuē, but al the wholle payn also, or that thei wyll vnder colour of enhauencyng the merite and goodnes of Chrits passion tell vs that his payn suffred for vs, standeth in stede of al our payne and penaunce, so that neyther purgatory cā haue place nor any penaunce nede to bee done by our self for our own sinne: these folk that so shal sai, shal vnder pretext of magnifying his mercy, not only soze miſſis his vertue of iufice, but also much **F** hinder the cppelinion and perswasiō that men haue of his goodnes. For albeit y god of his great mercy maye forthwyth forȝeuē ſome folk frely theyr synne and pain both without prejudice of his righcousnes, either of his liberali bountye or for ſome reſpect had vnto the feruent ſorowful heart that feare and loue with **H** help of ſpecial grace haue brought into the penitent at the time of his returne to god, and also that the bitter paliō of our ſaviour beside the remiſſion of the perpetuite of our pain do also leſſe our purgatory and ſtand vs here in merueilous high ſtede, yet if he ſhould vſe this point **G** for a general rule, that at euery conuerſion fro ſin v̄ purpose of amendment & recourse to cofeffion, he ſhal forthwyth fully forȝeuē without the parties payne or any other recompence for the synnes committed ſauē onely Chrits paſſyon payd for the al: then ſhould he geue grec occaſion of lightnes and bold courage to ſin. For when men wer once perſwaded that be theyr synnes never ſo loze, never ſo many, never ſo miſchieuous, never ſo long cotinued, yet they thal never beare pain therfore, but by theyr onely faith & theyr baptiſine, v̄ a ſhort returne again to god, ſhal haue al their ſin and pain al ſo cleane forȝeuē and forgotten, nothing els but only to crye hi mercy as one wo- mā would y crede on anothers train, this way wold as we ſaid geue y world great occaſion and courage not only to fall boldly to synne and w̄zchednes, but also careleſſe to continue therein, preſumyng vpon that thyng that ſuche heretikes haue perſwaded vnto ſom mē all readye, that. iii. or. iiiii. woordes ers they dye ſhall ſufficiently ſerue them to bring them ſtreight to heauen. Ther as belydes the fear that they ſhoulde haue leſſe they ſhall lacke at laſt y grace **I** x. li. **to**

Ato turne at all, and so for faulte of those iii. or, iiiii. wordes fall to the fyre of hell, if they belieue therw^t the thyng y^r truch^t is belyde, that is to wit that though thei hap to haue the grace to repente & be forȝeuēt the synne and so to be deliuere of the endlesse Payne of hel, yet they shall not so frely be deliuere of purgatorye, but that belyde the generall relyefe of Chriſtis whole passio exteded vnto every man not after the valure therof but after the synt and rate appoynted by goddes wysdom, great and long payn abydeth them here among vs, wherof their willingly taken penance in the wozlde, and affliction there put vnto them by God,

B& there paciently borne and suffered with Good folkes^s other good dedes there in their lyfe done by them, and finallye the merytes and brefde h^r payn^s prayers of other good folkes for them, of purgatorye may minishe and abbredge the Payne, whiche wyl els holde them here w^t vs in fyre and tormentes intollerable onelye god knoweth howe long, this thyng we say as it is true in dede, lo yf the wozlde wel and firmlye for a sure truch belieue it canot sayle to be to many folk a good bryde and a sharpe bit to restraine them from synne. And on the tother side y^r contrary belief would sende many folk forwarde to synne, and thereby in stede of purgatorye into euerlastynge paine. And

Ctherfore is this place of oure tempozall Payne of purgatorye not only consonat vnto his righteous justice, but also the thyng that highlye declareth his greate mercy and goodnes, not onely for that y^r payn thereof though great & sore it is, is yet leſſe then our syn deserueth: but also most especially in y^r by the feare of payn to bee suffered and sustayned here, hys goodnes refrayneth men from the boldnes of sinne and negligence of penance, and therby keþeth and preserueth theim from paine euerlastynge: where as the

Dlyght forȝeuēt of all together, wolde geue occasion by boldnelle of synne and presumption of easye remission, muche people to runne downe hedling thither. And therfore were as we sayde y^r waye very farre contrary not onely to goddes iuste and righteousnes, but also to his goodnes and mercy. Whereupon as we layde before it muste nedes folowe that lyth y^r pain is alway due to sinne, and is not alway cleane forȝeuēt without conuenient penance done, or other recompence made, nor payn is not alway done, nor any recompence made in the manes lyfe, and yet the man dyscharged of hell

by his conuersion, all the Payne that re- **G** mayneth must nedes bee sustayned here with vs in purgatorye. But now if these heretikes as they be very self willed and selfwilled and wylful wyl set at nought the common will, oppinion and beliefe and perswasion of almoste all the wozlde: and as they bee very unreasonable make little force of reason & ever aske for scripture, as though they belieued holy scripture, & yet when it maketh agaynst them, they then with false and sondre glores of theyr owne ma kyng, doe but mocke and shyte ouer in suche a tryſlyng maner that it may well appeare they belieue not scripture neyther: yet lythe they make as they belye- **F** ued scripture and nothyng els, lette vs therfore see whyther that purgatorye do not appearre opened & reveled vnto chyſten people in holy scripture selſe. And **Eſat.38.** fyſt it semeth very probable and lykely that the good kyng Ezechias for none other cause wepte at the warnynge of hys death geuen hym by the prophete, but onely for the feare of purgatorye. For al be it that diuers doctours allege diuers causes of hys heauines and lothnes at y^r time to depart & die: yet semeth ther none so lykely as the cause that auncient doctours allege, that is to wit that he was loth to die for the feare of his estate after his death, forasmuch as he had offendid **G** god by ouer muche liking of hymselfe, wherw^t he wist y^r god was displeased w^t him & gaue him warning by y^r prophete, that he should liue no lenger. Now considered he so h^r weighte of his offence, that he thought & estimed h^r only losse of this present life far vnder the iust & condigne punishment therof, & therfore fel in gret dred of far sorwr punishment after. But beyng as he was a good faythful kyng, he could not lacke sure hope through his repentance of such forȝeuēt, as shold preserue hym frō hell. But sith his tyme shold be so short y^r he shold haue no leyſure to do penance for his fault: he therfore feared y^r the remenant of his rygh^t tuous punishment shold be perfourmed in purgatorye. And therfore wept he tenderly & lōged to liue leger, y^r his satisfaciō done here in the wozlde in praiet & oþer god vertuous dedes, might abolishe weare out al y^r pain y^r els wer towarde him here amōg vs. To which his feruent boone & desyre at the contēplacion of his penitent heart, our lord of his high priez condyscended and graunted hym the lenghyng of his lyfe, for. yb. veres, making hiſor his farther cōſort ſure therof **H**

A by the shew of a manifest miracle. But wherto graunted our lord that leger life, to be bestowed vpō worldly delite & pleasure? Nay nay verely. But to thētent it might appere that it was of gods great mercy granted for the redeming of hys purgatory by good woxes for his satisfacion: he was promised by h̄ prophete not onli that he shold win. iii. daies be recovered & whole, but also that he shold go into the seple to pray. So that it may therby appeare for what ende & entēt he longed so soore for a lenger life. Now if h̄ beggers proctour or Lindall or Luther either, list to say h̄ in this poit we do but gesse at that good kynges mynde, and therfore purgatory therby rather somewhat reasoned thā wel & surely proued, thereto may we wel answer and say, that the cyrcumstance of the matter considered with the vertuous holines and cunynge of such as so long ago haue taken scripture thus: that place alone is a far better prose for purgatory than ever any of them could hitthero lay agaynt it yet. For albeit this beggers proctour sayth that ryght wyse and cunnung mē will saye that there is no purgatory at all, by which wyse men he meaneth Luther and Lindal and hymselfe: yet was there never any of them all that yet laid any substanciall thyng either reason or

B authuritie for thē, but only iest & rayle, and say that purgatory is a thyng of h̄ Popes own makig, & that soules do nothing till domes day but lye styl & slepe. And thus tellig such wise tales for their own part, and making mocks & mowes at every thing that maketh agaist theyz soly for our part, thei go forth in their e- upl will and obstinacy, & with murmur & grudge of theyz owne conscience, content the self w̄ the onlye fedyng of theyz malicious mindes by h̄ encrease of their faccion, of such as fal into theyz felowe- ship rather of a lighte mynde and lewde pleasure to take a part, thē of any great credēce that thei geue vnto thē or great- ly forse which way they belieue. For surely if these folk wer reasonable & in- different as it is not wel possibl for the to be, after h̄ thei refuse once to belieue h̄ catholike churche & in h̄ understandyng of scripture leane onely to their owne wittes, but els as we say if thei could w̄ an equal & indifferent minde consyder & weie what thei heare, thei shold lone se their heresy reprooued & purgatory sure- ly confirmed, not only by probable rea- son taken of the scripture as in h̄ place &

we rehersed you of Ezechias, but also by C plain & evident texes. For haue ye not y wordes of scripture written in the boke of the kynges: *Dominus ducit ad inferos & res ducit: our Lord by prigeth folk down into hel and bringeth them thēce agayn.* But thei y bee in that hell where the damned soules be: thei be never deliuered thence again. Wherefore it appeareth wel that thei whom god deliuereth and bringeth thence again, be in that part of hell that is called purgatory. What say they to y wordes of the prophete Zachary: *Tu quo- que insanguine testamenti tui eduxisti vincitos iuos de la- zachary.9 cu in quo non erat aqua.* Thou hast in y bloud of thy testamēt brought out thy boundē prisoners oute of h̄ pit or lake in whiche ther was no water. In y thei whō y pro- p̄het ther speaketh of wer boūde, we mai wel p̄ceive that thei wer in a prisō of pu- nishmēt. And in that he calleth them the prisoners of god, it is eth to p̄ceyue that he meaneth not any that wer taken, and emp̄isoned by anye other thā the dāned spirites h̄ very gaylers of god. And in y he saith that there is in that lake no wa- ter, we may wel p̄ceive that he spake it i descripcō of that dñe pit of fire, wherin ther is no refreshing: For as hot are we here as thei are in hel. And what heat is in the pit where ther lacketh water, our sauioz himself declareth by the wordes of the rich gloton lyng in such a lake fro whēce at sight of poore Lazarus in Abra hams bosome, he desired heuely to have hym sent unto him w̄ one drop of water to refresh his tong, y after al h̄ delicates that he had tastid in his life, lay ther the soore burning, & never set halfe so muche by twenty tunc of wyne, as he set by one poore drop of water. So that as we shew you, these wordes of y p̄phet Zacharye. Thou hast brought out thy boūden pris- oners out of the lake wher in is no wa- ter, do right wel appeare to be spoken of these poore emp̄isoned soules whome Christ after his bitter passion by his pre- cious bloude wherewith he consecrated his churche in his new testament, deliv- uered out of the lake of fyre wherin they lay bounden for their sinnes.. But now is there no man that doubteth whyther Christ deliuered the damned soules out of hell or not. For in that hel is there no redempcion, and in limbo patrum the soules were in rest. Wherefore it appeareth clevely that those prisoners whome he brought out of theyz Payne, he broughte onely out of purgatory. And so se these heretykes purgatory clerely proued by

Reg. 2.

Luke. 16.

C hams Luke. 16. his bloude wherewith he consecrated his churche in his new testament, deliv- uered out of the lake of fyre wherin they lay bounden for their sinnes.. But now is there no man that doubteth whyther Christ deliuered the damned soules out of hell or not. For in that hel is there no redempcion, and in limbo patrum the soules were in rest. Wherefore it appeareth clevely that those prisoners whome he brought out of theyz Payne, he broughte onely out of purgatory. And so se these heretykes purgatory clerely proued by p. 111. the

A the playn wordes of this holy prophete. Another place is there also in the old testament y putteh purgatory quite out of question. For what is plainer then the places which in the boke of the Machabees make mention, of the devout remembrance, prayer, almosse, and sacrifice, to be done for soules when the good and holy man Judas Machabeus gathered money among the people to buye sacryfycie withall to bee offred by for the soules of them that were dead in y battayle. Doth not this place of scripture so openly declare the nede that we soules haue i purgatory, and the relicke that we synde by the prayer and suffrages of good people vpon earth, that al the heretikes y bark so fast against vs, can find neither glose nor colour to the contrary? What shifte findeth thei here? surely a very shameles shifte, and are faine to take them to that tacking that is their shooft anchor alway, when thei find the storme so great that thei se theyr ship goeth all to wreck. For first they vse to set some salse glose to the text that is layd against them, & deny the right fence. But now if the text

The shameles be so plain y thei ca haue no such colour boldnes of he- then when they can haue no moze holde retikes.

C to deny the scripture & al, and say the holy scripture which is layd against them is none holy scripture at all, as Luther playth with the godly epistle of Christis blessed apostle saint James. And euen y same do those heretikes with the authoritie of this holye booke of Machabees, they be not ashamed to say that it is not scripture. But vpon what grounde doe thei denye it for scripture, because it is not founden and accoyted for holy scripture among y Jewes? They neither doe noz can deny but that it is taken for holy scripture by the churche of Christ. For if they would deny y, both y hole church

D The bokes of ~~it~~ also appeareth plainly by saint Hierome, saint Austin, and other olde holy doctours, that the churche so toke it also in their daies & before, the wold we gladly wit of these new men these ennies we meane of ours, whither the churche of Christ be not of as great authoritie & as much to be belieued in y choise & election of holy scripture as the Jewes. If they wil say yes, then answer thei themselves, for then is the boke of the Machabees by the choise of the Churche proued holy scripture though the Jewes never ac-

counted it so. Now yf they wyll say no, and wil contend that it cannot be accounted holy scripture though the churche of Christ so take it, but if the Jewes so toke it too, then ys they neare to put out saynt Johns gospell out of scripture too, for the Jewes never toke it for none. And surely yf they admit for scripture y boke that the Jewes admitted, and deny that boke to be scripture which the church of Christ receiueth for scripture, then doe thei say that the spirite of god was moze effectually present and assente unto y sinagoge of the Jewes in the law of yhs propheete Mose, then unto the churche of his owne onely begotten sonne in the lawe of Christes gospell. If thei consider well the bokes of y Machabees, they shall finde suche thing therein as maye geue the good occasion to put little doubt but that it shold be of great and vnderwinnable authoritie. For they shall synde there that the great good and godly va- lyaunt capitayne of goddes people dyd institute and ordayne the great feaste of the dedication of the temple of Hierusalem called Festum enceniorum of the annuall feaste of the dedicacion.

