

A And therfore it semeth right expediente that the sayde lawe bee repelled. And in likewyse it wer god to repell all suche lawes spirituall, as be made contrarie to the kynges lawes, and the custome of the realm. And if it be sayd, that it were god also, that such statutes and lawes, as be made and vsed by the tempoꝛall power to the grieffe of the people, wer also refourmed, and that if I were indifferent, I would make some mocion so to haue it. And so it semeth mayster Doze dweth partely moue, that I ought to haue done, and to haue found as well defaulte in the tempoꝛall lawe as in the spirituall lawe: Howe be it, because he wolde beare no blame of the tempoꝛall lawe in that mocion, it seemeth that he somewhat mitigareth his sentence therin and sayth, that if I do so, and that thā I handle them, that is to say, the tempoꝛall lawes & finde defaultes at them, as truly as I doe at these, y is to say, at the spirituall lawes: y then I shoulde make two lyes for one, & yet as I suppose, I haue assigned some defaultes in the spirituall law, which maister Doze cannot tell how they should be excused.

As to hys repelling, I see as I haue sayd, no substance in his wordes. For we repell them as farre as I see we can, when we kepe them not, but make oure own lawes to y contrary. And therfore as farre as I see, all y he speketh of these repellinges, saue onely for setting furth of his diuision, is els but a very vaine tale.

But now where he saith that I wolde haue him and seme to moue him, to find faultes in the tempoꝛall lawe to: I wot nere whether hys wordes haue herein moze falsehed or moze folpe, but surelye they haue both twayn, & eyther the one or the tother double.

D For first euerye man may see by hys own wordes euē here, that I moue hym not to vse as for indifferent, to find faultes in the tempoꝛall lawes, as he hath done with the spirituall lawes, when himself here sheweth that I say that if he so dyd, he should make double lyes. This sheweth that he vseth in thys saying, playne and open vntrowth. And syth hys owne vntrowth appereth vpon hys own shewing, thys sheweth also, that he vseth open folpe.

And where he sayth that he hath assigned some defaultes in y spirituall lawes, which I cannot tell how they should be excused: I answer him agayn, that vnto all lawes, or all matters that he lyke

to babble of, am I not bound to medle w, but of these spirituall lawes y wer made for y repressing of heresies, with whiche our tempoꝛal lawes are also conformable & concurrant with whiche thys god wise man for the ease of heretikes, hath nowe founden such faultes as a wise mā may be ashamed to speake of, I haue clearly declared that they nede not to be excused but that for the synding of such faultes, his folpe to be muche accused. This haue I proued so playne, that he can synd no gret cause of gloꝛy when he looketh back vpon it.

But nowe to thentent you may, good readers see, that eyther thys man is not so symple in hymself as he semeth, or els that some wyse thewes shamefullye doe deceyue hym: I beseeche you consider a little either the folpe or the crafte that the man vseth here.

He hath brought you furth wordes of myne which I speke he saith of y lawes, wher as of trowth I speake them not of y lawes at all, as your selfe shall well see. For though he dyssemble the place because he wolde not haue you reade it: yet haue I soughte it out for you in the 99. leafe of myne Apologye, and there lo these are my wordes.

And thys pacysyer aggriueeth (as muche as in hym lyeth) the cleargye of England, for vse of the lawes not made by themself, but be common lawes of alchrystendome. If he wyll saye that he blameth but theyr abuses thereof, the trowth apereth in some place other wyse in hys booke. And yet syth he proueth y poynnt but by a some say, he myght with thesame figure laye lyke faultes in the tempoꝛallie concernynge the lawes of thys realme, and prouue it in lyke wyse with a great some saye to. And therein he sheweth himself not indifferent when he byngeth in the tone, and leaucth the tother oute.

And on the tother syde, if he byng in the tother to, than shal he make .ij. faultes for one. For if he handle thē as truly as he hadleth these, than shal he make two lyes for one.

Loe good readers, consider here I beseeche you the maner of thys god man. To the fyrste piece of these wordes of myne, in which case is also the law that we be now in hand withall, *inquisitionis*, wherewith he would in hys booke of diuision, aggriue the cleargye of thys realme which neuer made the law: he answereth not in al his booke one word, and yet

Yet in his suche manner of aggreuyng he bseth a very sinnefull, and in his not answering, a very shamefull waye.

Then in the remenaunt you see god readers your selfe, that I speake not of the lawes. For whan I saye thus, if he will saye that he blameth but their abuses therof: yet sith he proueth that poynt but by a Some say, he might by the same figure laye like faultes in the tempoꝛallie too, concerning the lawes of this realme: is it not here playne that I lay blame in him, for his belyng of the minystrers of the spirituall lawes vnder a fygure of some say, as though they abused the spirituall lawes in misse handelyng of heretikes wherof I speake moꝛe after. And I saye that by a lyke figure of some say, he might dyspame all the tempoꝛall minystrers too, and byyng them in grudge & obloquyte of the people with lyke lyes of abusyng the tempoꝛall lawes too.

Howe consider god readers, epyther how fallly this honest mā hath hymself, or els how foolisshly he hath suffered false thyrewes, to make him turne and change the sentence of my woꝛdes fro the men to the lawes, to byyng in hys matters vpon, and saye that I moue hym to fynde faultes in the tempoꝛall lawes, & putte them in pꝛynt abroad as he doeth in the tother, wheras you playnly see I speake not of the lawes but of the minystrers, nor yet aduise him to vse suche fashyon with the tempoꝛall minystrers neither, lest he make two lyes for one.

Is not nowe this change of my sentence that he maketh here, a very shameles dealyng, either of hymself or of some thyrewde counsaile of his.

And now knitterh he to this handling the remenant of the sayd. xiiij. Chapter, & sheweth that he speaketh first of the spirituallie, because the causes of the diuision speciallye be growen by them, and layeth forth a sort of griefes, some parte very trybles, and some part remedied before his boke of diuision made, and some part very folyshe, and some part for all his some sayes vndoubtedlye very falle.

He hath there two leaues in the ende of that Chapter, whiche any wyse man that readeth them, shal I suppose, iudge a very dreaming tale. And therein it seemeth that as he hath begonned with the spirituall lawes, so he wil after procede in the tempoꝛalle lawes too. And sayne would that man make me so fonde as to be hys selow therin, and saith if I know any such made, as the parliament hadde

none authoritie to make, or wherenpon the people haue iust cause to complayn: it wer well done that I should shew the. And so he thinketh verelye that charitie should compell me to dwe, seeing that I am he sayth, learned in the lawes of the realme.

Verely if I knew any such: yet would I not folowe neyther thys god mannes holy exhortacion, nor his godly saumple neither, to do in the tone as he hath done in the tother, but if I lyked hys doyng a litle better than I dwe.

And if I be learned in the tempoꝛall lawes, the lesse will I folowe his counsaile. For the better that I wer learned in them, the lesse would I wene it wolde become me, to pꝛynt and putte abroad among the people, a laundcrous boke of them to shame them.

And vnto this poynt god readers, I haue answered and shewed my mynde in myne Apologye before, whereto thys mā geueth a deafe eare alway. And here vpon a sought occasion with a fond wyly change of my woꝛdes, exhorteth me to the thyng to which I made aunswere already. And what I before sayd therein, that he dyssembleth, and sayeth not one woꝛde therto. But in myne Apologye, god readers, the. 159. leafe these were in thys poynt my woꝛdes.