E The boke of that noble histo- rye whereof remayneth so noble a monumēt and remembraunce, continually kept and reserved so long after, and honoured by Christes owne precious person and testifid by his holy Euāgelysse in the boke of his holy gospel: cannot be but vndoubted trueth & of deuine autho- ritie. And surely if thei denye the boke of y Machabees for holy scripture because the Jewes accept it not for suche: then hal thei by thesame reason refuse y au- thoritie of the boke of Sapience, & prove themself insipientes. And likewise yf they take al scripture besyde the new te- stament to be of none other force and au- thoritie then it is accepted in the rule and canon of the Jewes, then shall the whole psalter of David the very somme of clere and lyghesome prophesies, leele among them great part of his autho- ritie, sithe it is not taken in lyke force and strenght amōg y Jewes as it is i Christes churche. Fynall for the boke of the Ma- chabees, sithe the churche of Christ ac- counteth

accoūteth it for holy scripture: ther can no man doubt therof but he that wil take away all credence and authoritie from the whole scripture of god the very gospels and al. For if these heretikes denye for holy scripture any booke y the church of Christ accounteth for holy scripture: then deny the one of the greatest foundations of al christen faith, and the thyng which their master Martin Luther him self hath already confessed for true. For he affyrmeth himself that god hath geue unto the church of Christ that gyft, that cannot faylin the church cannot sayle surely and certe the choyle of tainli to discern betwene the wordes of god and the wordes of men: and that it

The churche cannot sayle surely and certe the choyle of tainli to discern betwene the wordes of god and the wordes of men: and that it

Wcannot be deceived in the choyle of holy scripture and reiection of the contrary, so farforth that he confesseth as he nedes multe of necessarie, that the noble doctor and gloriouse confessor saint Ausynne saith very wel, when he sayd y he shoulde not haue belieued the gospel but for the authoritie of the church, whom the spirite of God assissted as it euer doth & euer shall, in the choyle & receiveng of holye scripture and reiection of the couterfeite and false. Wherby it appeareth clerelie not onely by that holy doctor our saint Ausynne but also by the confession of the archerereske Luther himselfe, that the churche cannot be deceived in the choyle of holy scripture & reiection of y contrary: so farforth y it neither can receive as holy scripture any booke y is none, nor reject for other then holye scripture any booke y is holye scripture in dede. And surely yf the church might so be deceived in y choyle of holye scripture, y thei might take & approue for holye scripture any booke y were none, the stode al christendom in doubt & vnliurety, whither saint Johns gospel were holye scripture or not, & so forth of al

Dthe new testament. And therfore syth as we haue shewed you by y heretikes own confessions the church of Christ cannot be deceived in y choyle & eleccion of holye scripture, by which their confession thei must nedes abyde and not flit therastro, as thei daily do chaunge and bary from their owne wordes in many other thinges, except that thei wil in the fallig fro that poynte refuse the strength and authoritie of the new testament of Christ, and sith as your self wel perceiuest also the church of Christ receiueth & taketh &

(as ye see by saint Hierom and other old C holy doctours this thousande yere) hath approued and firmly believed the holy booke of the Machabees to bee one of the volumes of holy scripture, and then in y booke ye see so manifestli purgatory proued, that none heretike as Shamelesse as thei be can yet for shame say the contrary but are by the plain and open wordes of that holy booke so drieuen vp to the harde walle, that thei can no farther but are faine to say that the booke is no parte of scripture, which shiste they musse nedes forsake againe or els reuoke theyr own wordes and therwith also thauhoritie of all Christes ghospell: there shal if eyther reason or shame canne holde, never nede any farther thing for the proove of purgatory to stoppe the mouthes of al y heretikes that are or shalbe to y wordes ende. But yet siche thei be so shameles & unreasonale that the thyng which they can in no wylle defende, they cannot yet fynd in their proude heart to geue ouer, but when it is proued by diuers plaine textes of the old testament, then hauyng no probable reasō for their part they never y moze geue place to truth, but stick to their obſtinate nay: let vs see whither our purpose be not proued by god & substanciall authoritie in y new testament al so. And first let vs consider the wordes of the blessed apostle & Evangelist saint John, wher he saith. *Est peccatum vque ad mortem, non dico v pro coroget quis.* There is sayth he some sinne that is vnto the death, I bid not that any man shal pray for that. This sin as the interpreters agre, is vnderſtanden of desperacion and impynſtence: as though saint John would sai, y who so depart out of this world impynſtet or in dispaire, any prayer after made can never stand him in fede. The appeareth it clerely that sainte John meaneth that there be other which die not in such case for whō he would men shoulde pray, because that prayer to such soules maye be profitable. But that profite can no man take neyther beyng in heauen where it nedeth not, nor beyng in hell where it boteth not. Wherefore it appereth plain that such p̄aier helpeth only for purgatory: whiche they must therefore nedes graūt, except thei denye sait Joh. What say thei to y wordes of saint John in the fift chapter of the Apocalips: I haue heard saith he euery creature y is in heauen & vpo the earth and vnder the earth and that be in the sea & all thynges y bee in them, al these haue I heard say: beneſt. *i.iii. diction*

Adicion and honoꝝ and gloriꝝ and power
for euer, be to him that is sittynge in the
trone, and vnto the lamb. Now woteth
euery man well, that in hel among dāned
soules is there none that geueth glorie
to Christ for the redēption of man. For
they for anger that by their own defaut
they haue lost their part therof, and can-
not for proude heart take theyz faulte to
themself, fal to blasphemie as the devyll
doth himself, and impute theyz synne to
the fault of Gods grace, and their dam-
nation to the blamie of his creacion. So
that the prayse and glorie that is geuen
by creatures in hell vnto the lambe for
mannes redēpcion, is only by þ soules
in purgatory, that be and shal be par-
ners of that redēpcion: as the creatures
walkyng vpon earth saylyng in the sea,
that geue the honour to Christ for mans
redēpcion, be onely the christen people,
which loke & hope to be partners therof,
and not infidels þ beleue it not. But the
blessed creatures in heauen geue honor
to Christ for mans redēpcion, for that
joy and pleasure that their charicie ta-
keth in þ societie and felowship of sauēd
soules. And in this place it is a wozld to
see the foly of some heretikes, what euā-
sion they leke to voide from this place of
scripture. They say that it is no moze to
be vnderstanten by soules here in pur-
gatory nor christen men lyuyng vppon
earth, then by fishes in the sea, and the
deuil and damned soules in hel: because
the text sayth that every creature in the
sea and in hell, speake that laude and ho-
nour to the lamb. But by this wize wat
micht they preue, that when ye pray for
all christen soules, ye meane to pray for
our Ladys soule and for Judas too: and
that our saviour whē he sent his apostles
and bad them preach his ghespel to eue-
ry creature, they may beare you in hand
that he bad them preache to oren & keene
and their calues to, because all they bee
creatures. But as they wer sent to none
other creature, then such as he ment of,
though he speake of all, nor ye meane to
prai for no soules but such as haue neade
& may haue help though ye speake of all:
so though saint John speake of eueny crea-
ture in hel, geuing honor to Christ for
manns redēpcion, yet met he but such as
be in þ hel in which theyre joyce therin &
shalbe pteners therof, which be only we
in purgatory, & not þ deuils and dāned
soules þ blasphemie hi though their iuste
punishmet redoud against there wil to þ
glory of gods righteousnes. If all this

wyll not satisfy them, wyll ye se yet an-

other clere place and suche as none he-
retike canne ausyde: Dothe not the
blessed apostle saint Peter as appeareth
in the seconde chapter of the Apostles
actes, say of our saviour Christ in thyſ
wyſe: *Q̄em deas ſigfitatia ſolatis doloribus inferni;*

In these wozdes he sheweth that paynes
of hel wer losed. But these paynes were
neither paines of that hel in whiche the
damned soules be pained, which neither
wer losed then, nor never be losed, but be
and halbe as our saviour fath hymself
everlasting: nor these paines þ wer than
losed wer not þ paines in *limbo patrum*, for
there wer none to bee losed, for the good
soules wer there as oure savior sheweth
himself in quiet cōfort & rest. And so ap-

F *Purgatoris
xalled hell.*

peareth it evidently, þ the paines of hell
þ wer losed wer onely the paines of pur-
gatory which is also called hell by occa-
ſion of the latin wozde & the greke wozde
both. For in these tonges forasmuch as
before the resurreccio[n] of our saviour
Christ there was never none that ascē-
ded vp into heauen) there was no people
þ any other wise spake of soules, thē that
they wer gone down beneth into the low
place. And therfore in the wozdes of the
comē crede is it said of our savior Christ
after his passion: *descendit ad infernum;* that is
to say he descended down beneth into the

G

lowe places. In stede of which low pla-
ces þ english tong hath euer vſed thys
wozde hel. And certain is it & very sure, þ
Christ descended not into al these low pla-
ces, nor into euery place of hel, but onyl
into *limbus patrū* & purgatory. Which two
places because they be partes of habita-
cions of soules beneth (al which habita-
cions beneth haue in englishe alway þe cal-
led hel) therfore are these. ii. places amōg
other taken & comprehended vnder þ name
of hel. Which wozde hel nothing els syg-
niſieth vnto vs in his general significa-
cio[n], but þ habitaciōs of soules beneth or
vnder vs in þ low places vnder þ ground
Albeit because *limbus patrū* & purgatory be
called in Englishe also by their speciall G.
names beside: therfore is most comely
this wozde hel restrained to þ speciall sig-
nificacio[n] of þ low place beneth in whiche
þ dāned soules be punished. This much
haue we shewed you of this wozde hel, be-
cause we wold not þ the comē talking
therof might bryng you into any erroꝝ.
So þ by this place ye see pned by þ plain
wozdes of saint Peter, that Christ at his
resurreccio[n] dyd lose and vnbond paines
in hell, whiche as we haue shewed you
could

A could be no where ther but i purgatory. For in the speciall hell of dāned soules þ paines wer not losed. And in limbus patrum was no paines to be losed. And therfore except thei deny saint Peter, they cānot deny purgatory. And yet if they denye saint Peter: we shall then alledge them saint Poule, whom thei be best content to heare of, because that of the difficultie of his writing thei catch sometime some matter of contencion for the defensē of their false expōsition. This blessed apostle in his first epistole to the Corinthyens the third chapiter, speaking of our saviour Christ the very foudacion and the onely foudacion of all our fayth & saluacion, saith: If any man byld vp̄ this foudaciō gold, siluer, þrecious stōnes, wood, hay, or strawe: euerie mans work shalbe made oþe, for the day of our lord shall declare it, for in the fyre it shall bee shewed, & the fyre shall prove what maner of thing every mans wozke is. If a

Every mans nyne mannes woozke that he hath bilded wozke halbe thereon dooe abyde: he shall haue a remoued by fire warde. If any mannes wozke burne: he shal suffer harme, but he shal bee safe, but yet as by fyre. In these woozdes the Apostle sheweth that likewylc as some menuie abydying vpon Christe and his verye liuelye fayth, byldyng vpon thereupon

Csuche good wozkes as are so good and so pure, that they bee lyke fyne golde, fyne siluer, or such fine þrecious stōnes, as when thei be cast in the fire it cā fynd no filth to fetch out of them, and therfore thei remain in the fyre safe and vnniminished, so are there some on the other side, which though thei do not as mani other do, with moþ tall sinnes and lack of god wozkes, wound their faith vnto þ death, and fal fro Christe the foudacion that they must bilde vp̄, yet do thei abidying vpon that foudacion, bilde vp̄ therupon many such simple & fraile & corruptyble wozkes as can neuer enter heauē. And suche be venial sinnes, as ydle wordes,

Dbain & watō mirth, & such other thinges lyke: whiche be but lyke woode, hay, or strawe. Whiche wozkes when the soule after his departing out of þ world byngeth hicher into purgatory: he cannot so get through it as dothe the soule whose wozkes were wrought cleane or fullie purged b̄ penance ere he died. For that soule in the fyre can sele no harme, lyke as fine golde can in the fire nothing leſc of his weight. But this soule that byngeth with hym suche frayle wozkes eyther wrought by themselfe or inserted

peraduenture and myred a mybdes of þ some good and vertuous wozke, as for ensample some lack peraduenture suffi- cient atienclon and hede taken by some sodayne waneryng of the myrd in time of prayer, or some surrepclion & crepyng in of vain gloriy and liking of their own prayse in their almes geue or other god dede done, not forthwith resisted & caste out, but kept and fedde vpon to lōg, and yet neyther so long peraduenture nor so great as our lord will for that thought deprive him the merite and rewarde of his wozke: lo in such cases as the apostle sayth the day of our lord whiche is to þ whole world þ day of the general iudge- ment and to every man particular. þ day of his owne iudgement after his death, shal shew his wozke what maner thyng it is: þ fyre shall prone and declare. For here in purgatorye lyke as the fyre came in the cleane soules take none hold, but they shalbe therein without anie maner payne or griefe: so shall it in the soules þ are vncensed and haue their wozkes im- perfit vncleane & spotted: hastely catch, hold & kepe þe faske & burne þe vñces- sat pain: til þ filthines of their si be clene purged v̄gone, & þ shalbe in som soner & som latter, as their sinnes or the spottes remaining therof be more easyc or more heard to get out. And þ is þ thig þ Poule signifieth by the wood, hay, & strawe, of which the tone is a light flame sone en- ded, the other smowdeth much lenger, and the third is hotest and endureth lon- gest. But yet hath it an ende, and so shal haue at length all the paines of them that shall be purged here. But whatsoever soule mishap to die in deadly sin & impe- nitent: siþe he is therby falle of foþ ever from our saviour Christe that was hys foudaciō, and hath bilded vp̄ wretched wozkes vpon our ghostly enemie the de- uyll, wherewith he hath so thoroughlye poysoned hymselfe that he can neuer be purged: the fyre shall therefore lyke bur- nyng vpon hym foþ ever, and his Payne þ never lessed, nor his filthy spottes never the moþ minished. And forasmuche as ye never can conceive a very right ima- ginaciō of these thiges whiche ye never felte, nor it is not possible to fynde you anye exaumple in the wozde verye lyke vnto the paynes that selve soules feele when they be departed thence: we shall therefore putte you in remembraunces of one kynde of Payne, whiche though it bee no thyng lyke for the quantity of the matter, yet maye it somewhat bee resembled

A resembled by reason of the fasshion & maner. If there were embarked manye people at once to be by ship conuayd a long tourney by Sea of such as never came theron before, and shoulde happe all the way to haue the seas tyme hygh and soze wrought, and sometyme loone vpon a storne to lie long after walowing at an anker: there shoulde ye synde dyuers fashions of folke. Some peradventure (but of them verye fewe) so cleane from all euil humours and so well attempered of themself, that thei shall bee all that long byage by sea as lusty and as iocound as yf they were on lande. But far the most part shal ye see soze sickle, and yet in many sondry maner some more, some lesse,

B Some lenger time diseased, & some much soner amended. And diuers that awhile had went thei shoulde haue died for pain, yet after once vomet or twayn so cleane ridde of their griefe, that they never fele displeasure of it after. And this happeth after as the bodye is more or lesse disposed in it selfe thereto. But then shall ye sometime see there some other whose body is so incurablye corrupted, that they shall walter and colter, & wrynghe theyz handes, and gnashe the teeth, and theyz even water, their head ake, theyz bodye frete, their stomake wamble, and al their

C bodye shuer for paine, and yet shall never vomete at all: or yf they vomete, yet shall they vomite styll and never synde ease thereof. Lo thus fareth it as a smal thyng may be resembled to a great by þ soules deceased & departed the worlde: þ such as be cleane and vnspotted can in þ fyre fele no dileas at all, & on the other side such as come thence so deadly poisoned w sin, þ their spottes bene indelible & their filthines vnpurgeable, lye fretig & frysing in the fyre for euer. And onelyc such as neither be fullye clesned nor yet soze defiled but þ the fyre may freeoute þ spottes of theyz sin: of this sozt only be we þ here lye in purgatory, whiche these

D cruel heretikes would make you beleue that we fele none harme at ali: wherof þ blessed Apostle as he haue shewed you wriþeth vnto the Corinthians the contrary. Now if thei would beare you in had þ because som doctours do conser those wordes of the apostle in diuers other seſſes, as they do conser in diuers ſeſſes almoſt every text in scripture, sometyme after the letter, sometime moral, & sometime otherwylle, and al to the profit and edifysg of the hearers: þ these heretikes woulde therefore pretende that layne

Poule in that place mente nothyng of purgatory, but the fyre that shalbe sente before the dome, or worldly tribulacion or some ſuch other thing: ye ſhal wel vnderſtand that though his woordes may be verifyed and well and profitably applyed vnto ſuch thynges also, yet letteþ that nothing theſe wordes to be properly by ſaint Poule ſpoken of purgatory, no moze then it letteth theſe wordes to be properly ſpoken by Chrift: Ego in flagellis paratus sum: i many an other verle in the Psal. 37. psalter also, though þ ſame wordes may be wel applyed and verifiēd of many an other man offryng himſelf paciently to the ſufferaunce of uniust punishment. And therfore leſt theſe heretikes ſhoulde F with any ſuch inuençions begyle you & make you beleue, that we for the furthe rance of our own cauſe expounde the a poſtles wordes wrong, and ſo make the ſeme to ſay for our part: ye ſhall vnderſtand theſe wordes haue bene expounded and vnderſtade of purgatory this thouſande yere and moze, by the ancient holy doctozs of Chrifts church alwel grekes as latins. And among other the greate Clarke Origen in moe places of hys woorkes the one, declareth playnely that the afoze remembred wordes of the apoſtle are ſpoken by the paines of purgatory. The holy confelloz and great pyller of Chrifts church ſaint Austin, in dyuers of his godly and erudit bokes, ex poundeth that place of ſaint Poule to be clearely ſpoken of purgatory. And ouer this the bleſſed Pope ſaint Gregorze in þ fourth boke of his godly dialogues, bereth witnes þ the apostle in þ place afoze ſaid wrote theſe wordes of purgatory. So þ ye may playnly perceyue þ this ex posicio is nether our deuife nor ani new founden fantaly, but a very truthe well perceyued & witnessed by great cūnyng me & holy bleſſed ſaintes moze the a thouſand yere ago. Howe yf theſe heretikes wil be ſo madde to ſit in this caſe from ſaint Poule, & ſay they be bounde to be lieue nothing but only the gospel: let vs then yet ſee farther whither we may not plainly proue you purgatory by þ every wordes of the gospelle ſelf. Doth not our Math. 12. bleſſed ſauioz himſelf ſay that there is a certayn ſynne whiche a man maye ſo comitt agaynt the holy ghost, that it ſhall never be remitted nor forgenen neyther in this worlde, nor in the worlde to come? Howe as for to dyspute what maner ſynne that ſhoulde bee, bothe the matter were verye heard, and alſo we ſhall

A shall here nothyng nede to touche it.

But of one thyng both ye and we maye make vs very lure, that there is nor can be any sinne committed in the wold so soze, so grieuous, nor so abhominable, but that if a man wozke w gods grace, by contriccion and heauines of heart, w humble confession of mouthe and good endeouour of penaunce and satisfaccion in dede, against his thought, wode, and dede by which god was offended, he shal obtayne of Goddes goodnes remission, forgauenes, and pardō. But it may peraduerture so befall that by some kynde

B of vnkindnes vled toward god exceding to the blasphemy of his holy spirite, the commiter of that sin may so farre offende, þ he shal for his desert & demerite haue þ grace of almighty god so clevely wþthdawen from him, that our lord shal never offer his grace after, nor never moze call vpon him. And then his grace once clevely withdrawen from a man, he can never be able to repente and retourne again to god. For grace is þ lyght wherwith men see the wai to walk out of sin: and grace is the staf without help wher of no man is able to rysse out of syn, accordingy to the wordes of holy wþt spoken to mā in the parson of our lord god,

C Ex te perdicio tua, ex misericordia tua: Thy perdition cometh of thy self, but thy saluacio cometh of me by the aide and help of my grace. Which grace as we tell you beig fro some maner vnkind behauour toward god, & blasphemy against the holy gost, that sin for lack of repentance which can never come where grace is cleane gone, shal never be forgeuen in this wold nor in the wold to come. And in such a maner kynd of vnkindnes toward god and blasphemy toward the hol ghoſt, fal also al such wretches as haue the grace of god euer calling and knocking vpõ the for repayment al the dayes of their lyfe:

D And yet al þ notwithstanding wil not vle it nor wozke therewith nor turne to god, but wyllingly wyl dye desperate & impenitent wretches. This kynde of blasphemers of goddes goodnes and his holy spirite, haue in the miserable passing of they synnefull soule out of they sensual bodies the grace of god so fully and so finally withdrawen from them for euer, that thei be therby fired and confirmed in an unchaungable malice, which eternally dwelling with them, is þ very specyall cause of their euerlastynge torment. But in this matter as we said we

wade out of our purpose, sauing that it serued vs yet necessary, sythe our savior in the place that we speake of dothe him selfe shewe that there is a certain synne so touching the holy gost that it shal never be forgeuen neither in thy wold nor in the wold to come: it seemed as we say somwhat necessary to say somwhat therin, lest some that read it might conreye a wron oppinion and a false fete drawing them toward dispayre, that if they mishappened (whiche our lord forbede) to fal into blasphemy against the holy ghoſt, they could never after be forgeuen how soze so euer they repented, or how heartely & how byslye so euer they shold praye therfore. In whiche thyng syth we haue shewed you what we take for trouch: we shall leaue that matter & shewe you how those wordes of Christe proue you our principall purpose, that is to say that there is a purgatory. Now be it we shal scantly nede to shew you þ for the very wordes be plain and euident of themself. For when our Lord saith þ the blasphemy against the holy gost that not bee forgeuen, neither in this wold nor in the wold to come, he geueth vs clere knowledge that of our sinnes some shalbe forgeuen in this wold, and some in the wold to come. Now are there in this wold every sinne forgeuen in such as shalbe saued soules, except such vniȝtly synnes and such tēpoȝ all payn as yet due to the deadly sinnes, rest & remayne to be purged here in purgatorye. For none other place is there then this in the wold to come after mans life, in which eyther sinne or payn due to any sin shall be remitted. For into heauē shal never sinne nor payn enter: and in hel shal never none be released. And therefore whē Christ by shewyng that some kynd of sin shall not be remitted i the wold to come: doth geue mē knowledge that on the other side some sinnes shall in the wold to come be remitted & forgeuen. And then þ sithe no mā doubteth but that neither in hel shal any sinnes be forgeuen nor in heauen, very reaso teacheth that the place i whiche som sinnes shalbe forgeuen after thys lyfe, canne bee none other but purgatorye. There is as we suppose no Christen manne lyuyng, but he wyl thynk þ any one place of holye Scrypture is ymough to the prooife of anye trouthe. Nowe haue we proued you purgatorye by the playne vertes of moȝt places, than one, two, or three. And yet shal we geue you another so plain as we suppose

A suppose & so evident for the profe of purgatory as none heretike shal synde anye good colour of escape. For our saviour Christ saith as it is reheatred in the xii. chapiter of Mathew, that men shal yeld a reckening of every ydle worde, & that shall be after this present lyfe. The woteth every man that by that reckenyng is vnderstanten a punishment therfore, whiche shal not be in hel, and muche lesse in heauen. And therefore can it be no where els but in purgatorie. Loe thus may ye see purgatorie clerely proued by the very scripture selfe, by the boke of h Kynges, by the prophete Zacharye, by the holy boke of the Machabees, by the wordes of sainte John, by the Apostle saint Paule, by the writing of our saviour Christ himself, so that we not a lyttle meruaile either of the ignorance or shameles boldnes of all such as hauyng any learning, dare cal themself christen me and yet deny purgatory. For if they haue learning & perceiue not these cleere & open textes, we meruail of their ignorance. With which whyle they toyne a proude pretence of learning, they fal into y reprofe that saint Ponle spake of h Painim philosophers, *Dicentes se esse sapientes sicut facti sunt:* whyle they called themself wylle they proued starke fooles. Now if they perce vye well these textes of holye scripture so plainly prouing purgatory, and yet themself stikk stiffe in h denying we then meruaile muche more that they dare for shame cal thesself chrisste me, and then deny the thing whiche y blessed Apostles of Christ, the sacred maiesty of our savior Christ himself, in the holy scripture, in his holy gospels, so manifestly and so plainly affirmeth. And yet many an other plain text is there in holi scripture, yas h old holy doxetos vere witnes wel proueth our purpose for purgatory, which we speake here nothing of, sythe fewer textes the we hane al redy shewed you, bothe might & ought to suffice you.

DFor an one plain text of scripture suffiseth for the profe of any trouthe, except any man be of the mind, that he wyl haue god tel his tale swise ere he belieue him. Howe if these heretikes fall to theyr accustomed frowardnesse and as they bee wont to do, wil rather denye y the swan is whyte, and the crowe blacke, then agree that any text in holy scripture hath any other sence then themself list to say, and will in this poynte for the mayntenaunce of their heresye, sette at noughte saint Austin, saint Hierome, saint Am-

brose, saint Gregory, saint Chrysostom, saint Balyll, sainte Ciprian, and finally all the olde holye fathers and blessed The churche saintes that any thyng lay against thē hath alway be yet can thei neyther deny that the cathe-licued purg-like church of Christ hath alway holde to xe, the contrary. For yf thei graunt that, ca thei than by any maner neane auoyd it but that h thing is true that al h church so full and whole so long hath in suche wyse believed, al though there wer not founden in al holy scripture one certe y so plainly proued it: as they myght find many that seemed to saye the contrary, except thei wyl not onely saye that our blessed Ladye loste her virginitie after the byzthe of Christe, but ouer that bee drieuen farther to mynthe the strength and authortie of the very gospell selfe, which if the church may erre in h righte sayth, had clercly lost his credence. And therfore as we say, wher as we by plain scripture haue proued you purgatorie: yet if there wer therein not one certe that any thing seemed to say soz it, but diuers and many certes whiche as farre seemed vnto the misvnderstanders to speake agaist purgatory, as many diuers certes of the gospell appeared vnto the grete heretike Cludius to speake against the perpetual virginitie of Christes blessed mother: yet siche the catholike churche of Christ, hath alwaye so firmlye believed Note, ic for a playne trouthe, that they haue alway taken the obstatine affirmers of y contrary for plain eronious heretikes, it is a prooze full and sufficient for purgatory to any man that wyl be take for a member of Christes churche, and is alone a thing sufficient in any good christen audience to stoppe the mowthes of all the proude hygh hearted malicioous heretikes, that any thyng woulde barke against vs. But when thei bee so confusid and concluded, that they haue no thyng to saye: yet canne they not holde theyr peace, but fall to blasphemye, and aske why there commeth none of vs oute of purgatorie and speake wryth them. By whiche blasphemous questiōn they maye as well denye hell and heuen to, as they denye purgatorie. For there commeth as many to them out of purgatorie, as out of eyther of the other swayne. And surelye yf there came one out of anye of them all three, vnto folke of liche incredulitie as those heretikes bee: yet woulde they bee never the beter. For yf they believe not nowe them who thei shold beleue, no more wold thei belieue

Luke. 16.