Thys other murmurours & grudges that he sayth he cannot now rehearse, he reherceth after many of the in his other chapters, which I wil passe ouer vntouchted, both for that the moze part of them be such as enery wyse man will, I suppose, aunswer them hymselfe in the reading, and satisfie hys owne mind without any nede of mine helpe therein, and for that some thinges are ther also therein, that are very well sayd, and some also, that be they god or badde, I purpose not to meddle muche withall, as are the thinges that touch anye lawes or statutes already made, be they of the church or of the realme, defend them I am content to dwe, if I thynke them good. But on the tother syde if I thinke the naught albeit that in place and time conuenient I would geue myne aduice & counsaile to the change, yet to putte out boke in wytyng abroad among the people agaynst them, that would I neither dwe my self, nor in the so doyng commend anye man that doeth. For if the lawe were such as were so farre agaynst the law of God, & it wer not possible to stand with mānes saluacion, than in that case the secreete aduise

A aduise and counsaill may become every man, but the open reproofoe and redargucio therof may not in my mynde wel become those that are no moze spiritual thā I. And sure if hys lawes may be kept & obserued wout peril of soule, though the chaunge might be to the better: yet out of time and place conueniēt to put the defautes of the lawes abzode amōg the people in wziting, and without any suerty of the chaunge giue the peple occasion to haue the lawes in derisyon, vnder whych they liue namely syth hee that so shall vse to dooe, may sometime mistetake the matter & thinke the thing not good wherof the chaunge would be wo:se: that way will I not as thus aduised neither vse my selfe noz aduise no frende of mine to dooe. And therefore I will as I say leaue some thinges of hys booke vntouched, whither he say wel oz euill. †

Here you se good readers mine answer to this point, concernyng the finding of fautes and putting them abzode in p:inte: which answer he dissembleth & againe p:ouoketh mee to the same, as though he had neuer herd it, which answer I will therfoze be had as repeted in every place where he p:ouoketh mee hereafter to the same point. And thus you see good readers, that whereas hee hath not in any one chapyter of hys, bzought fo:th any reaso: yet: yet hath he bzought fo:th least in thys his. xvij. in which he bo:steth most. Fo: by this hath he plainly declared, that he neyther vnderstandeth the lawe *inquisitionis*, that he alledgeth, noz so much as the poze sūme called *Summa roselli*: neither. Fo: that good manne that made it, vndoutedly neuer ment of such inquisicions as ours are, of which maner hee had happely neuer knowen none. And as fo: the lawe, the very first wo:des therof to him that vnderstandeth them and considereth them well, sufficiently do declare, that hys lawe so:biddeh lay men to meddle with such maner knowledge of heresy, as should be a let and impedement to the ordinarie, oz other the spiritual inquisitours & not such knowledge as we take by our inquisicions, that onely serue to helpe h tother fo:th & bying the matter to they: handes.

How the lawe so:biddeh lay me to meddle with the knowledge of heresy.

And therefore sith I see well, that this mā in the laten lawes & Summes, hath so little vnderstanding: I shall be the moze content in his lawes and hys Summes, so much the lesse to dispute oz

meddle with hym.

The. xix. chapyter.

In this. xix. chapyter he declareth what hee meaneith by confederacies of the spiritualtye, and saith he meaneith confederacies wherby spirituall men pzetende to maintaine some such lawes of the churche, and some such constitucions p:ouincial, as are against hys kinges lawes and the olde customes of the realme, & putteth fo: a sūple, h putting of p:iestes to answer afoze tempo:ail iudges, & the statute made *de Silua cedua*, and the statute of *Portuaries*.

As fo: conuenting of p:iestes befoze secular iudges, trowth it is h one tyme thocasion of a sermon made the mater come in communicasyon befoze h kynges byghnesse. But neither any times since noz many yeres afoze, I neuer herd that there was any busynesse about it, And yet was that matter ceascd longe befoze any wo:de sprange of this great generall deuision, h this booke maketh as though there were such, in a maner generall through the whole realme.

And diuerse statutes haue there since ben made, concerning the same point. And many p:iestes conuented as they were wont to be befoze, and no busines made by the spiritualty therfoze that I here of, noz I trowe him selfe neither.

And in likewise men cut down their woodes euery yere, in one place and other of the realme, & eyther is there not asked the tithes against the statute, oz if some per son would with good wil gete it, and therfoze aske it, he getteth it not yet in dede.

Fo: where he sayeth that if I would remembze my selfe well howe often the constitucion p:ouincial, made against the statute *de Silua cedua*, hath bene put in execucion of late dayes, to the grieefe of many lay men: I would not haue saied so generally that there is not anye one constitucion p:ouincial that he spekeh of to any mannes grieefe oz grudge put in execucion in the time of any of h p:elates that are now lyuing, & affyrmeth that the same constitucion hath of late in the tyme of diuerse of the same p:elates that now be, bene put in execucion, to the grieefe and grudge of many persons within thys realme.

First as touching myne owne remēbe-
rance: in good faith I canot remēbe-
re. And as to his owne remembzaunce, by
which he affirmeth it to haue bene done
so lately, to the grudge and grieffe of so
many: he shall perdon me though I be-
lieue hym not tyll hee pzooue it, or at the
least wyse name them that haue had the
winning, and them also that haue bozn
the losse, so that I may my selfe pzooue
whyther it be true or not. For except he
doe the tone, els haue I good cause in
hys meane while, in this pointe to gyue no
great credence to him.

For fyrt I can scantely belyue that
vpon the persons bare woꝝd, for allega-
cion of the constitucion pzoouincial, his
parishe would let him haue it. And if
there happed any man that would: yet
am I sure they were so few, that it woz
so double foly to lay that for any cause
of deuilsyon, which were done both but
by a few, and also not wythout the par-
ties wyll, & rather of his owne pryuate
deuotion, than for any fere of compul-
sion.

Nowe if the person woulde take it of
his perisshen by force: I see the come ex-
perience therein such: that I dare boldly
say the whole parishe would not suffre
hym. And yet if it were taken in dedde:
neyther should the persone enioyc the
pzoofite, nor the perisshen beare the losse
but should at the kynges commen
law recouer a ryght large amendes.

For wel ye wote his dammages should
be tared him, not by. xii. prestes, but by.
xii. tempoꝝ all men, & his coalles by the
kinges iuges & are no prestes neither.

Now if this man will say, that many
of the persons haue in the time of hys pre-
lates that now be liuing, or that were
lyuing at the time that hymselfe wote
those woꝝdes, recouered in any of hys spi-
ritual courtes, the tithes of such woꝝdes,
against the statute, by force of that pzo-
uinciall constitucion: I wyl see this mā
pzooue it ere I beleue him in it. For the
daunger of that suit may be peraduen-
ture moze, than I suppose the persō wil
put in peryll for his tithes. And also the
parisshon may soone stoppe the suit in hys
beginning by the kinges prohibicion,
wherby the kinges iudges shall see why-
ther hys person sue for such tithes or not, &
wil not therein suffer him to pzoceede.

And therfoze till thys good mā make
mee better pzooues of this matter than
hys owne bare saieng: he giueth me no
cause agaynst so many lettes to the co-

trary, therein to belieue his woꝝde. But
I durst well warrant it, if he coe ones
to the naming of the parties, so that the
specialties of hys matters may be sought
out & made appere: you shall surely find
it vntue.

Now than to maintayne
withal his great woꝝd of confederacies
he byngeth foꝝth that some prestes say
still, that those tithes and moꝝtuaries
also, for al the statutes be their dueties
still, & that they which pay them not be
accursed. I haue espied this good mā is
a mā of sadnes, & no gret gamener. For
if he were he would neuer be angry for
an angry woꝝde, spoken by a man that
is on the lesyng syde. It is an olde cur-
telye at the cardes perdy, to let the leser
haue hys woꝝdes. And in good faith in
thys matter I here no suche talking at
all. And verely this deuice of hys to put
this for a cause of deuilsyon, is in my
minde a very childlike thing. But than
goeth he ferther & prestes make party-
cular confederacies, to maintain obites
and prestes wages, and to haue moze
at berialles than they haue bene wont
to haue, or els to shew themself not con-
tent, that is to say to aske moze tan they
can geate, & because they can not geate
it, shew themselfe not content, that is to
witte lowze and loke angerly, and say
they be not pleased. We not thele hyghe
matters and meete for that heighnouse
name of confederacyes.

And yet goeth he ferther wth an o-
ther heighnouse confederacy, & if a
preste haue a busines to do in some cou-
treis: other prestes will as it is sayd so
confeder with him at arbytrementes &
other metinges, or els make them, such
frendes pzoouill, that the tother partye
though he be of right good substaunce,
and haue also good right, yet shall hee
sometime haue much a dooe to obtaine
it.

Is not here good readers a wonder-
ful heighnouse woꝝke, and wel woꝝthy
the name of confederacies of the spyry-
tualty, that but in some countreis, nor
there neither of any certaintie, but as
some say, some prestes in the businesse
of a nother prest, wil, and yet but som-
tyme neither at arbytrementes conse-
der with their good woꝝde to helpe foꝝ-
ther their selouwe, or elles to make hym
frendes: Wea and then what a mischief
he sheweth that ensuch thereupon.
The tother party hath he sayeth much
a doe to obtayne his right and yet that
but sometime neyther.

But

¶ But as for lese his right by theyr meanes, he sayeth not that any man doth.

We not these heighnouse confederacies, and thinges mete for thys man to make a booke of deuision for: And yet as though he had very wel aquite himselfe: he knitteth it by wth these woordes.

¶ And these be some of the confederacies of priestes that I ment of, and not the gatheryng together of the clergy at the conuocacions. ¶

In good sayth I saue not howe hee

should meane any other thing, nor that

The name of confederacies

neither well. For the name of confederacies taken to an euill part as this mā raketh it, doth signify a meting and gatheryng together, and a deternynacyō of certayne euill folke, conspiring together aboute an euill thyng to bee done, wyth a couenant and promise bi eche of them made vnto s^{ch}er, eche to stande with other therein. Now whereas at conuocacions good men come together to doe good, and therfore he could not cal theim confederacies as he now sayth he ment not to do: yet I doubted somewhat whether he so ment or not, because the conuocacions be at the least wise comē assemblies together, whereof he myght

hap I thought to gyue a good thyng an euill name. But these matters that hee now speaketh of, I could not ymagyne that ever he ment to call them confederacies, wherein he neither seeth assemblies, nor can assigne and proue any cōspyracy & mutuall promise, in assisting e^{ch} other about the procurement of any thyng at all good or badde. For where as he sayth that these be some of the confederacies that he ment: I am sure no man doubteth but that these bee e^{yt}her al the confederacies that he fyndeth, or

els at the leastwise the greatest. And they are those that he calleth here particuler confederacies, so childishe that in good faith I much meruaile, that his hearte could serue him for very shame to speke of them. And then the tother that he taketh for generall confederacies, he neither seeth nor assigneth so much as any assembly about the, or promise or abetment to procure and pursue them. And therfore though s^{ch}e priestes would here or there speake of them as their own affeccion ledeth them: this is farre fro h^{is} nature and name of confederacy.

And yet whē he hath altogether done while he proueth nothing at the vttermost (though all that he sayeth were as true as it is not) but that they would

payne haue the tithe of tymber skil, and that they would faine haue the moztuaries skil, and that some would payne haue greater wages, and some would payne haue moze money at y^{er} bypalles then for all their faine willing they cā geate, when they would only sayn haue it, and yet in dede gete nought of it, nor other folke nothing lese: to make nowe so great a matter of thys and call it an hyghnouse name of confederacies, is as me semeth somewhat lyke to hym, that would needes haue an accion agaynst his neyghbour because his neighbours horse stode & loked ouer his hedge. For he sayd that he saw by hys countenaunce that he would haue eaten hys grasse if hee could haue gotten to it. For as for that, that the hedge letted hym, was lyttle thanke to him, for hys wyll was neuer the lesse. And thus hys. xii. chap. you see good readers how little reason is in it.

¶ The. xx. chapter.



¶ The. xx. chapter begynninge

in the. lxxvi. leafe hath so lyttle effecte and substance in it, and so faintly defendeth his sozmare matter which it pretendeth to defend, y^{et} I purpose to make no long wo^{rk}e aboute it.

For if you rede first his woordes as they lye in mine Apology fo. 159. in the second side beginning at these woordes. ¶ And here mee thinketh I might say: ¶ Ye shall there good readers find, that I rehearse those woordes of his euen whole, with those woordes in them, which he would in the beginning of this his. xx. chapter, make men belieue y^{et} I had w^ordz drawn, as though they were woordes of such substantial effect, that I would not haue it appere in my booke that hee had w^{ri}tten so pithy help. Afterward in a nother place where they be rehearsed againe fo. 162. the presenter of likelphod lest them out of ouersight and hast. And surely they bee not of so great weight, but y^{et} if the authour had himselfe left the out in his booke of deuils, it had made lyttle matter. And if he had ouer y^{et} left out the whole clause: then had he left in his booke one lie the lesse, and hys booke the better by so much. For wherby proueth he that the spiritual rulers presede themselves to be so clene and pure, y^{et} there is no defaute in them, but all in y^{er} people alone, and in them selfe no maner faute at all?

L. ij.

Where

Q Where herbe he ever any spirituall mā say thys, by the whole spyzualty or by any one man therof?

They confesse themselfe to be men & sinners. And they confesse, and know ledge also, y the very cause of this chiefe mychiese that now begynneth to make deuision, that is to wytte the execrable heresyces, whych mischiefes thys good mannes euill deuises with chaunge of good lawes were lykely to maintaine, if men would folow them: did both begynne, and is also set forth and auanced for ward by those vnglaciose folke

B that are such among the spyzualty, as Judas was amonge the apostles, & this not in this realme onely, but in other countreys to. As by frere Luther, and priest Pomeranc, Otho the monke, and frere Lambert, frere Huskin, & Swinglius, and here in Englande Lindall, frere Barns George Jay, and some other such, as with the sede of sediciouse heresyce, haue sowen and set forth deuy syon.

I wo: thy cō-
pany.

E Thys thing the spyzualty both knoweth and knowledgeth. And therefore they do not pretend as thys pacifier saith they do, that there hath ben no fauts amōg the but all amonge y people. And therfore this good man where he sayth y I left out thre woordes in y clause of hys (which yet I did put in dede) hyselke had somewhat amended his matter with leaning in of one lye the lesse, if he had left out the whole clause altogether.

D As to that that he sayth I chaunged hys woordes in the ende from these woordes, the light of grace that is spoken of before wyll not appere, into these woordes the lycht of grace that is spoken of before, be with you and ever more amē: therein he sayth very true. For syth hee was fallen into preachyng, I not only in the spyzic place rehearsed hym as he spake himself, but after ward also in the second place I toke the paine for hym to mende hys collacion in that point, and make it ende some what moze like a sermon with a good graciose praiour.

Then goeth he forth, and in the same leafe and the next folowing, hee maketh a suspiciouse matter, and cā not tel what mind I was of, in chaunging his woord spyzual rulers, into thys woorde prelates. But looke good readers vpon the place, and you shall see that I dyd it of good cause. For I do not there say that he sayeth prelates, but I save there that peraduenture he wyll say so.

E And also besides this that ther is no very great dyfference betwene these woordes, the prelates and the spyzual rulers: the chaunge from thys woorde the spyzual rulers into this woorde prelates, semed me y moze mete & moze propoz for the matter that the pacifier speareth in that place, wher he spekethe of authority y they pretend, and obedience that they claime.

F Howebeit rather then I woulde gyue any cause of deuisyon agaynst mee, to hym that bieth to make great deuisyon vpon small groundes, I shall be content to gyue him hys owne woorde againe. And therfore I pray you good readers euery of you mend your bookes, & in y stede of prelates in that place, put in spyzual rulers. And when you so haue done, the chaunge shall for the matter not be very great, and yet so much as it shall be, shall moze serue me then hym.

E But yet to make me sorpe, that euer I was so far ouersene, as to take away hys gay golken woorde of spyzual rulers from him, he beginneth as it were with a great thzet and sayth.

E What mayster More meaneth to chaunge these woordes spyzual rulers into prelates, I cannot tel. But now by occasyon of the woordes that mayster More hath spoken, I wyll save fether in the matter then I hadde thoughte to haue done.

How happy was I lo, that I had not the grace to let hys owne woord stande. For now wyll he say farther in y matter then euer he had thought to haue done. And that is (saith he) this.

B That I thinke verely that if so great an ouersight fel into prelates and spyzual rulers, that they would take vpon them to preach heresyce, that they woulde that the people shoulde belyeue them therein, and to take it to be catholyccall that they preached. For who woulde preach any thyng but such as they woulde haue theyre audience belyeue.

Belieue mee good readers, that this man wcneth he sayth well fauoredly in thys point, wherin he taketh such pleasure, that after ward folio. lxxii. he falleth into y same agayn, and sayth thus.

After More goeth about only to proue, y al my tale is lost, because prelates pretend not to be believed if they preach heresyce as he taketh it y I shoulde say they doe. And yet I said not so in dede. And if I did say so, I said but truely.