A belseue hym neither that shold com out of purgatory to tel it them: as Abraham aunswered the riche man that required the same in hell, and as it well apperead also by the miscreant Jewes which wer so little amended for the coming agayn of Lazarus out of limbus patrum, that leste other shold belieue hym they deuyed to destroy hym. And yet yf the thyng yf thei require would content them: it hath not lacked. For there hath in every country and in every age apparitions venu had & well knownen and testyfied by whiche men haue had sufficient revelacion and proofe of purgatorie, except such as list not to belieue them, and they be suche as wold be never the better if thei saw thei.

For whoso listeth to belieue that al toge ther is lies that he heareth so much people speake of, and leeth so many good me write of, for no countrey is ther in chyffendome in which he shal not heare credably reportez of luche apparitions divers times therre sene and appearing, & in h bokes of many an holy saintes writing, shal he finde luche apparitions in such wise told & testifid, as no good man could in any wise mistrust them: and ouer this when y apostles at Chrysies appearing to the xi. in h house, toke him at the first for a spirite, it well appeareth y apparitions of spirates was no newthig amog h Jewes, which ye may wel pceue also by y the better sort of the saide in excusing of saint Poule, what if some angel or some spirit haue spoken to him as is mentioned in the apostles actes, so y as we say who so lyk to take all this for lies, and is so faithlesse and so proudly curios that he loketh ere he believe the to haue such apparitions specially shewed vnto himself & miracles wrought i his presence, would ware the worse and he salve thei, & would ascribe it eyther to some fantasy or to the devils warkes, as did those Jewes y ascribed Chrysies mi-

miracles to Belzebub. For surely yf luche people wer in the case of saint Thomas of Inde, that they were otherwyle verye vertuous and good, hauing in that one ly poynete some hardnes of beleife, as he had in Chrysies resurrection: our lord we doubt not woud of his special goodnes prouide some speciall way for theyz satisfaction to recover them with. But now sith thei be plain carnall high harted and malicious, longyng for myracles as dyd these crooked hearted Jewes, which said vnto Christ yf thei loked to se him shew som miracle, he doth therfore

John. ii.

C amog h Jewes, which ye may wel pceue also by y the better sort of the saide in excusing of saint Poule, what if some angel or some spirit haue spoken to him as is mentioned in the apostles actes, so y as we say who so lyk to take all this for lies, and is so faithlesse and so proudly curios that he loketh ere he believe the to haue such apparitions specially shewed vnto himself & miracles wrought i his presence, would ware the worse and he salve thei, & would ascribe it eyther to some fantasy or to the devils warkes, as did those Jewes y ascribed Chrysies mi-

Luke. 24.

Actes. 23.

In these folk as Chyss did i the. For as C he answered the by y sample of Jonas i Math. 12,

prophet, yf he woud none shew before h puerie and faithlesse people, tyl he were dead, so answereth he these puerle & crooked malicious people, that he wyl shew thei nō such apparitions til thei be dead.

And then shal he send thei wher thei shal see it so surely, & to their pain see suche a grisly sight as shal so greue their hearts to loke theron, y thei shal say as Christe

said to saint Thomas of Inde. Beati qui nō viderunt & crediderunt. Blessed and happy be John. 20.

thei that believed this gere & never saw it. For surely in this wozld the goodnes of god so tempereth such apparitions, as his highwisdome seeth it most profitable

for help & relief of the dead, and instrucion and amendment of the quicke, ke

pyng such apparitions of his gret mercye most comenly fro the sight of such as wold turne his goodnes into their own harme.

And surely of his tender fauour toward you, doth his gret goodnes pro

utde, y such apparitions, revelacions, & miracles, shold not bee to copious & com

mon, wherby good men setng the thyng at eye, shold lese y great parte of y thei

now merit by faith; & euyl folk wher thei

wer once familiar wth it, would then as li

le regard it as thei now litle belieue it.

Now it is a wozld to see with what foly

they fortifye their false beliefe, and into

what fonde fantasies they fall, whyle

they decline from the trouth. For while

a fonde opin

they deny purgatory, thei now affirme (spectally Luther himselfe) y soules vnto

domes day do nothing els but slepe. Who

would thei be if thei fel in such a slepe as

many a soule slepeth here, and as Judas

hath alredy slept. xb. C. yere in hell. The

say thei that if there wer any purgatory

out of which the Pope might deliuere a

ny soule by his pardon, then were he ver

ry cruell in that he deliuere them not

without monei, and also that he rideth

A importeth also plasne and open blasphemyn. For presupposed that the Pope may deliuer al soules out of purgatory: yet if he wer therfore cruel as oft as he leueth any there, this unresonable reasō layeth craultie to the blame of god, which may undoubtedly deliuer all soules thence & yet he leaueth them there. This blasphemyn shold also touche his hygh maiesty for kepyng any soule in hell, frō whence no man doubteth but that he might if he lyf deliuer them all for ever. But as he wil not deliuer any thence: so wil he not without good order deliuer anye soule hence.

For as of his justice they be worthy to lye there for ever, so be we worthy to lye here for the whyle, and in God no craultie though he suffer his mercy to be comonly suspended and tempered with the balaunce of his iustice. And though he take vs not hence al at once or derelle and at aduenture: his high wyldeom is praise worthy and not worthy blame. Our lord for bid that ever we so shold (as such is his grace that we never shal for any pali possible that we can suffer here) hold our self content to here such folyshe wordes as employ so plain blasphemyn against goddes high mercifull maiesty. For surely these folk in putting forth of this their unwise argumēt, make a countenance to throw it agaynst the Pope,

C but in veri dede thei cast it at gods head. **The Pope
Christs vicar** For as for the Pope who so consider it wel, goeth farther frō the sample of god yis set for Christes vicar in his churche by geuing ouer liberal pardon: than by beig therin to scarse & strayne. For God remitteth not here at aduenture though he may do his pleasure, but obserueth ryght good & great respect, as y prayers & intercessions made for vs or other satisfaction done for vs by some other me. And this order vseth & of reason ought to vse his vicar also in the dispensing to-

D war our relief, the precious treasure of our cosort that Christ hath put in his kepyng. For els is other the Pope or God shold alway soorthwith deliuer every man here, or rather kepe euerye manne hence as these heretykes woulde make menne belieue that God dothe in dede, and woulde that the worlde shoulde so take it, then shoud God or the Pope as we somewhat haue sayde before, geue a great occasion to menne boldlye to fall in synne, and little to care or forse howe slowlye they rysen agayne. Which thyng neither wer mete for y Popes offyce, nor agreeable to y great wisdom of God, and

much lesse mete for his mercie. For by y G meane shold he geue innumerable folk great occasiō of damnacion, which presumyng upon such easly short remission, would lustely draw to lewdnes with lytle care of antendment. And so appeareth it that the thyng whiche these wyse men shold haue ye take for cruell, is of truth most mercifull: & the thyng whiche thei shold haue to seime very benygne & pitiō is in very dede moske rigorous & most cruell, lykewyse as a sharpe master that chaffiseth his seruant, is in y poyn̄t moxe fauourable than is an easye one that for lack of punishment letteſ them runne on the brydle & geueth them occasiō of hangynge. Which thing hath place also between y father & the childe. And therfore in holye scripture y father is not accompted for unloving and cruel, that beateth his childe, but rather he that leueth it vndone. For he that spāreth the rod saith holy write, hateth the child. And god therfore that is of all fa- Proverb. 13. thers the most tender, loving, and most Hebreus 12. benigne and merciful, leaueth no chyld of his vncorrected: but scourgeth cuery childe that he taketh to hym. And therfore neither god remitteth at aduenture the paynes of purgatorye: noz no more must y Pope neither, but if that he wyll while he labonreth to do good & be pytous to vs y are dead, be cruell & do much more harme to thē y be quick, and while he wil draw vs out of purgatory, drīue many of thē into hel. Frō desire of which kind of help, we so far abhoze, that we would al rather chose to dwel here long in most bitter payn, than by suche waye to geat hence as myght gene occasion of any mans damnacion. Now wher they likewise obiect in countenance against the clergy, but yet in veri dede thei strike the stroke at vs whē they would bereue the suffrages of good people, obiectyng that no men mai satisfy for another. noz that y prayer noz almost noz other good dede done by one man may stande another in stede, but y every man must nedes al thing y he wil haue help of, do it euery whit himself, and so that no mans good dede done among you, for vs in relyeſ of our Payne could in any maner serue vs: this opinion as it is towarde vs verye pestylent and pernicious, so is it of it selfe very false and foolysh. For syſt y all that euer maste auail any man, must nedes be done by himself, and no mannes meyſt may be applied to the helpe of another, then were wyped away from all

False and fo-
lly opinions
y

men

Roma. I.
A men al h merites of Chrites bitter pas-
sion, in which though it be true that god
died on the crosse because of the unyness
of god and man in person, yet had his tever
marched al the payne for vs, and his in-
passible godhed felt no pain at al, wher-
of scrueyn also the prayers that eueri mā
prayeth for other. Wherfore dyd saynte
Poule pray for al other chrissten men, &
desire them al to praye for hym also and
ech of them for other, that they might be
saued: And why is there so special a me-
cion made in the actes of the apostles, þ
at the deliuery of saint Peter out of pris-
on, the church made continuall prayer

Actes. 12.
W and intercession for him: but for to shew
that god the rather deliuered hym for o-
ther mens prayres. And thynk ye that if
god haue pitee upon one manne for an-
otheres sake, and deliuereþ him at ano-
ther mans petition from a little paine or
prisomente in the worlde there vpon
earth, he hath not at other mens humble
and hearty prayer much more pitie vpō
such as lye in much more heauy paine &
torment here in þ boat fyre of purgatory?
Then find these folk another knot hard
as thei think to vndo. For thei saye that
if another mans merites may serue me,

C wherto shold I nede to do any good my
self. This obiection is mucche lyke as yf
they would say if other me may take me
out of the fire. Wherto shold I laboř to
ryse my self. Very truthe it is that some-
tyme þ good wrokkes of one mā wrought
to god affeccion, may purchase another
man grace for to mende and wooke for
hymself. But surely of comen course he
that wil not himself woake w̄ them, get-
teth little good of other mens god dedes.
For if thy self do stil drawe backwarde
whyle other god men with theyr praiers
laboř to pull the forwarde: it wyl be long
ere thou make any good dayes iourney.

D And therfore that holy doccur sait Au-
stin, in the blessed booke that he made of h
cure and care that men shold haue of vs
sely parted soules, toucheth quickly the
very point that there can none take pro-
fit of other mens good dedes, but onelvē
such as haue deserued by some god thiȝ
in theyr owne dedes, that other mennes
dedes shold help them: and that hath e-
verye man done at the leastwile by hys
fynal repentaunce and purpose of ame-
dement that departeth the worlde in the
state of grace. For he that is out of that
state, can not take the profyte of other
mennes merytes done for hym. And

therfore damned soules cannot by other
merytes bee deluyered of damnacion:
noȝ in likewise he that entendeth to per-
seuer in syn and do no good for himself,
But siche y we be not in y case, but haue
with helpe of gods grace deserued to be
partners of suche good dedes as ye that
are our frendes wyl of your goodnes do
for vs: ye may by your merites hyghlye
relieue vs here and helpe to get vs hece.
And surely great wonder were it yf we
should not be able to take profit of your
prayers. For there wyl no wylle manne
doubt but that the prayer of a nyne mem-
ber of chrisstendomi, may profite anye o-
ther that it is made for, which hath nede
and is a member of the same. But none The soules
is there yet living that is moȝ very meȝ purgatorie at
bet of Chrites mystical body that is his members of thy
church then we be, noȝ no man living þ
hath moȝ nede of helpe then we. For in
surety of saluacioñ we be felowes w̄ an-
gels, in nede of relief we bee yet felowes
w̄ you. And therfore being so sure mem-
bers of one bodye with aungels, holye
saintes and you, and haing necessite
both of their help and yours, there is no
doubt, but siche every member that nede
hath may take good by other, we stande
in the case that both angels and saintes
intercessions & your good prayres & al-
mosedede done for vs, whatsoeuer these
heretikes bable, may do vs meruaylous
much good. How many haue by goddes
most gracious fauor appered vnto their
frendes after the death and shelved them-
self hylpen & deliuered hence by pylgry-
mage, almosedede, & praiers, & speciall by
the sacred oblatioñ of that holy sacrament
offred for th̄ in the masse. If these heret-
ikes say þ al such thinges be lyces: the be
thei much worse yet, then their maſter
was Luther hiſelf, as lđg as ani ſparke
of shame was in him. For he cofesseſeth in
his ſermons þ many ſuch apparicioñs be
true, & his heret could not for very shame
ſerue him, þ ſo many ſo often tolde in ſo
many places, ſo ſaythfully reþoȝted by
ſo many honest folke, and ſo ſubſtantia-
lly wrytten by ſo many bleſſed ſaintes
ſhoulde bee all false. Wherin yf theſe
menne like like luſtige ſcholers to paſſe
and ouer goe theyr madde Maſter in
thys poynce, and denye theſe thynges
all together: yet ſhal there ſyck in thei
teeth, the ſcripture of the Maſhabees
whereof we tolde you that Judas Ma-
ſhabeus gathered and ſente a greate ^{1.} Maſhabes
offerynge to Iherusalem, for to buye
ſacrifice to bee offered for theym that
he

A he found slayn in the field, and certayne thinges about the taken of the idols forbidde the by the law, which caused hym to feare leſſ thei wer for their ſinne falle after theyz death into payne, & therfore made that gathering, y almes & offring as himſelf ſaith, that thei might thereby be loſed and deliuered of theyz ſynnes. So that there appereth plainly by scripture, that ſuch ſuffrages ſtande vs ſelue ſoules in ſteſe. Againſt which authori- tie yf they wyl with their maister laboř to breake out and deny that boke for holi- ly scripture, we haue ſtopped them that gap al ready wſ ſuche a buſh of thornes, as will pricke theyz handes throughe a paire of hedging gloves ere they pull it out. And finally for this poynþe that the ſuffrages of the church and the prayers of good chyrſten people, ſtande vs here in relief and comfort, there nedeth in thyſ world (as ſaint Austin ſayth and ſainte Damascen) none other maner profe the y al chyrſtendom hath euer uſed to do ſo, & haue thought the ſelf alwaſ ſo bounde to doe, damning alway for heretikes all the y would affirme the contrary. And in this point may thei haue a merueylous great thing againſt the in the iudgement vice of Chriſt of every good man the great antiquytye of y ſervice of Chriſtes church, by which the church hath ſo long ago cuſtomably

C recommended in their priuies al chyrſte ſoules to god. For we truſt that though theſe heretikes ſind many me both glad to heare and light to beliue every lewd tale y ca be ſurmised againſt h churche y now is, yet truſt we that they ſhal ſynde ſewe or none ſo far out of all frame, but that thei wiſt at the leaſt heleue that ther hath bene ſome good and godly me wiſe & wel learned to amog h clergy in daies paſſed one time or other. Go then to the old time and to the good men y then wer & heare what thei ſaid, & ſe what thei did and believe & folowe the. There reina- neſt yet and bokeſ ynow therof, the be- ry maſle in y very forme & fashiō, aſſait Basil, & ſaint Chriſtoſtom, & other hollye fathers in that vertuous tyme ſayd it, in which ye ſhall finde that in their dayly maſles thei p̄ayed euer for all chyrſte ſoules. We haſt alſo perceiue clereſye by ſaint Chriſtoſtom in a ſermon of hiſ, y in hiſ tyme therer wer in the funeral ſer- vice at the burpyng of the corps, the ſelue ſame psalmes ſongen that ye ſyng now at the dirige. Whereby it well appereth that it is no newe founde thyng: for hys tyme was far aboue a y. year ago, and

yet was that thyng long uſed afore hys daies. And becauile ye ſhall knowe that The apollies the more ſurely, he ſaith that the guyre & dyo iniuitate cuſtom to pray for ſoules, was iniuitate to pray for the and begon in the church by the bleſſed a- dead. poſtles themſelue. And ſo whyle ſo good men ſo long ago began it, and good folk hath euer ſynne continued it, ye maye ſoone geſte whither thei be good menne or no that now prouoke you to break it. Now where they ſay that yf the Maſſe could do vs any good, that the h priuies be very cruell that wyl ſay none for vs, but thei be waged: this worde is as true as their entent is fraudulent and falſe. For their purpoſe is in thole wordes to make the worlde wene, that the clergye were ſo covetous and cruell therewith, that there will no priuie pray for vs poze ſoules here, without he be hyzed thereto wherof our lord be thanked we find full wel the contrary. For albeit that of Luſthers priuies we can haue none helpe, ſythe their maſles offer not vp the ſacra- ment to god neither for quicke nor dede, priuies at no[n] make no very priuies amog the ſith deſig[n] priuies, thei take priuieshed for no ſacramēt: yet of good chyrſten priuies we finde great relief as well in their dirige and muſe other ſuffrages by olde iuſtition of h churche ſpecially ſayde for vs, thoughe no man geue them one peny through the yeare. And ſo maye all the worlde witte that this woſde of theſe heretikes hath much malice and little effect therin. But now though the priuies praye for vs of their owne charite, yet when good peo- ple deſyre them thereto and geue them their almoſte therfore: then are they dou- ble bounden, and then ryſeth ther much more good and profit vpon all ſydes. For then take we fruit both of y priuie of the one, and the almoſte of the other. And then taketh the priuie benefit of his owne priuie made bothe for the geuer & for vs. The geuer alſo getteth frute both of his owne mercifull almoſte, & of dow- ble priuie also, y is to wit both h priuie The ſoules of the priuie y p̄aieth for vs, which come depar- ted do- ly p̄aieth for him to, & alſo the priuie of continuall vs, whiche with great feruour of hearte pray for thoſe pray for our benefactours inceſtantly, that be alue, and are ſo farforth in gods vndoubted fauour, that verye ſewe men liuyng vpon earth are ſo wel heard as we, beſides y of al kynde of almoſte that any man can geue, the moſt meritorious is y whiche is beſtowed vpon vs, as well for that it is vnto the moſt nedye and alſo to them that

So that are abset, and finally soz that of all
A most miseri maner almes it is moste grounded vpon
the foundacion of all christen vertuous al-

tozous al-
mose.
maner almes it is moste grounded vpon
the foundacion of all christen vertuous fayth. For as soz to poore folke, a
naturall man will geue almes eyther

soz pietie of some piecedous sighte, or soz
wertinesse of their impoztune cryinge.

But as soz vs poore soules passed the
world, whom he that geueth almes nei-

ther seeth nor heareth: woulde never be-

stoide one penye vpon vs, but if he had a
faith that we lye still, and that he fea-

red that we lye in Payne, and hoped of
his rewarde in heauen. Whiche kynde

of fayth and good hope ioyned with his
giste and good worke, must nedes make

it one of the best kind of almes dede that
any man can doe in the world. And sith

that it so is, as in dede it is: What vn-

charitable, and what vnfauchfull folke
are these, that soz hatred whiche thei owe

to priesthod, woulde make you belieue
there were no purgatorie, and woulde

rather wilhe by their willes that theyz
owne fathers shoulde lye here in fyre til

the daye of doime, than any man shoulde
geue a priest one penye to pray for them?

And yet is ther here one thing wel to be
considered, y thei rather hate priestes soz

hatred of Chissses fayth, then speake a-

gainst purgatory soz hatred of priestes.

Whiche thing, though it seme you darke
at the syzt hearing: ye shal yet if ye loke

well, very wel perceiue. For if it so wer
that this kind of peple did speke against

purgatorie, onely soz the hatred of the
Pope and the cleargie, than would they

graunt that sauad soules are yet purged
in the fyre here soz their synnes vnatis-

fied in the world: and it should then suf-

fice them to say soz their purpose, y nei-

ther priest nor Pope, nor any man els,
nor anye mannes almes or prayer, can

in this place of punishment any thyng

relieue vs. For this were ynough ye see
well to serue their purpose agaynst the

cleargie. But yet because they haue a
farre farther purpose agaynst all good

christen fayth, they be not content ther-

soze to leauue at this point, but stuppe the

furth farther, and denye purgatorie bet-

terlie, to thende that menne shoulde take
boldnes to care the lesse soz theyz sinne.

And if they might once be believed ther-

in:then would they stuppe yet farther &
and denye hell and all, and after that
heauen too. But as soz heauen, albeit
that as yet they denie it not:yet pul they
many a simple soule thence, which wer

it not soz theyz mischievous doctrine:
were elles well likelie to be there a full
bright and gloriouſe laynt. And surely
the more that wise menne aduyse them-

self vpon this matter: the moze shal they

meruayle of the madde mynde of them

that denye purgatorie, or saye that the

prayers or good workes of men living

in the wold, can doe vs here no good.

For every man that any wit hath, wot-

In dōubted
take the sureſſ
wārē.

teh well that the streſſe way wer in eue-

ry doute best to be taken. Nowe suppose

then that purgatory could in no wile be

proued, and that some woulde yet saye

playnly that there were one, and some

woulde say playnly nay: let vs nowe see

whether soz of these twayn might take

moss harme, if theyz part wer the w̄dg.

If it he that believed ther were purga-

tory, and that his prayer and good wor-

kes wrought soz his fredes soule might

relieue them therein, and because therof

vsed muche prayer and almes soz them:

he could not leſe the reward of his good

will, although hys opinion wer vnltrue

and that there wer no purgatory at all,

no more than he leseth his labour nowe

that prayeth soz one whom he feareth to

lye in purgatory where he is already in

heauen. But on the tother syde, he that

belieueth there is none, & therfore pray-

eth for none: if hys opinion be false, and

that there bee purgatory in dede, as in

dede there is: he leseth muche good, and

geateth hym also muche harme, soz he

both feareth much the lesse to sinne, and

to lye longe in purgatory, sauing that

his heresie shall saue him thence, & send

him downe depe into hell. And it fareth

betwene theis two kynde of folke, as it

fareth betwene a lewde galante, and a

poore frere. Whom whā the galant saw

going barefote in a great frost & snole,

he asked him why he did take such pain.

And he aunswere that it was very lit-

tle payn, if a man would remember hel.

Ye frere quod the galart, but what and

there be none hell:than art thou a great

foole. Ye master quod y frere, but what

and there be hell:than is youre maiter,

Hyppe a muche moze foole. Moreonter,

ther was never yet any of that soz, that

coulde for shame saye that anye manne

is in peril soz believing that ther is pur-

gatory. But they saye onely that there

is none in dede, and that they may with-

out any sinne affyrmey theyz opinion soz

trouthē. But nowe vpon the tother syde

manye an hundred thousande, that is to

witce, all the whole churche of Chisse,

that is, or euer hath been, affyrmey that

A the affirming of these dylston againste purgatory, is a platiu damnable heresie. Wherfoze it wel and plainly appeareth & euery wise man wel seeth, that it is the farre surer way to belieue in suche wise as both the parties agree to be out of all perill, then that way which so farre the greater parte, & much farther the better part, affirme to be vndouted dedly sine. And nowe, wheras every soule may see þ any wise man will take the surest way, which is as ye see, double proued to belieue that ther is purgatory; yet said the wise proctour of beggars þ wise me wil say ther is none. For he layeth, that many great lettered me and right cunning men, will not let to put themself in ico-pardie of shame & of death also, to shewe their mindes that ther is no purgatory. He is loth to say that these be heretikes, but he layeth these be they that men call heretikes. Wherein he speaketh muche lyke as if he would poynt with his synge to a flocke of fat iweatherers, and saye these be suche beastes as men call shepe. But nowe would we sayne see which be these wise men and well lettered, whiche shall not sayle upon theyz own confessi-on to agree that their aduersaries take

C the sure way and farthest out of perill, & themselfe the most daungerous and farthest from al suretie. But yet would we for the whyle sayne heare who they be. Surelye none other but Luther & Lindall, and this beggars proctour, and a fewe such of that secte, men of such vertue, wisedom, & learning, as their lewd wryting, and much more theyz lewd liuing sheweth. But nowe are they farre an other maner sorte, both in noumber, wisedome, learning, trueth, and god liuing, which affirme and say the contra-ry. And surelye is. iiiij. or. lxxij. C. god and honest me would faithfully come furth and tell one that some of his frēdes wer in a farre cuntry for dette kept in prisyon, and that hys charitie might relieue them thence: if then. iiiij. or. lxxij. fonde felowes woulde come and say the contra-ry, and tell him playn there is no suche prisyon at all as he is borne in hand that his frendes are priesoned in: if he would nowe be so lighte to belieue those. iiiij. or. lxxij. noughty persones, against those. iiiij. or. lxxij. C. god and honest men: he then shoud well decypher himselfe, and well declare therby þ he would gladly catche holde of some small handell to kepe hys money fast, rather then help his frendes in their necessarie. Nowe if ye consider

whyle men wil
tane the surest
way,

how late this lewde secte began, whiche among chrissten menne barkerth against purgatorie, and howe fewe alwaye forþ verye shame of their folye hath hetheris fallen into them: and then if ye consider on the tother side, howe full and whole the great corps of all christen cuntreyes so many hundred yeres, haue ever tolde you the contrary: ye shall we be very sure for euery persone speaking against purgatorie, lunde for the tother part moe þā many an hundred. Now if these menne will paraduenture saye that they care not for such comparison, neither of time with time, number with number, nor company with company, but sith some one man is in credence worth some vys- score: if they wil therfoze call vs to some other rekenyng and will that we compare of the best choise on both sides a certayn, and match them man for man: þā haue we (if we might for shame matche such blessed sayntes with a sort so farre unlike) saynt Austine agaynst frere Luther, saint Hierome against frere Lamberti, saynt Ambrose agaynst frere Huskin, saint Gregory against frere Pōme rane, saynt Chisoltyme against Tyn dall, saynt Basile against the beggars proctour. Now if our enemies will for lacke of other choise, helpe furth theyz owne part with their wyues: then haue they some aduaantage in dede, for the tother holye sayntes had none. But yet shall we not lacke blessed holy weomen against these frētes wyues. For we shal haue saynt Anastace against frere Lu- thers wyfe, saynt Hildegardes agaynst frere Huskins wyfe, saynt Brigitte aga- inst frere Lambertes wyfe, and saint Katherine of Henrys against priest Po- meranes wyfe. Now if they will haue in þ these matches, þ qualities of either side considered: then haue we wisedome agaynst folye, cunning against ignozāce, charitie agaynst malice, trewe sayth agaynst heresies, humilitie against arro- gancie, reuelacions against illusions, inspiracion of God agaynst inuen- tions of the devil, constancie against wa- uering, abstinence against gluttony, co- tinencie against lechery, and finally eu- ery kind of vertue against every kinde of vice. And ouer this, where as we be not yet very sure whither þ all these nau- ghty persones whome we haue rehearsed you of the worse side, be fully fall so mad as bitterlye to denye purgatorie, sauing in that we see þē in many thinges all of one secte: yet if ther were of them farre manye