F For

N For if they did preache heresy, it is cer-
tayne that they would looke to be belie-
ued as I haue sayd before, ye and if they
would preach and say y if they preched
heresy, that they would y people should
not beleue the: yet if they did after prea-
che heresy in dede, they would loke that
the people should beleeue theym. For
they would say y they were no heresyas
y they preached. For who wil confesse y
he preacheth heresy. **A**

Now good readers here haue I soy-
ned you together thys good mans gaye
wozdes in twoo places, wherein I per-
ceyue he pleaseh hymselfe. ryght well.
But to thentent that you may see why-
ther he haue so good cause as he weneth,
consider well hys wozdes and mine be-
fore, toher upō he cometh to thys point.
For he maketh as though, I without
occasion gyue of hys wozdes, had writ-
ten that the pzelates pretende not to bee
belieued if they would preache heresy.
Wherin whither he say true or not you
shall see by hys, oluue wozdes, whych
are these.

C The lyght of grace wyll not come,
as long as the spirituall rulers pretend
that their aucthority is so hygh & so im-
mediate of God, y the people are bound
to obey them and to accept al that they
do and teache, withoute argumētes re-
sistance or grudging. **A**

Now good readers fyrst consider wel
here in these wozdes of hys, what wise-
dome the man hath shewed, in makyng
such a mumbling of chaunging spyry-
tuall rulers into pzelates. For when he
sayth here, that the spirituall rulers pre-
tend that theyz aucthority is so hygh:
what doute is there but though he mene
other rulers moe beside whom; hee cal-
leth no pzelates, yet hee meaneth pze-
lates to, ye and pzelates specially to. And
then when he sayeth that the pzelates &
the other spirituall rulers pretende this
or that: may I not wel say that he sayth
the pzelates pretende thys: Yes verely
that I may. And yet in so chaūging his
worde: I chaunge it to his aduantage &
not vnto mine, in that I make his ody-
ouse sayeng much lesse, & nothing moze.

H And thus first you see good readers thys
mannes much ouer sight in finding of y
faute. Now consider serther good reders
y he sayth in those wozdes, not y the spi-
rituall rulers, that is to say both the pze-
lates and all the remanaunt to, pretend
their aucthority to bee hygh and so im-
mediately derpyued fro god, that the pe-

ple are bounde to obey the in this thing **C**
or that thynge, one, or twaine, or tenne,
or twety, but utterly to accept and obey
not onely all there teachinges, but als
so all there doinges to, and neither ar-
gue, respitt, nor grudge at anye maner
thynge, that they would eyther teache
or dooe.

Thys generall thynge he sayeth. And
therfore though I deale as you se so sa-
uozably with him in my. xxvij. chapter
of myne Apology, as to deuide y mater
and aske whither hement it by there
whole aucthority or part: I might wel
vpon these wozdes of hys haue taken it, **F**
that he had very shamefully belied the,
and had sayd that they had pretended to
haue their whole aucthority immediatly
of god euer y whit. For if I would so
haue sayed, hys general wozdes would
well haue warranted myne. Also sith
hys sayeng is so general, and extendeth
utterly not only to al their teachinges,
but also to al their doinges to, and sayth
that they pretend, that by goddes imme-
diate or dinaunce the people should ac-
cept altogither, both all that euer they
say, & al that euer they do: by how many
maner thinges might I haue confuted
hys sayeng, and haue proued it false?

But yet hys sayeng being such, I toke
but one thing, and that was such, as for
the matter that we both specially spake
of was next at hande. And therefore I
saied, that they pretend not to haue such
an aucthority that men should obey the
in all thynge, for they pretende not to
haue aucthority to binde men to beleue
and obey them, if they would preche he-
resies. But they plainely pofesse that if
they so would men should not beleue the
nor obey them therein.

Here you se that where he saicth that
he ment not y the pzelates would preach
heresy: he spekeh al beside the purpose.
For I sayd not that he either so sayed or
so ment. But I saied and yet say, that in
those wozdes he saied, y if they would
preach heresy, they doe now pretend,
y by the aucthority which god hath giue
them, the people were then therein bou-
den to beleue & obey the. And in his so
sayng I ther said & yet say, y he saith ve-
ry far vntue, & that they pretend it not,
but plainly pretend y contrary. And thus
in this point y he maketh a mater wout
ground or cause, & that himselfe w hys
own wozdes gaue me good occasoon to
write the thing that I wrote: thys you
se good readers proued very plaine.

L. ij. But

¶ What nowe consider his other woordes, wherein he lyketh himself so well, & weneeth that he proueth that the spirituall rulers of the realme pretende, that if they woulde preache heresye, the people were by goddes ordinaunce bounde to helieue and obey them therein, because they woulde than say that it were none heresy. In this poit his reasoning hath I promise you a little moze subtiltie thā substance, and yet but simple subtiltie neither.

¶ First as for hys case, that if al the spirituall rulers would preache heresye: if he had ment of the spirituall rulers of all chrysendome, I would haue admitted hys case none other wyle, but as mē put and admitte a case impossible, to se what might ensue thereon if it were possible, as saynt Paule putteth the case if an angel came from heauen & preached a contrarye ghospell, yet the same angel should not be believed. But now sith he putteth it but by the spiritual rulers of one realme, I admit the case as possible, but yet as such a case, as I trust in god this good man shall see the skye fall first and catche larkes ere it happen, though it may be lykely inough to happen in some one or twaine, or some few against whom the remanant shal preache and teache the truth.

But now sayth this good mā thus. If it so happened in them all: thā would they al pretend, that by their auctoritie giuen them of god the people were bounden therein to helieue and obey them. For they would than say that their heresies were none heresies.

¶ I am content to graunt him al this, and I aske him now what than? For al thys good readers proueth (you se very well) no moze, but that if that case happened if they also preached, they would than also pretende. But al this proueth neuer a whit, that the spirituall rulers epyther nowe dooe, or at any time haue done, pretended their auctorite such. Nowe consider than for what purpose he speaketh of such pretending. He sayeth (you wote well) they pretending of their auctoritie to be so great, that the people should obey them without argument, grudge, or contradiccion in all if euer they epyther say or do. This he sayeth I say for so large a cause of thys deuision, whych hee maketh in hys booke, that he sayeth the light of grace wil not come to ceace it, till they cease so to pretende.

And therefore god readers sith thys is the thing that he sayeth, and the purpose that hee sayeth it for, making it a cause of deuision present: howe can hee mayntaine his saying wyth a case sayned, wherby it may be that they wyl so pretende hereafter, wheras euer hither to him selfe sayth not nay, but that they both haue pretended and yet pretend the contrary? Can hee maintaine that the tempoꝛalty is at deuision with the spiritualitie now already, because it may adventure happe here after by a farre sett possibilitie, that they may than, noe man wotteth whan, pretende peraduenture a thing, wherof they presently pretende the contrary, and protest also that if the case should so myschappe hereafter, they desyre nowe for than that no man should therein than helieue them?

Saw you euer good readers any man with such a simple subtiltie, call al hys matter in the dust so shamefully?

Now where he sayth to mayntaine hys matter here withal, that it is not to suppose that spirituall rulers wil pretende that such auctoritie as they haue of the graūt of princes, is immediately of God: I say that therein he sayth truth, and if I suppose that they wyl not. But yet let him selfe looke wel in his own booke of deuision, and he shal fynde that him selfe sayth the contrary here, of that he now sayth here, and sheweth some thinges which he both sayth that they haue but by the meane of princes and god minde of the people, and yet sayeth also that they pretend to haue the same thinges immediately of God. As for ensample bothe there auctoritye to haue the tenth part for tythe, and the thing whyche they enioy by the name of the liberties of the church, wherby their persons be in many thinges prouiledged in thys realme befoze the person of a lay man. These thinges him selfe saith that they haue but by a means and not immediately of God. And yet he saith in this same. xx. chapt. that the thinges which they pretende to haue immediately of god, & for all that hee sayeth nowe that it is not to suppose that they wil pretend so. And thus you may se good reders, that for the defence of thys place, he is bounde to a shrowde narrow streite, whan to defend one fault he is faine to make twain.

Now wheras he sayth I myght haue satisfied my selfe wel inough, and that the letter of hys woordes were playne: you

You see that in the rehearsing againe of
hys owne wordes so. lxxx. he is sayne to
suppresse and steale awaie these his owne
generall wordes, & all that they doo oꝝ
teach, to make hys wordes seme plain.
Foz as you see, they standing still, hys
wordes are playne agaynst hym. Foz
himselfe now confelleth, they pretende
not to doe by auchozite immediate fro
god, such thinges as they do by auchoz-
rite giuen them by pꝛinces.

But because I would sayne fully sa-
tisfy hym: I shall now shew you y with
hys new declaring y hys wordes were
well ynough, hee hath made his matter
out of al measure worse.

Foz nowe rede hys wordes agayne.
so. lxxx. and there you shall see that hee
sayeth that hee meaneth onely of suche
auchozite as the spirituall rulers pre-
tende to haue immediatly of Godde.
And yet after he declareth it ferther and
better on the seconde syde of the same
leafe in the. xliij. lyne that hee meaneth
onely such auchozitype, not as they pre-
tende to haue, but as they haue in dede
immediatly of god. And to thentet me
myght see that he meaneth not of auc-
thozite falsely pretended, but truly had
immediatly of God, he putteth foz the
sample their auchozite in ministracion
of the sacramentes.

This is his owne expofion of his owne
wordes, which he would haue taken foz
so platne, that he is angrý with me that
I coulde not spye it, and so satisfye my
self befoze.

Well goe to now: let vs rehearse hys
owne wordes againe as himselfe foz his
owne aduantage sol. lxxx. rehearseth
them, and let vs plant in hys owne ex-
poficion with them, to make hys sen-
tence the moze clere, and than shall wee
see to what godd conclusion he bringeth
all in coclusion. Foz than cometh his
whole tale to thys.

As long as the spirituall rulers wil
pretende, y their auchozite is so hygh &
so immediatly deriued of god, in suche
thinges as they haue theyꝝ auchozitype
immediatly of God in dede, (as in the
ministracion of the sacramentes & such
other thynge like) that the people are
bounden to obey them withoute argu-
ment oꝝ resistence: so long the lyght of
grace wil not appere. ¶

Now good readers here be now hys
owne wordes with his owne expoficio
therin. And how lyke you them nowe?
Foz now the sentence hath he brought

at last woth much worke to none other, ¶
but that y light of grace wil not appere
as longe as the spirituall rulers pretend
to be obated & not resisted in the minist-
racion of the sacramentes & such other
thinges lyke, because they haue their
auchozitype therin immediatly of god
in dede. But thā on the other side, whē
soeuer they wyl not pretende, their au-
thozitype so high therein, noꝝ so immedi-
atly deriued of God, as to bee obated
therin, but wil be content y me grudge
& argue and resist them therin, and pul-
them from the altar, and suffre them
to ministrate no sacramentes noꝝ any such
other thinges lyke: than shall by this
godd mans new declaracion the light of
grace appere by and by. Hath not thys
pacifier here good readers, with much
labour at last brought thys matter to a
wylle conclusion? If he will now go
fro thys agayne, and put in hys other
generall wordes agayne, which foz hys
aduantage he lefte out in that place:
than is all gone againe that he goeth a-
bout, and all mine aunswere made (as
I haue shewed you) good, & all his owne
wordes nought. In the leafe also.
lxxi. these are hys wordes.

Where I say that as long as y spi-
rituall rulers wil pretende that their au-
thozitype is so high and so immediatly
deriued of god, that the people are bound
to obey them without argument oꝝ re-
sistence. &c. wꝝp these wordes I confesse
that they haue auchozite immediatly
deriued fro God. But as I sayed befoze
in the seuenth chapter, master Doze
hath a right great and a right inuētue
wit, wherby he can lightly turne a sen-
tence after his appetite. And so he doth
here. &c. ¶

What high witte oꝝ inuētue I haue
to turne a sentence, let the readers iudge.
But surely y heygth of my wit can not
rech so high, as to perceiue in those wor-
des of his, y sentence y himselfe turneth
thē to, noꝝ I row no mans els, til these
wordes, ¶ They haue auchozite, & these
wordes, ¶ They pꝛted to haue auchozite
be both one thing, which they wer neuer
yet. And therfoze befoze his confession y
he now maketh here new: I myght thā
well take that exception which I haue
brought ther, to a little better effect, thā
doth his here, which wꝝ al his inuētellig
& al hys new declaracions, bringeth all
togither euer the lenger vnto the worde
conclusion.

Foz now to colour this his ouersight
¶. iij. with

With all, hee telleth vs which maner of pretences he met in those wordes, whiche he would here so faine defende. And than in stede of pretending to be by goddes ordinaunce believed and obeyed in all thynges as wel wordes as dedes, he bringeth forth here a fewe amountyng in a some totall to the infinite number of fower.

The fyrst is, that the order and disposition of the thynges that are to be disposed of the church, be to be disposed by the pprettes: which point to put as for a matter that hath made deuision betwene them and vs, is a point of small reason as farre as my reason can giue me. For I remembre not of any variace that euer arole betweene thē and vs for that point.

The seconde is, that al chryssen princes must subdue their execucions to bishoppes, and not to preferre thē aboue them. I can not tell you whither there be any such law made or not. But I can tell you well that though there be, thys point wil not serue hys purpose the value of a blue point. For I am sure he neuer saw in hys dayes any bishop in this realme, ble that pretence agaynst the king, or that euer there arose any deuision therupon.

The thirde is, that no charge should be set vpon clerkes by lay power. I neuer herde yet any deuision rise vpon this point in my dayes, nor he neither in his I dare say. For I neuer saw the day yet nor he neyther, but that whan any nede of the king & the realme required it, thei haue euer moze ben redy to set fares vpon themself, as liberally and as largely as any man well might with any good reason require.

The fourthe is hee sayeth, that if a secular iudge be negligent in doing of iustice, that than after monicion to amende it giuen to the iudge, if hee will not, than the spirituall iudge may compel him to it, or els supply his come and here the cause.

If I should looke now for these, it is lawes it might peradventure happen I should fynde, that thys man had mistaken some of them, as well as he hath misseunderstanden some of the other y he hath spoken of befoze. But sith that I neuer knew grudge or deuision rse here vpon any of them, me nedeth neuer to loke moze for y matter. For sith thys man neuer saw that any spirituall iuge hath interprised, in defaute of iustice to

gyue any such monicion, or to supply y come: were that lawe neuer so vnreasonable, yet to saye that vpon that lawe the tempozaltie hath here conceived such grudge as it hath ben a cause of deuision, thys pacifier of deuision may be much ashamed that euer he deuised it. For I dare say that as well this fourth cause, as many of all his other be such, as y people neuer neither talked of nor thought vpon, nor befoze his own booke, had neuer redde nor herde of. And therfoze by the putting in of such thynges: euery childe as I sayed in myne apology may sone perceiue that his hookes labour and entende not to quench, but rather to kindle deuision.

And therfoze verely with hys leynge here enen in the ende and conclusion suche causes of hys deuision, which causes but dy hymself the people neuer herde of: I may well saye ones agayne good readers, is not this geare by thys good pacifier, brought vnto a wyle conclusion?

To those wordes wrytten in myne apology the. 169. leafe, this good man aunswereth thus.

And now to thys conclusyon of mayster Hoze I wyll saye thus, that I besech almighty God, that the ende of all these matters may come to this conclusion that the very groundely causes of these deuisions, that now be not onely in thys realme, but also in maner thzough al chryssen realmes, may come to perfyte knowledge. For surely I doe not take it, that they beganne either by herelyes, or apostacyes as mayster Hoze in hys apology meaneth that thei should doe.

Here you may see good readers that thys good mā would be loth y it should appere, that the deuision, peryll, and harme haue any where sprongen vpon herelyes begonne and set forth by false apostatas, wedded freres and monkes, as clerely as it is knownen that by thocasion therof, there haue ben slain in Almain win these very few yeres, aboue. lxxx. persons in one somer and yet since among y Swichis whan Zuinglius was slaine, many thousandes kylled to, and the warre begonne by the heretykes, and the lasse by goddes greates goodnes layd in they owne neckes, as falsely as frith belieeth the catholikes, and agaynst the plaine and open knowē trouth, would with shame inoughe to himselfe make men wene that the catholikes

¶ Tho likes began the warre.