A many such moe, they shal not yet find of y simple suite halfe so many, as for our parte reinaugurath holy blessed sayntes to match the. For likewise as many theyr holy warkes eruditely written, & by the helpe of the holy gost endightedlye redeuidely declare, that not only saynt Austine, saint Hierome, saint Ambrose, and that holye Pope saynt Gregory, with saynt Chrysostome, and saint Basile a soze remembred, and those holy weomen also, that we haue spoken of. But ouer y the

B great solemine doctour Digenie, all the iii. great doctours & holy sayntes of one name in Grece: Gregorius Palianensis, Gregorius Pissenus, Gregorius Emystenus, saynt Cypyllus, saynt Damascene, & famous doctour & holy marty saynt Cypriane, saint Hylary, saint Bede, and saynt Thomas, & finallye all such as are of that suit & soxt either Greges or Latines, haue euer taught & testifid & exhortid the people to pray for all christen soules, & preached for purgatory: so doth there no man doubt but that all god & deuoute chrystien people from Christes daies hitherto, hath syzme and

C Al good chrtians haue
believed pur-
gatory.

fast been of the same beliefe, and w their dayly prayers & almes dede done for vs, haue done vs gret relieve. So that as we sayde, both for number of many folke, & godnes of chosen folke, our enemies are farre vnder vs. And yet haue we for the vauntage, as we haue before declared you the feare of Ezechias, the booke of y kinges, the woordes of the Prophete zcharie, the sayth of Machabeus, y auto- riztie of saynt John, the wordes of saynt Peter, the sentence of saynt Poule, the testimonye of saynt Mathewe, and the playn sentence of our saviour Chrysste.

D Nowe if these heretikes be so syffe and stubborne, that rather than they wil confesse themself concluded, they will holde on their olde wapes and fall from worse to worse, and like as they haue already against their former promise first reiectid reason and after lawe, and then all the doctours & olde holy fathers of chris- tianes church, & finallye the whole church it selfe; so if they will at lengthe, as we greatlye feare they will, reiect all scripture, and cast of Christ and all. Now as we say, if they so doe, yet haue we left at the wost way, Luther against Luther, Huskyn against Huskyn, Tyndalle agaynst Tyndall, and finallye euery heretike agaynst himself. And then when these folke sitte in Almayne vpon theyr berae bench in iudgement on vs and ouc-

matters, we may as the knight of kyng Alexander appealed from Alexander to Alexander, from Alexander the drunke, to Alexander the sober: so shall we appelle from Luther to Luther, from Luther y drunken to Luther the sober: from Luther the heretike to Luther y catholike, and likewise in all the remenant. For thys doeth no man doubt but that euery one of them all, before they fel drunke of the dregges of olde poysoned heresies in whiche they fell a quafing with the devill: they dyd full sadlye and soberlye pray for all christen soules. But synce y they be fallen drunken in wretched and sinnesfull heresies, they neither care for other mennes soules, nor for theyr own neyther. And on the other syde, if euer they woorke with grace to purge themselue of those poysoned heresies, wherewith they bee nowe so drunke, they will than geue sentence on our syde as they dyd before. It wer not cuill that we shewed you somewhat for example wherby ye may see what sobernes thei wer in before, & in what drunkennes the devils draughte hath brought the. And in who shoud we shew it better than in Luther himselfe, arch heretike and father abbot of all that drunken felowshippe? Fyrst this man was so fast on our syde whyle he was well and sober, that yet whan he began to bee well washed, he coulde not fynde in his hert vterly to fall from vs. But whan his head first began to dase, of that euill dynke: he wrote that purgatori could not be proved by scripture. And yet that notwithstanding he wrote Luther sayth in this wyse therewith. I am verye sure ther is a purgatorie that there is purgatory, and it little mo- gatone, neth me what heretikes bable. Should I belieue an heretike boorne of late scant fystie yeres agoe, and say the sayth were false that hath been holden so many hundred yere? Loe here this man spake well vpon our syde. But yet said he therwith one thyng or twayn, that could not stād therwith: and therby may ye see that he begā to reele. For he both affyrmēd that purgatory could not be proved by scripture, and affyrmēd farther that nothing coulde be taken for a sure and certayne trueth, but if it appeared by cleare and euident scripture. Whiche two thynges presupposed: howe coulde anye man be sure of purgatory? But the helpe is, that both thole poyntes be false. For both is purgatory proved by scripture, and the catholike sayth of Chrikes church wer sufficient to make me sure therof, albeit

Ather wer not in all scripture one text soz it, & diuers that seemed againste it, as we haue shewed you before. But here as we say, ye see how shamefully he staggared and began to reele: howe be it sone after beeing so dowlie drunke, that he coulde neither stande nor reele, but fell downe sowe drunke in the myze: then like one y nothyng remembred what he had sayde, nor heard not his owne voyce, he began to be himself y babling heretike against whom he had written before: and being not fully fifty yere olde, began to gayn-say the sayth of almost. xv. C. vere adye hys dayes in the churche of Christe besides. xv. C. vere thre times tolde amog other faithfull folke before. For now in his drunken sermon that he wrote vpon the gospel of the ryche man and Lazare, whereas he hadde in his other bokes before framed of his owne fantasie, newe sond fashions of purgatory, and told the furth soz as playne matters as though he had been here and seen them. Now in this mad sermon of his, he sayth plainly that ther is none at al, but that al soules lye still and slepe, and so slepe shall vn-till the daye of dome. Of some drunken soule drowned in such an insestle slepe that he lyeth and rowghteth, whyle the Apostles, the Evangelistes, all the doctours of Christes church, all the whole christen peple, and among them Christe himselfe, stand and crye at his eare, that we sely christen soules lye and burne in purgatory, and he can not heare but lyeth still in the myze and snozgetteth, & there dreameþ that we lye stil and slepe as he doeth. And thus where the beggars proclour wryteth, that wise men say ther is no purgatory: ye see now your self how

Luther sayth
there is no
purgatory.

Dwyse is he whome they take for the wyseſt of all that sort, as him that is now y very welspring and arche heretique of all their seate. Of all whiche wyse men, we leauie it to youre wisedome to consider, whether ye finde any whome youre wisdomes woulde in wisdome compare with any of thole old holy doctours and layntes, whom we haue rehearsed you before. But this man we wote well for an other of these wise menne, meaneth William Tindall. Whose wisdom wel appereth in that matter by that he laith agaynst it nothing but skoffing: wherin he sayth that the Pope maye be bolde in purgatory, because it is he saith, a thing of his owne making, whereas we haue proued you by scripture, that purgatory was perceived and caughte, and deadde

mens soules prayed for, so long ere ever **G** any Pope began. But forasmuch as he sayth that wyse menne will say ther is no purgatory, among which wise men, we doute not but the wise man accom-peteth hymselfe (for he layeth for that part as himself wench very wyse & weighty reasons, the wisedome wherof we haue alredy proued you very playne frantike folys) we will now summe the dispicitions of ali this debate and question, with the declaraciō of one or two poyntes of his especial wisdom, and with one of which **F** himselfe wisely destroyeth all his holpe matter. Fyrst ye see well, that albeit in dede he intendeth to goc ferther if hys bille wer once wel spedde: yet he pretenth nothing in visage but onyl y spoyle wedding, and beating of the cleargie: to whom he layeth not all onely such faul-tes as ye haue herd, and hath proued his purpose with such groundes as we haue proued false: but also layeth one greate necessitie to take all from them, because they breake y statute made of mortmain and purchale more landes still agaynst the prouision thereof. And then sayth he **G** that any land whiche once cummeth in their handes, cometh never out againe. For he sayth that they haue such lawes concerning their landes, as they maye neither geue anye nor sell. For whiche cause lest they shoulde at length haue al be deuilesth to leete them haue nothinge. Nowe first where he maketh as though there came yet for all the statute daylys much land in to them, and that ther can none at all come from them: neither is y tone so much as he would make it seeme, and the tother is very false. For truelye ther may come and doeth come land fro them by eschete, as we be sure manye of **H** you haue had experiance: and also what lawes so ever they haue of their owne y prohibite them to sell their landes: yet of this are we verye sure, that notwithstanding all the lawes they haue, they may sell in suche wise if they will, al the land they haue, that they can never recover foote agayn. And besides all that al-beit there be lawes made by the churche against such sales as shrewd husbandes would elles boldlye make of the landes of their monasteries: yet is there not so precise prouision made against all sales of their landes, but that they may bee al-liened for cause reasonable approued by the aduyse and counsell of their chiese head. And manye a man is there in the realme that hath landes geuen or solde out

Aut of abbeyes, and aut of bishoppickes bothe: so that this parte is a playne lye. The other part is also neither very certayne, noz verye muche to purpose. For truelye, though that in the citie of London, to which ther is graunted by autorite of parlement, that men may there deuise theyz landes into mortmayn by their testamente, there is somewhat amoung geuen into the churche, and yet not all to them, but the great parte vnto the cumpaines and felowshippes of the crastes. In other places of the realme ther is nowe a dayes no great thing geuen, but if it bee sometyme some small

Bthing for the foundacion of a chauntry. For as for abbeyes or such other greate foundacions there be not nowe a dayes many made noz haue ben of god while, except somewhat doone in the vniuersities. And yet whoso consider those greate foundacions that hane this great while been made any where, shal wel perceiue that the substance of them be not al souden vpon temporall landes, newe taken out of the temporal handes into þ church, but of such as the churche hadde long agone, and now the same translated from one place vnto an other. And ouer thys

Cshal he fynd that many an abbey (whose whole living this man weneth stode all by temporal landes geuen them in their foundacion) haue the great parte therof in benefices geuen in and empypred vnto them. So that if he consider the substance of all the greate foudacions made this greate while, and all that hath into any such, these many dayes be geuen, & then consider well therewith how colde the charicie of christen people wareth, by the meanes of such devils proctors, as vnder pretore of beggyng for the poore

whereby cha-
rte war eth
coide.

Dentend and labour to quench the feruour of deuocion to Godward, in simple and soone ledde soules: he shall not nede to feare that all the temporall lande in the realme shall come into the spiritualtie. And yet if men went now so fast to geue in stille to the church as they dyd before, whyle deuocion was feruent in the people, and vertue plenteous in the churche: yet myght it be, and in other countreyes is provided for well ynough, both that mennes deuocion myght be sauoured, and yet not the churche haue all.

But thys wyse man, leſt they shoulde haue all, would leauc the right nouȝt. For his wisedome weneth there wer no meane waye betwene eury white and neuer a white, but nothing at all. And

surely wheres that he layeth so soȝe vnto **G**them, the new purchasing of moȝe tem-
porall landes, eyther boughte or geuen
them: it appeareth well he woulde laye
soȝe to them if they pulled the lande fro
menne by force, whiche nowe layeth so
highly to the **H** charge because they take
it when men geue it them: whiche thing
we suppose hymselfe as holye as he is,
woulde not muche refuse. For they be
not muche to bee blamed, if they receiue
mennes deuocion, but if they bestowe it
not well. And yet wheres he layeth there
can no statute holde them, but they pur-
chase still and breake the statute, wher-
in he woulde seme cunning, because he
hadde a little smattering in the lawe: it
wer god ere he bee so bolde to pulle hys
ignozaunce in wyting, that he shoulde
see the statute better. Whiche when he
list to looke vpon agayne, and lette some
wyser man looke with him, if he consider
well what remedie the statutes prouides
and for whom: he shall find that the ma-
kers of the statute not so much fered the
great high poynt that pricketh him now
left the whole temporall landes shoule
come into þ church, as they did the losse
of theyz wardes, and their unlikelyhod
of eschetes, and some other comodities **G**
that they lacked, when their landes wer
aliened into the church: and yet not into
the church onely but also into any mort-
mayn. And for this they prouided that
if any moȝe wer aliened into the church
or into any maner of mortmayn, þ king
or any other Lord mediate or immedi-
ate, that might take losse thereby myght
enter therinto, to thentent, that ere ever
the purchase wer made, they shoulde be
sayne in such wyse to sue to every one of
them for his lycence & god will, that ech
of the shoulde be arbiter of his owne hurt
or losse, & take his amendes at his owne **H**
hand. And this statute is not made ony **I**
lye for the aduauntage of the temporall **J**
lordes against þ cleargie, but it is made
indifferently agaynst all mortmayn;
whiche is aswell temporall folke as spi-
rituall, and for the benefite aswel of spi-
ritual menne as temporall. For aswell
shal a bishop or an abbotte haue the ad-
uauntage of that statute if his leuaunte
alyene hys landes into any mortmayn,
as shal an Earle or a Duke. And nowe
when the church pulleth not awaie the
land from the owner by force, but hath
it of his deuocion and hys gyft geuen of
hys owne offer vnaſhed, & yet not with-
out lycence of all suche as the statute li-
miteth:

Amiteth: where is thys greate faulfe of theirs, for whiche leſt they shoulde take more in theſame maner, he woulde they shoulde leſe al that they haue already? What wiſedome is thiſ when he layeth agaynſt them theyz dede wherin they breake no law? And yet ſith they cannot take it without the king and the lordes, hys wordes if they wayde ought, ſhould runne to the reproche and blame of the, whome he woulde ſayn flatter, without faulfe ſounden in them whom he ſo ſore accuſeth. But nowe the ſpeciall hygh poynit of hys wiſedome, for which we be