But than goeth he further and saith
 ¶ And if maister Doze will nedely
 endeuour hym selfe to hyde the truche
 therin, as it semeth he hath done in this
 chapter, and diuerse other places of her
 apology, by keeping secret such abusios
 and pretences, as in my consciēce haue
 ben most pꝛincipall causes of thys deu-
 sion, wherof parte be recited in the said
 treatise, and part in this aunswere but
 not all. ¶

¶ Of these there had nede in dede to be
 mo, and some moze true, and some of a
 lyttell moze substauce to, than bee the
 most part of these that this good manne
 hath layed forth yet.

¶ Now here he saith that I kepe secrete
 such a busios and pretences as be pꝛin-
 cipall causes of the deuision, wherof
 him selfe hath he saith shewed some: et-
 ther he meaneth that those which I kept
 secrete, be those that him selfe hath wꝛi-
 ten, or other beside theym. If he meane
 other: then either hym selfe knoweth the
 or not. If he know theym not: how know-
 eth he that I know them, or that there
 be any such at all? If hym selfe know the
 and shew them not: then he hyderth them
 and kepeth them secrete himself as well
 as I. Howe if he meane but those that
 him selfe hath wꝛyten: how can I kepe
 those secrete that he hath wꝛyten? Can I
 both gather vp al hys bookes & go hyde
 them, & also make the that haue red the
 goe vntredde the againe, or soz get what
 they haue redde?

But now after this, lykewyse as hee
 is wont whē reason faileth him to fal to
 preaching: so here, because reaso faileth
 him, he falleth to pzapeng, & therin thus
 he saith.

¶ I besech almighty god that he haue
 no power to doe it, but that the trouthe
 may come to light therin, though he res-
 sist it al that he can. For if it were know-
 en, and pꝛ fautes charitably reformed:
 all these deuisions woulde shortly haue
 an ende. ¶

¶ Pay perdy, this mā seeth wel ynough
 that though the fautes of the spiritual-
 tye were neuer so fully reformed, yet
 coulde not all that suffise to bypnye all
 deuisions to an ende, but if one thing be
 done, which wyl neuer be done, wherof
 (which he forgetteth) I gaue hym warn-
 ing in the .iiij. leafe of mine Apologye
 in these wordes. ¶

¶ But now if this pacifier to cease &
 quenche thys deuision, coulde finde the

meanes to make all the whole clergye
 good: yet soz all that, sith he layeth soz
 causes of thys deuision that some men
 say this by the clergye, and some mā saye
 by them that, were all the clergye nener
 so good in deede, and serued god uener
 so well, this deuision by his owne tale,
 yet coulde not soz all that cease, except he
 coulde pꝛouide further, that no pitcouise
 pacifier should in lamenting of deuision
 putte forth a booke and laye, that some
 lay men say that some of the clergye bee
 noughte, and loue their ease and theyz
 welth, and that some say that those that
 seme best and take most labour & paine,
 be but hypocrites soz all that, and serue
 Godde but soz bayne glozpe to geate
 them selfe laude and pꝛaife amonge the
 people. ¶

¶ Also if defautes should be charitably
 reformed, as thys man sayeth he woulde
 haue them: it woulde be nede then to set a
 lyttle moze charitable folke aboute it,
 then those haue ben, that haue begyled
 this good man with euill counsaile in
 hys bookes, and haue made hym vnder
 pretext of pacifieng deuision, set forth &
 encrease deuision, with deuising & spꝛe-
 ding abroad causes of murmure and
 grudge, making in some of them an ele-
 phant of a gnatte, and soz olde grudges
 byinging forth some such, as the people
 neuer had herde of tyll they redde hys
 bookes & some of the very worst, which
 were most effectuall causes if they were
 true, byinging forth by heapes with a
 ffugure of some saye, & very plaine lies
 in dede. ¶ Is thys the waye good readers
 soz a pacifier to make peace with, & put
 away deuisions?

¶ And now him selfe handeling pꝛ mat-
 ter thus, he taketh of hys charitte great
 thought, lest I go aboute to hynder hys
 holy purpose. And therfore saith.

¶ I doute me very soze, that maister
 Doze goeth aboute rather to marre al,
 then to endeuoure hym selfe to make all
 well. ¶

¶ Which be the lykelyheddes now good
 readers that leade thys good man into
 thys great fere: Because I make open
 the shewde mynde of hys demure cou-
 tenaunce, and the harmful intent and
 purpose of his holy wholesome wordes.
 Because I woulde haue the temporalty
 and the spꝛitualty as the body and the
 soule of one man, loue wel together and
 agree and neyther of them be gladde to
 here euill of other, nor to giue eare to
 false sedicious flander, but the good
 folks

Exceeding
 good consist.

A folke of eyther parte, drawe both by one lyne accordyng to both the lawes to re-
pzeisse and kepe vnder the bad, & among
other vices, speciall such pestilent here-
syes, as els woulde oppzeisse h̄ catholike
fayth, and pzeisse h̄ displeasure of god,
and first sow deuilsyon, and after ward
reare rebellio in h̄ realme, as they haue
done befoze thys tyme both here and in
other places, & h̄ I to thys entent gyue
myne aduice to keepe kyll those good
lawes that both thys realme and al the
cozps of chryssendome haue long vlsed &
approued. Because I thus doe so there-
foze this god man fereth h̄ I go aboute
to marre all.

But whyle hys bookes go aboute on
the tother side, to make the world wene,
that heresyces be no causes of deuilsyon,
and to haue heretikes liue in h̄ lesse fere,
with many malitious some saies false-
ly flaundereth the ordinaris, of cruell
wzongefull handelyng of the people, to
dzyue th̄ by dzyede oz by shame oz other
tediousse busines, to let heretikes alone,
and go aboute with baulde reasons the
best not wzote a rpshe, to put away the
good lawes that haue bene made agaisst
them, and vnder colour of a feruour to
the fayth exhort men to go wynn the holy
lande, and in the meane while yet wyth
such wply mapes, labour wyth herety-
ques, to kyll by the stretes at home, and
by the decay of the chrysten catholyque
fayth, pzeisse the wzath of god vpon al
our heddes whiche our lord rather turne
vpon theyz that so woulde haue it: hys
bookes busely going aboute thys geare,
himselfe goeth aboute (ye se well perdy)
to make al thing euill.

But now wyl I fynd finishe by h̄s.
rr. chapter, wherein he goeth forwarde
thys.

And in thys chapter maister Mوزه
layeth diuers other obieccions to pzeisse
h̄ sayd letter vnreasonable, whiche were
very tedious to rehearse at length. And
therfoze I shal as shortly as I cā, touch
some of them.

We know well ynough why thei be
tediousse to rehearse. Surely because thei
be very tedious to answer.

But wherhe saith he wil rehearse some
of th̄: he beginneth first to shew that I
had no cause to doubt of hys woordes
wherhein he sayeth that the spirituall
rulers pzeisse theire authorite to
bee so hyghe and so immediately deri-
ued from god &c. I had saith he no cause
to doubt of what authorite he ment.

For he saith that hys woordes wer plain
ynough, that he meaneth onely of such
auctorities, as thei pzeisse to haue
immediately from god.

To this I say plainely, that than are
hys woordes plaine false. For hys wo-
des be, that they pzeisse that their au-
thorite is so hyghe and so immediately
deriued from god, h̄ the people are bound
to obey them and to accept all that they
do & teach, without argument, resistence,
oz grudge.

How knoweth every man very well
that they doe not pzeisse to haue auc-
thorite immediately from god, to do al
thing that they now lawfully doo and
may doe, in which the people are now
bounde to accept and obey them.

For as I sayd in myne apology, in ma-
ny such thinges they pzeisse & clayme
theyz auctorite deriued from pzynces.
And therfoze ye se that and he laboure
aboute it thys. vii. yeres hee can neuer
defend hys woordes, but that I answer
red him truly, and with the necessarpe
distincion that I there made, answer
red euery parte. And thys hymself seeth
well inoughe, and therfoze in the. lxxx.
leafe in the beginning of the second side
wherhe he rehearseth his woordes again,
he leaueh out these woordes of his own.
And to accepte al that they doo and
teache.

Upon which woordes the point of the
matter hangeth. And therfoze here you
see now, that whereas in the beginning
of thys chapter, he would make it seeme
that I stole two oz thre woordes of his
whiche I neither did nor needed for anye
strength that was in the: here was him-
selfe faine to stole away his own wo-
des, to begyle the reader vpon the rea-
dyng of the place, and make hym passe
ouer his faute for the while vnmarked.

And thus good reader you se, that to
saue hys owne woordes by pzyght, and to
impugne mine: in thole two leaues.
lxxx. and. lxxxi. he bestowed hys labour
in vayne.

But then goeth he ferther and tou-
cheth these woordes of mine Apologye,
wzytten in my sayd. rrrv. chapter.
folio. 165.

¶ Surely in such thinges as h̄ whole
clergy of chryssendome teacheth and oz-
dereth in spirituall thinges, as bee dy-
uers of those lawes whiche thys pacifi-
er in some places of this booke toucheth,
being made agaisst heretikes, and al-
beit that they bee and longe haue bene
thzough

Athrough the whole corps of chrysendome both temporality & spirituality, by long blage and custome ratified, agreed, and confirmed, yet he layeth some lacke in them calling them very soze, in those thynges I say, that syth I nothing dout in my minde, but in that congregacion to Goddes honour graciously gathered togither the good assistance of the spirite of god is according to Chrystes promise as berclly present and assistente as it was wyth his blessed apostles, me thought with reuerence and withoute resistance, grudge, or argumentes to receyue them. And if a prouinciall counsaile erre, there are in Chrystes church ordinary wayes to refozme it.

But in such thynges as anye spirituall gouernours after a lawefull order and fozme, deuise for the spiritual weale of theyr soules that are in their charge, & whych thynges are suche as good so lke may soone perceiue the for god, in these thynges at the least wyse should the god not giue care to the badde folke and frowarde, y against the beste thyng that can be deuiled can neuer lacke a fonde frowarde argument. †

To these wordes this good man answered me thus.

When to thewe my mynde in some thynges that maister Doze hath touched yet farther in the sayed chapter: I wyll say I agree with maister Doze, that in such thynges as the whole clergi of chrysendome techeth and ordzeth in spirytual thynges, and which of long time haue ben by long blage and custome thzough y whole corps of chrysendome spirituality & tempoality, ratified agreed and confirmed, ought wyth reuerence to be receyued: but yet if the same thynges thzough long continuance & thzough abusyons that rise by occasio of the, proue hurtful and ouer greuous to the people to bere: the may y people grudge and complain lawfully to their superiours, & desire that they may bee refozmed, as lawfully as they may do to haue tempoall lawes refozmed when neede requireth. †

As vnto thys, because he is so gentle to agree wyth mee, I shall as gently agree wyth him againe, but yet he getteth nought thereby. For sith the lawes agaynst whych hee writeth, made for y corzeccion of heretikes, as I haue in y. rb. rvi. and. rviij. chapyter plainly proued agaynst hym, and reproved his obzeccions therein, be good and very rea-

sonable, and that abusyons (by occasio wherof he would make it now seeme, y in long continuance they beede hurtfull) he proueth not one in thys wozyde, but by false floundrouse somesates surmised agaynst the ordinaryes, & dyuers times found false befoze the kinges honozable counsaile: this answer here of hys, helpeth nothing hys matter.

Then goeth he farther and sayeth on thys wyse.

I wyll also agree that in the congregacion of the clergy, to goddes honour graciously gathered togither: the good assistance of the spirite of Godde, according to Chrystes promise, wil be as berclly present and assistent with them, as it was wyth his blessed apostles, if they order themselfe, in meekenes and charitie and put all their trust in god, as y apostles did. But if they wyll truste in theyr owne wit and in worldly policy: then may they lyghtly leese the spyrite of god. And whether it wer so at the making of the lawes, which maister Doze speket of concerning hereby or not, I can not tell: but thys wyll I say, that if they were not good and reasonable in themselfe at the first making, that they were neuer made by the assistance of the spirite of God. And surely I cannot the se, how the blage and long continuance of them can ratify or confirme the. For as it is of an euill custome, that the longer it is bled, the greater is the offence: so is it of an euill lawe. And lyke as an euill custome is to be put away, so it is of an euill law. †

Of what strength the general counsailes be, and whether wee may in any of them by lawfull order gathered togither, put any dissidence or mistrust, and if we may then in what maner thynges and in what wise they bynd, and whom and how long: I shall not neede for thys matter to dispute with thys good man. And all hys doute concerning the sayed lawes, whether they be reasonable or not, and whether the continuance of them be good or not: in al these thynges haue I so confuted thys good man already, that these wordes of hys can serue of nought.

But yet to make it seeme that he saied somewhat, and that no lawe of y church which he hath here impugned, made agaynst heretikes, was eyther ratified or approued in this realme: ye shall here how properly he proueth. A good reader these are his wordes.

And

And the lawes affirmed by vsage & agreement of the people be the lawes of fasting and keeping of holydayes, & such other as the people of theyr fre agrement accepte and agree vnto: but these lawes made for punishment of heresyces were neuer agreed by a comen assent of the people, but that some particuler persons, wherof some haue ben giltye, and some paduerture not giltye, haue ben punished thereby right soze against their willes. And that cannot be a confirmacion of them that so agree against their wyll. But as to them that doe the correccion. **I**t is a confirmacion: for they do it with their good wyll. And though that correccion were a sufficient confirmacion, as agaynst thē that be so punished: yet it can not be a confirmacion to make y^e law appoued for all the residue of the pople. I cannot see therefore that any ratyfyng, agreing, or confirmyng of the people can bee p^{ro}ued in the lawes, couerynge the correccion for heresyce.

Did euer any man good readers here such another reason as thys is: **D**e: de: nich not but that the suit *ex officio*. and y^e order taken in the generall counsaile, & the other further proceeding agaynst heresyces, according to the comen receiued spirituall lawes, haue ben vsually so accustomed in this realme, and by the p^{ro}uinces of the same and generally by all the people by comen vsage accepted, and ouer that, by plain parliament lawes and orders made for al temporal officers to assist the ordinarie therein, & to put the offenders in execucion thereupon and knowing well al thys, he dissimuleth it euery whil, & saith not one worde therto, but argueth that it was neuer ratified, in this realme, because the heretikes y^e are for heresy punished, be burned agaynst their will, and agree not themself therto. This reason wyll I neuer labour to confute. For if any man be so mad to like it, I were almost as madde as he if I would reason with hym.

After this he resorteth againe to the vnreasonableness of the lawes, & p^{ro}ueth therein vnreasonable, by the sentence of hys owne conceite. For these are hys wordes.

And then whither the lawes in themselves be good and indifferent or not, I wyll remytte the iudgement in that behalfe to them that haue aucthoritie. But to shew my conceite therein, I shal

with good wil euen as my conscience moueth me to, and that is, that I could neuer see, that it was reasonable to bee accepted as a lawe, that a man shoulde be accused and know not his accuser.

And that it is yet moze vnreasonable y^e a man shoulde be condemned, & knowe not the witnesse that condemned him. Also that a man vpon suspencion shoulde be d^{ri}uen to make his purgacion at the wyll of the ordinarie, or be accursed: Or that a perjured witnesse shoulde condemn him, that he had riced of soze: That a great offender and a lesse offender shoulde haue one lyke punishment, if they renounced: or bee a like arrested and put in prison: I neuer saw no indifferencie in it.

Now good readers as for the conceite y^e the good conscience of thys man hath conceiued, is of very trouth but euen a very poze conceite, as in the said chapters the. xv. the. xvi. and the. xvii. euery man may some perceiue.

Howbeit in the last point that he findeth so great a faute, that a greater offender & a lesse offender, shoulde haue one lyke punishment, this man looked not well aboute hym whan hee wrote that worde. For whan the thyng is well looked on, the weight of hys reason wil fall vpon the wrong syde, and all agaynst hys minde. For whereloener a greater offender and a lesse offender be both punished alike: if the greater offender haue no moze paine than the lesse hath deserued, there is the order somewhat lesse sharpe, than it shoulde be, but yet not vnrigheteouse. For if it were, than were y^e lawes of thys realme vnlawfull, that hange vpon hym y^e doeth but robbe a man, as well as hym y^e robbeth him & killeth him to. Now so is it in y^e spirituall law, that whan two do both renounce their heresy, and abisure and beare faggottes both, if the tone hilde. x. heresyces and the tother but twaine, the greater offender hath no moze paine than the lesse deserueth. And therefore if this man in that case complayne: thys complainte (as I said) turneth vnto y^e tother side, and findeth the faute in that, that wher y^e lesse offender bereth one faggot, the greater beareth not siue, if their bodies be lyke of strength.