Bidrenen to ſpeake of thiſ matter, he ſpeciallye declareth in thys. Ye ſee well that he woule that the tempoz all menne ſhould take fro the cleargie, not onelye all theſe landes purchased ſince the ſtaute of mortmayn, but also all that euer they had before too: And yet ouer thiſ al the whole living that euer they haue by any maner mene beside: because he thin keth that they haue to muſch by alcogether. And when he hath geue hys aduife thereto, and ſaid that they haue to much: then ſaith he by and by, that iſ ther were any purgatorye in dede, iſ wer wel done to geue them yet more, and that they

Chaue then a greate deale to little. But now ſo is iſ that purgatorye there is in dede, nor no good chyſten man is there but he will and muſt believe, & confesse theſame. Wherof it playnely foloweth that hiſ own agreement added vnto the trouth, that iſ to ſaie, that the churche hath as he ſayth to little, iſ ther be a purgatorye, added vnto the trouth that there is a purgatorye, and that eueri true chyſten man doth and muſt confesse iſ: than hath loe the wyſe man broughte all hys purpose ſo ſubſtantiall to paſſe, that by hiſ owne playn agreement added vnto hiſ vndoubteable trouth, no man may doe that he would haue al men doe, ſpoyle & pyll the churche, but he that will firſt playnly professe hiſelfe a playn & vndoubteable heretike. And therfore ſith ye nowe ſee the wiſe of thiſ wiſe man, that laboureth to bring vs oue of youre remembraunce, ſith ye ſee the ſimple groud of hys proud ſupplicacion, and ye perceyue the ran cour and malice that hiſ matter ſtādeth on: for fulfilling whereof he woulde by hiſ will bring all the world in troublē: and ſith ye ſee that he hateth the cleargy for the ſayth, and vs for the cleargie, & in reproving purgatorye, proueth hiſelfe an infidele, ſith we haue made iſ you cleere that your prayer may doe vs good,

Dvndoubteable trouth, no man may doe that he would haue al men doe, ſpoyle & pyll the churche, but he that will firſt playnly professe hiſelfe a playn & vndoubteable heretike. And therfore ſith ye nowe ſee the wiſe of thiſ wiſe man, that laboureth to bring vs oue of youre remembraunce, ſith ye ſee the ſimple groud of hys proud ſupplicacion, and ye perceyue the ran cour and malice that hiſ matter ſtādeth on: for fulfilling whereof he woulde by hiſ will bring all the world in troublē: and ſith ye ſee that he hateth the cleargy for the ſayth, and vs for the cleargie, & in reproving purgatorye, proueth hiſelfe an infidele, ſith we haue made iſ you cleere that your prayer may doe vs good,

and hane ſhewed iſ you ſo playnely that **E**a chylde maye perceyue it, not onely by the common opinion of all people, & the falſe vnfallible ſayth of all chyſten peo ple from Chyſtſes daies vntil your own time, confirmed by the doctrine of al ho ly doctours, declared by good reaſon, & proued by the ſcripture of God, both A poſtles and Evangelifters, & our ſauioice Chyſt himſelfe: we will encumber you no farther with diſputing vpon the ma ter, nor argue the thyng as doublefull, that iſ vndoubteable & queſtiōneleſſe. But letting paſſe ouer ſuch heretikes as are our **F**malicious mortalenemis, praying god of hiſ grace to geue them better miſde: we ſhall turne vs to you that are playn ful folke am our deare louing frendes, beſeching your goodnes of your tendet pittie that we maye be remembred with your charitable almes and prayer. And in thiſ part, albeit we ſtand in thiſ caſe that it better becommeth vs to beſeche & pray every man, then to find any faulfe with any man: yet are we ſome what co ſtrayned not to make any mater of qua rell or complaint againſt any mans bi kindnes, but ſurely to mourne & lament our owne harde fortune and chaunce in **G**the lacke of relief & couinſort, which we miſle from our frendes, not of euil mind vddrawē vs, or of vnfaythfulnes, but of negligence forſlouthed, & ſodeſ furth of forgeatfulnes. If ye that are ſuch (for ye be not all ſuch) might loke vpon vs & be hold in what hearie plighe we ly: your ſlouth woulde ſone be quickened, & your obliuion turne to freshe remembrance. For iſ your father, your mother, your child, your brother, your ſiſter, your huſband, your wife, or a very ſtranger too, laye in your ſyght ſome where in fyre, & that your meanes might help him: what heret wer ſo hard, what ſtomacke wer ſo **H**ſtony, that could ſit in reſt at supper, or ſlepe in reſt a bedde, and let a man ly and burne: We find therfore full true y olde ſayd ſaw, out of ſight out of minde. And yet ſurely to ſaie the trouth, we can not therin with reaſon much complayn vpon you. For while we wer with you there, for wantonnes of that wretched worlde we forgoate in like wyſe our good frendes here. And therfore can we not meruayle much though the iuſtice of god ſuffer vs to be forgootten of you as other haue bee before forgootteu of vs. But we beſeche our lord for both our ſakes to geue you the gracie to mend for your part that co mon faulfe of vs both, leſt when ye come **I**bether

Ahether herafter god of like justice suffer you to be forgotten of thē þ ye leue ther behinde you, as ye forȝeat vs þ are come hether afore you. But albeit we cannot well as we say soz the like faulte in oure selfe greatly rebuke or blame this negligēce and forȝeatfulnes in you: yet wolde we soz the better wish you that ye might without your payne, once at the least wile beholde, perceiue, & see, what heauines of heart, and what a sorrowful shame the sely soule hath at his first comynghether, to loke his olde frendes in the face here, whom he remembreth himself to haue so foule forȝotte while he liued there.

But man can be angry, yet their piteous loke & lamentable countenaunce casteth hym vnkind forȝeatfulnes into his mynde: wit ye well deare frendes, þ among the manifold great & grieuous payn which he suffreth here, whereof god send you þ grace to suffer either none or fewe: the grudge & grief of his cōscience in þ cōsideracion of his vnkind forȝeatfulnes, is not of all them the least. Therfore deare frendes let our foly learne you wisedom. Hende hether your p̄ayer, sende hether

Cyour almes before you: so shall we synd ease therof, and yet shall ye finde it still. For as he that lighteth another the candel hath never the lesse light himselfe, & he that bloweth the fyre soz another to warme him, doeth warme himself also therwith: so surely god frendes the god that ye send hether before you, both gretly refresheth hs, & yet is wholy reserved here soz you to our prayres added thereto soz your farcher aduantage. Woulde god we could haue done our selfe as we now counsel you. And god ges you the grace which many of vs refused, to make better prouisiō while ye liue thā manys of vs haue done.

DFor muche haue we leste in our executors handes, whiche would god we had bestowed vpon poore folke soz our owne soules & our frendes with our owne handes. Much haue manys of vs bestowed vpō rich men in golde ringes, & black gownes, much in many lapers & torches: much in worldly pōpe & high solemine ceremonys aboute our funeralles: wherof the brotē gloþ stan deth vs here god wot in very little stede, but hath on þ other side done vs greate displeasure. For albeit þ the kind solicitude & loving diligēce of þ quicke vſed about þ burying of þ ded, is well allowēd & approued afore the face of God: yet much superfluous charge vſed soz boast

& ostentacion, namely deuised by þ deve before his death, is of god greatly mislikeid: & most especially þ kynde & fashion therof wherin some of vs haue fallen & many besides vs þ now lie dāned in hel. For some hath ther of vs whyle we wer in health, not so much studied howe we might die penitēt & in god christē plighe as how we might be solēnly bōze out to burying, haue gay & godly funerales w̄ her awdes at our hearses, & offring vp our helmets, setting vp oure skouchin & cole armours on þ wall though ther never came harnesse on oure backes, nor never auncester of oures euer bare armes before. The deuised we some doctoz to make a sermō at our masse in our mothes mind, & there preache to our prayse w̄ some sond fatall deuised of our name & after masse, muche feasting r̄potous & costly, & finally like mad men, made merri at our dech, & take our burying for a b̄ideale. For special punishmēt wherof, some of vs haue been by our euill au gelles brought furth fuli heauily in full great despight to behold our owne burying, & so standen in great payn intible among the prease, & made to loke on our carain corps caried out w̄ great pompe wherof our lord knoweth we haue take heavy pleasure. Yet would ye peradventure wene þ we wer in one thing wel easēd, in þ we wer soz þ time take hēce out of þ fyre of our purgatorye. But in thys point if ye so thinke, ye be far deceived. For likewise as god aungelles & saved soules in heauē never lese nor lesse their ioy by chaungeyn of their places, but though ther be any special place appoинted for heauē farchest frō the centre of þ hole world or whersoever it be, be it bodily or aboue al bodily space, the blessed þ heauenly spirites whersoever they becā ^{Heavenly sp̄s} be either still in heauē or in their heauē ritēs be euerly ioy: nor Gabrial whē he came downe rywhere in to our lady, neuer so bare anye parte of ioy. His pleasure, but he had it peraduentur with some newe degree encrēased by the comfort of his soifull message, but ministred might it never be, not & he hadde an errand into hell: right so fareth it on the other side, þ neither damned wretches at any time, nor we soz the space of our elēsing time though we haue soz þ gene raltie our comon place of payn appoینted vs here in purgatorye: yet if it please our lord that at any seson our gardains conuay some of vs to be soz some consideraciōs any time elles where, as some percase to appere to some fred of ours &

The soule,
Wherfor soe-
uer it remo-
veth, doth ca-
ry his pain
with him,

A shew him how we stand, & by hys suffrage
of gods louercayn godnes to tell him w
what almes, prayere, pilgrimage, or o-
ther good dede done for vs, he may helpe
vs hecne: in which thing the deuill is loch
to walke with vs but he may not chese, &
can na fer: her withstand vs the god wil
gene him leue, but whither soever he ca-
r. vs we cari our pain with vs: & like as
the body þ hath an hote feuer as feruently
burneth if he ride an horsebacke, as if he
lay lapped in his bedde: so carye we still
about no lesse heate with vs, then if we
lay bounden here. And yet the dispight-

B ful sightes that our euill auengels bring
vs to beholde aboue, so farre augmen-
teth our tourment; that we would wish
to bee drowned in the darkenes that is
here, rather thā see the lyghtes that they
shewe vs there. For among them con-
uay vs into our own howses, and there
double is our payne with syghte some-
tyme of he selfe lame chyrnges, whiche
why'e we stured, was halfe our heauen
to beholde. There shewe they vs oure
substance, and our bagges stuffed with
golde: whiche when we now see, we set
much lesse by them, then would an olde
man that foud a bagge of chery stonyes,

C whiche he layde vpp when he was a
chylde. What a sorowe hath it been to
some of vs when the devils hath in des-
pightfull mockage, cast in our teeth our
olde loue borne to our moner, and then
shewed vs our executours as busily ry-
sing & ransaking our houses as though
they were men of warre that had taken a
towne by force. Howe heauelye hath it
thinke you gone unto our hearte, when
our euill auengelles have grynned and
laughed, and shewed vs oure late wy-
ues so lone warden wanton, and for geat-
ting vs their olde housbandes that haue
loued them so tenderly and left them so

D riche, sitt and laughe, and make mery,
and moe to sometime, with their newe
woers, whyle our kepers in despighete
kepe vs there in payn to stand still, and
roke on. Manye tymes woulde we then
speake if we could be suffered, & soe we
long to say to her: Ah wif wif, whyse
this was not couenaunt wyfe, when ye
wepte and tolde me, that if I left you to
live by, ye woulde never wedde agayn.
We see there our chyldren too, whome
we loued so well, pype, sing, & daunce, &
no more thinke on their fathers soules,
then on their olde shone, sauing hys some-
time cometh out, God haue mercy on al
chysten soules. But it cummeth out so

coldly & with so dull affection, yit lyeth **G**
but in the lippes, & never came nere the
hert. Yet heare we sometime our wifes
pray for us more warmely. For in chy-
ding with her second husband to spight
him withal, god haue merci saith she on
my first husbandes soule, for he was y-
wisse an honest man farre unlyke you.
And then meruayle we muche when we
heare thay say so well by vs. For they wer
ever wot to tell vs farre otherwise. But
when we finde in this wyse our wyues,
or chyldren and frendes, so lone and so
clearly for geat vs, & see our executours
rap & rend vnto thesel, catche every man
what he can, & holde fast þ he catcheth &
care nothing for vs: Lorde god what ic
greueth vs, that we left so much behind
us, and had not sent hether more of our
substance before vs by our own handes. **H**
For happy find we him among vs, that
lendeth before all that may be forborne.
And he that is so loch to parte wraught,
that hordeþ vp his good, and hadde a
leue dye almost, as to breake hys heape
& then at last when there is none other
remedie, but that he must nedes leaue it
repenteþ himselfe sodaynlye, & lacketh
time to dispose it, & therfore biddeth hys
frendes to bestowe it well for him: our
lord is yet so merciful, that of hys good-
nes he accepted the good dedes that hys
executours doe in perfourning hys de-
nise. And sith that late is better then ne-
ver, our Lorde somewhat alloweth the
mannes mynde, by which he would his
goodes þ he hath immoderately gath-
ered and greedily kept together as long as
he might, were yet at the least wryse well
bestowed at laste, when he must nedes
goe fro them. Whiche mynde yet moe
pleaseth God, then that a manne cared
not what were done with them. And
therfore as we say, the goodnes of God **I**
somewhat doth accept it. But yet surely
sith we myght & ought to haue doone it
our self, and of a filchy affection toward
our goodes, could not fynd in our hearte
to part from any parte of thē, if our ex-
ecutours now deceyue vs, & doe no moe
for vs, then we dydde for our selfe: oure
lorde dydde vs no wrong though he ne-
ver gaue vs thanke of all our whole tes-
tament, but imputed the frustracion &
not perfourming of oure last will vnto
our owne faulte: syth the delaye of our
good dededs drieue of to our deeth, grew
but of our owne sleuth and fleshlye loue
to the wroldwarde, with fayntenesse of
devocyon to Godwarde, and of little
respecte

A respect & regarde onto our swone soule. And ouer this if our executors do these god thinges indeede y we do thus at last devise in our testament: yet our default dypuing all to our death as we told you before, though the God as we sayde of his high godnes leaueth not all vniwar- ded, yet this warning wil we geue you, that ye deceiuere not your selfe: we y haue so dyed haue thus sovd it, that y goodes disposed after vs, geat oare executors great thanke, & be toward vs warde ac- cempted afore god mych lesse then hale our swone, nor our thanke nosching lyke to y it would haue been if we had in our health genē half as much for gods sake

B with our own hādes. Of which we geue you this frendly warning, not for y we wold discorage you to dispouse well your goodes whe ye dye: but for y we woulde aduise you to dispouse them better while ye liue. And among all your almes, su- what remember vs: Dure wyues there remember hers your husbandes. Dure children there remember here your pa- rentes. Our paretes there remēber here your chilđren. Our husbandes there remēber here your wiues. Ah swere hu-

Cched world with you: while ye wer glad to please vs, ye bestowed much vpon vs and putte your self to great cost and did vs greet harme therwith, w̄ gay gownes & gay kyzeles & much waste in apparell, ringes & owtches, w̄ partlets & paires gar- nished with pearle, with whiche prude pyking vp: both ye toke hurt & we to, ma- ny moe waves then one though we told you not so thā. But, y. thinges wer ther speciall, of whiche your selfe felt than the one, and we seele nowe the other. For

Note ge. w̄y- ye hadde vs the hygher hearted, and the more stubburne to you: and god had vs

Din lesse fauour, and that alacke we sele. For nowe that gay gearre burneth vpon oure backes, and those proude pearled pastes hāg hote about our chekkes, those partlets and those owtches hang heauye about our neckes & cleave fast fyre hote, that moe be we there & wishe that while we liued, ye never had folowed our fan- tasies, nor never had so cockered vs, nor made vs so wanton, nor hadde geuen vs other owtches than vniions or great gar- like headdes, nor other pearles for oure partlettes and oure pastes, then fayre oriente peason. But now for asmuch as that is passed, and can not bee called a- gayn: we beseeche you stich re gave them vs, let vs haue them still, let them hurfe

none other woman but helpe to doe vs good: sel the for our lakers to set in saints copes, & send the moneynether by masse pennies, & by poore men y may pray for our soules. Dure fathers also, whiche while we liued forstred vs by so tenderly & could not haue endured to see vs suffer payn: now open your heartes & fatherly affectiō, & help vs at the leastwise with a poore mans almes. He woulde not when we wer with you haue letted to lay out much money for a gret mariage, which is ye meyn for our lakers, & not for your own worldly worship, geue vs nowe soe part thereof & reliue vs here with much lessē coste then one mariage, and more pleasure then systene, though every one wer a prince or a pryncesse of a realme. Ifynally, all our other frendes, and euer y good christē man & woman op̄e your heartes and haue some pittie vpon vs. If ye believe not y we neide your helpe, alas the lacke offaith. If ye believe our nede & care not for vs, alas y lack of pit- tie. For whoso pittiech not vs, who can he pittie? If ye pittie the poore, there is none so poore as we, y haue not a b̄attē to put on our backes. If ye pitie y blinde there is none so blinde as we, which are here in the darkē, sauing for sightes vnp- **G**pleasant and lothsome til some cūfot come. If ye pittie y lame, ther is none so lame as we, that neither can creepe one fote out of the fyre, nor haue one hand at libertie to defende our face fro y flame. Finally if ye pittie anye man in payne, never knew ye payn comparabile to ours! whose fyre as fatte passeth in heate, all

the fyres that euer burned vpon earth, as the hottest of al those passeth a feyned fyre paynited on a walle. If euer ye laye

sickē and thought the nyghte long, and longed sore for daye while euery hōwe semed longer than fyue: bethynke you than what a long night we selye soules endure, that lyve lepelesse, restlesse, bur- **P**ning and broyling in the darkē fyre one long night of manye dayes, of manye we- kes, and some of manye yeres together. You walter peraduēture & tolter in sick- nes fro side to side, and find little rest in anye parte of the bedde: we lyve bounden to the brondes, and can not lyste vpp̄e oure headdes. You haue youre physici- ons with you, that sometyme cure and heale you: no physick wil help our pain, nor no playster coole our heate. Veure kepers dooe von great easē, and put vpon **The kepers** in god comforst: our kepers are such as **of the soules** in purgator- God kepe you from, cruell damned spi- **ritcs,**

Artes, odious, envious, and hateful, despitous enemies, and despitefull tormentours, and theyr compayne more horrible and grieuous to vs, then is the payn it selfe, and the intollerable tourment that they doo vs, wherewith from top to toe, they cease not continuallye to teare vs. But nowe if our other enemies, these heretikes almoste as cruell as they, procuring to theyr power that we shoulde be long leste in the deuilles handes, will as theyr vseage is, to rayle in stede of reasoning, make a game and a ieste nowe of oure heauye payne, and

Bperaduenture laughe at our lamentacion, because we speake of oure headdes, our handes, our feete, and suche oure other grosse hadlye members, as lyv ryed in our graues, and of our garmentes that we did wear, whiche come not bether with vs: We besech vs for our deare ladies loue to lete theyr soule goe by, and to consider in your owne wisedome, that it were impossible to make anye mortall manne livinge perceyue what maner payne, and in what maner wyse we bodiselle soules doe suffer and sustayne: or to make anye manne vpon earth, perfectly to conceiue in hys ymaginacion and fantasie, what maner of

Csubstance we be: much moxe impossible then to make a boorne blinde man to perceiue in his mynde the nature and difference of colours. And therefore except we shoulde of oure paynfull state tell you nothing at all (þ there woulde they haue it) wee must of necessitie vse you suche wordes as youre selfe understande, and vse you the limitidnes of such thynges as your selfe is in vre with. For sith neither God, aungell nor soule, is in suche wyse blynde, dome, deafe or lame, as be those men that for lacke of eyen, legges, handes, tong, or eare, be weake and impotent in the powers that procede from them; but haue in themselue a farre more excellent sight, hearyng, deliuernesse, & speche, by meanes vncogitable to man, then any man can haue lving there on earth: therefore doeth holye scripture in speaking of such thynges, vse to represent them to the people by the names of suche powers, instrumentes, and membris, as men in suche thynges vse and occupye themself. Which maner of speching in such case, whosoeuer haue in desperation: declareth very well how little faith he hath in Christes owne woordes, in which our saviour himselfe speaking of the soules of the ryche glutton, & poore

Dhandes, tong, or eare, be weake and impotent in the powers that procede from them; but haue in themselue a farre more excellent sight, hearyng, deliuernesse, & speche, by meanes vncogitable to man, then any man can haue lving there on earth: therefore doeth holye scripture in speaking of such thynges, vse to represent them to the people by the names of suche powers, instrumentes, and membris, as men in suche thynges vse and occupye themself. Which maner of speching in such case, whosoeuer haue in desperation: declareth very well how little faith he hath in Christes owne woordes, in which our saviour himselfe speaking of the soules of the ryche glutton, & poore

nedy Lazarus, and of the Patriarch A. E
braham also speaketh in lyke maner as Luke. 16.
We doe, of singer & tong too, wherof they
had neither nother there. And therfore,
whoso maketh a mock at our woordes in
this point: ye may sone see what credece
ye shoulde geue him, wherin we be contēt
ye geue him eyē as muche as ye see your
selfe that he geueth to God: for moxe ye
ought not, & surely lessē ye can not. For
he geueth god not a whit, but taketh in
his heart that stoy cold by god for a ver
y fantastike fable. And therefore as we
say, passing over suche setting and ray
ling of those uncharitable heretikes mor
tall enemies vnto vs, & to themselves both:
consider you our paynes, & pittie thē in
your heartes, and helpe vs with yours
prayers, pilgrymages, and other almes
dedes: & of all thinge in speciall procure
vs the iuffrages and blessed oblation of
the holy masse, wherof no man lving so
well can tell the fruite, as we that here
seele it. The cumfort that we haue here,
except our continuall hope in our lordē
god, cometh at seasons fro our Lady, w
such gloriouſ saintes, as either our self
with our own deuocion while we lived
or ye in yours for vs since our decease &
departing haue made intercessors for vs.
And amōg other right especially be we
beholdē to þ blessed sp̄ites our own pro
per god angels, who whē we behold co
ming w̄ cumfort to vs, albeit þ we take
great pleasure & greatly reioyce therin:
yet is it not without muche confusion &
shamefasknes, to consider how litle we re
garded our god angels, & how selđū we
thought upon thē while we lived. They
carri vp our prayers to god & good saints
for vs: & they bring down fro thē þ cum
fort & consolaciō to vs, with which whā Our good
they come & cumfort vs: onely god & we geiles,
know what ioy it is to our hertes & how þ
heartely we praye for you. And therfore
if god accept þ prayer after his owne fa
vour borne toward him that prayeth, &
chaffection þ he prayeth with: our pray
er must nedes be profitable, for we stāde
sure of his grace. And our prayer is for
you so feruent, þ ye can no where find a
ny such affection vpon earth. And there
fore, sith we lye so soze in paynes & haue
in oure great necessitie so greate nede of
your helpe, and that ye may so well doe
it, whereby shall also rebounde vpon
youre selfe an inestimable profite: lette
neuer any slouthefull obliuion race vs
oute of youre remembraunce, or ma
licious enemys of ours, cause you to be
carelesse

A carelesse of vs, or any gredy mind upon your god withdrawe your gracious almes from vs. Thinke how lone ye shall come hether to vs : thynke what greate gries and rebuke woulde then your unkyndnes be to you: what cumfort on the contrary parte whan al we shal thanke you: what help ye shal haue here of your god sent hether. Remember what kinne ye and we bee together : what familiere frendship hath ere this ben betwene vs: what swete wordes ye haue spoken, and what promise ye haue made vs. Let now your woordes appeare, and your fayre promise be kept. Now deare frendes remember how nature and chirkendome bindeth you to remēber vs. If any point of your olde fauoure, any peece of your olde loue, anye kyndnes of kinred, anye care of acquayntaunce, any fauour of olde frendship, anye sparke of charitie,

any tender poynct of pistle, any regarde of nature, any respect of chirkendome, be left in your bretelles; let never the malice of a few sond felowes, a few pestilēce persones boorne towarde p̄ichthod, religion, and your chirkens fayth: race oute of your heartes the care of your kinred, all force of your olde frendes, and al remembraunce of all chirkens soules. Remember our chyrst whyle ye sit & drinke: our youngre whyle ye be feasting: our restles watche whyle ye be sleeping: our soze and grieuous payne whyle ye bee playing: our hote burning faze whyle ye bee in pleasure and sportyng; so mote God make your offspynge after remēber you: so God kepe you hence, or not long here, but bring you shortly to that blisse, to which for our lordes loue helpe you to bring vs, and we shal set hand to helpe you thether to vs.

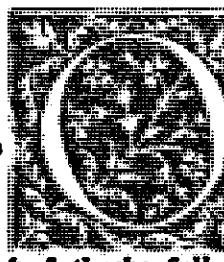
THE CONFVTA^CCI^H

ON OF TYNDALES AVNSVVERE MADE

Anno. 1532. by syr Thomas More knyghe, Lord
chauncellour of Englande.

(v.)

The preface to the chirkens reader.



¶ Mr Lorde sendes vs now some yeres as plentuous of good corne, as we haue had some yeres of late, plentuous of euill bookeſ. For they haue growen so fast, and sprongē vp so thycke, full of pestilent erours & pernicious heresies, that they haue infected and kylled, I feare me, moe ſelue ſympie ſoules, then the famine of the deare yeares haue deſtroyed bodyes. And ſurely no little cauſe ther is to dzedē that the great haboundance and plentie of the tyme, is no little cauſe and occaſion of the greate dearthe and ſcarcitie of the other. For ſith that our Lorde of his ſpeciall prouidence, bethem temporally to puniſhe the whole people ſor the synnes of ſome parte to compell the good folke to forbear and abhorre the naughtye,

wherby they may bring the to amende-
ment and anoyde them ſelfe the contagio
of theþr cōpany: wiſdome wer it for vs
to perceiue, þt lyke as folke begyn nowe
to delite in ſedyng their ſoules of the be-
nemous carayn of thoſe poſoned heres-
ies, of whiche may well be veriſied the
woordes of holpe writte: death is in the
pot, our Lorde lykewiſe againward to with-
draw hys gracious hand fro the fruites
of the earthe, minyſhyng the fertilitie
both in corne and caſtell, and bynging
all in dearthe muche more then men can
remedie or fully fynd out the cauſe. And
yet besyde theþs, ſome where he ſendeth
warre, ſickenesse, and mortalitie, to pu-
niſhe in the ſelue that odious and hate-
full ſinne of the ſoule, that ſpoyleth the
fruit from all maner of vertues, I mene
unbeliue, falſe faythe, and infidelite,
and to tell you all, at once in playne en-
gliche, heresie. And I ſay that God now
begynneth. For I feare me ſurelye that
excepte folke beginne to reſourcme that
faulfe the ſooner, God shall not ſayle in
ſuch