Howbeit good readers all thys tale of hys is to no purpose at al. For in the spirituall law, they was the offences, & consider the circumstances, and enioin the penaunce after the waight or gauffie

Note these
iii. pointes.

of

Qof the trespas, and for enprisoning vse to put no mā to it, but where god reaso wolde not suffre hym walke abode. And therfore I suppose, that whan the man was witting this, hys witte was walking toward the holy lande. For if he wolde say that he meaneth by h lesse offender & the more offender such twaine as a biure both, and bere sagottes both, where the tone was wo: thy and the tother not wo: thy at al: I say that neither hys wo: des will mayntaine any suche meaning (for he speaketh generally of h lesse offender and the more) noz also hee pueth none such but by his flauderouse somesates, which haue bene plaine proued false.

Chan goeth he ferther and knytteth by all the chapyter with thys goodlye conclusion.

And if any wyl say that these reasos wil giue a boldenes to heretykes: truly I wyl not fully make a unswere therto. But this will I say, that I thinke verely that thei wil giue a boldenesse to true the & true men. And verely I haue herd say, that it were better to suffre an offender goe unpunished, than to puny the him vnrighteously and against due order of iustice.

Marke god readers here for our lordes sake, what maner of reason thys is. The thing that himselfe very well perceiueth to be the very weyght and pyth of al the matter, and therfore at last obsecteth it against himselfe, as a thynge y had neede to be soyled: what aunswere doeth he make vnto it: He sayth he will not aunswere it fully. In sayth that is spoken very dully: well, syth so great weyght hangeth on it, if he wolde not aunswere it fully, hee shoulde haue aunswere at the least wile halfe. If not halfe, a fourth part yet, or a syth part at the least. For thys that he saith, aunswerech no part at all. For two thinges he sayth, one that though he can not saye nay, but that hys reasons if they be folowed, shall giue a boldenesse to heretykes: yet he thinketh they shall also giue boldenesse to trouth and true menne.

And by my trouth I thynke verely on the tother side, that if heretyques haue boldenesse giuen the, and (as they thereby soone shal) take corage and much encrease, thei shal make y trouth shrinke, and many true me aferde. And if the giuing boldenes to falsed, shal giue boldenesse to trouth, all say than & giue boldenes, and than loke whither true me shal

ware the bolder by it.

The second thing that he saith is this whych yet he doth not affirme but sayth he hath herd it sayed.

That it were better to suffer an offender goe unpunished, than puny the him vnrighteously and against due order of iustice.

Thys were somewhat pzetely sayd, if thys good man had proued that heretykes myght not be punished by those lawes, but vnrighteously and agaynst the order of iustice. But than how hath he proued y: By no meane in this wo:ld but twaine. The tone, y it is not righteouse noz indifferent, that a greter offender and a lesse offender should be punished, impzisoned, or arrested lyke, which vnreasonable reaso oppugnerth plainly in all criminall causes almost, al the lawes of thys realme & yet helpeth not hys matter, but impayreth it much, as a lyttle here befoze I haue well & clerely proued.

His other reason is hys generall reason that is his whole ground, wherupō he buildeth agaynst all those lawes all hys whole matter, that is to witte, that by those lawes which are made for punishment of heretykes, it may somtyme for tyme that a mā may be punished whiche is no heretyke in dede.

How is thys reason so vnreasonable to be layed for a reason to take awaye a law, that if it were admitted for reason it coulde suffer neyther in thys realme, noz in any realme els any law stand in this wo:ld, y all h wittes in thys wo:ld coulde imagine or deuise, for any maner punishment of vngraceful soules. And albeit that of such lawes some may be reformed fro the wo:se vnto the better, though neuer fully to such point, but y an innocent may take harme: yet bothe by reason & experiance it appereth plainly, y these lawes which he wolde haue chaunged and made more easy, can neuer haue any good chaunge, but by making them more streight.

And thus hath this good man soze ouersene hymselfe, more I trowe than .xx. times in hys .xx. chapyter.

The .xxi. chapyter.

In hys .xxi. chapyter begynnyng in the .lxxxiiij. leafe, because I said in mine apology that there be few parties in hys booke of deuylsion, that shall if they be well

Give no boldnesse to heretykes.

son.

Considered, appere so good at length, as they seme to some men at the fyrst sight and at superfcypall reading: he prouoketh mee to shewe what other fautes I finde therein. And than to prycke me forwarde, he byngceth forth twoo or threethynges, whych he sayth it semeth most lykely that I should meane. But wherfore it should be most likely y I should meane those thynges, therof sheweth he nothyng, but leaueth folke occasyon to thynke, that hys own minde misgiueth him in those thynges. For mee hath he neuer herd make any busines of them.

B And afterwarde in the lease. 91. a. gayne he prouoketh me to the same.

And there he reciteth how many chapters of his I meddle not w^{al}, wherin he myght haue made a thozter wo^{rke} if he would haue let them stande that I touched not, and haue spoken of them only that I touched. For they were very few as he that was very vnwilling to haue touched any one at all, saue for y much euill that couertly was cloked in them,

C And for the withdrawing of that cloke that menne might the better see what it ment: I touched the fyrste chapter for a shew, and the. viij. and the. viij. for y they laboured to the great decay of the catholike sayth, to put away or chaunge into worse the most specyall god lawes, both of the whole church and of thys realme that haue bene made and obserued long for the preseruation thereof.

And the first chapter was in effecte nothing els, but by false slauderouse surmyses agaynst y ordinarres (as though they misshaded me for heresy) a shewd reueratue to it. And therfore leauing

D hys other triffles alone: I answered in effecte onely these, of whych so muche harme myght grow. Which thynges if they had bene out of hys booke, all the remanaunt good & bad togyther, should haue gone forth for me, and therfore yet so shall they: For I purpose not to embusie my self wyth confuting of euery sawte that I fynde in euery mannes booke. I should haue then ouer muche a dooe.

For I wyll not dyspraisse or dep^{raue} any thing that I thynke good eyther in hys booke or in any mans els. And therfore I haue in mine apology sayed expressly, that he saith some thynges wel. But for as much as there be many thynges nought to: I gyue therfore y reader warning not to walke away wyth the ouer hastyly, but reade the wyth iudge-

ment and at uise them well, and not be licue euery spirite, but proue whither it be of god or not, & that that is good take, and that that is euill, lette it go to the deuyll. 1. John. 4.

I will allow therfore and lyke not a litle the great god minde of Salē towarde the vauquishing of the greate Turke, and conquering of the holy lād wherin he spēdeth y tother. iij. chapt. of hys booke. But I mislyke much again, that as hee would dilate the sayth, by force of sweozde in farre countreys henle: so he labourceth to chaunge and take away the god and holsome lawes, wherby the sayth is preserued here at home.

I like also meruailously well, that such pointes of the catholyque sayth as heretikes nowe laboure to dystrope, as prayeng to sayntes, pilgrimage, & purgatory, and the sacramentes, and specially the blessed sacrament of the aulter, wherof in the. lxxxvi. leafe hee speaketh so well, that as helpe me god it did mee good to reade it: this I sape lykerh mee meruailously well, that the right faith of these pointes he confesseth so wel and so fully for hys owne persone. Wat the better oppinion that I haue of hys own person therein, the more soyr am I to se, that hys bookes are by sōc shewde cou^{er}saile handeled in suche wise, as if they wer solowd, would make y faith decay and perithe in many other folke. Thys is the great thyng that in hys bookes greneeth me.

For as for the point that he speaketh of in the lease. 91. of that that the priestes should cate no flesh fro quinquagintime to Easter: I take it for a matter as smal as he docth I. But than he asketh mee wherfore in the. xxxi. Chapter of mine apology beginning in the. 175. leafe, I make to great a mater of it. Whoso list to reade the chapter, shall see that I wrote it not all in vaine, nor thewe myselfe vnwilling that the priestes should doe it neither, though they bee not bounden to it. But the lesse that the weighte of the matter was, the more cause thys man gaue me to speake therof. For the more was he to blame to put that and other such small matters as that is, for causes of so great deuision, as he saemyselfe y thys is. This was loy cause y made me to speake therof. Which cause this mā gaue himselfe, and therfore nedeth not to meruaile as he doth, wherfore I spake therof.

And

A And therefore thus haue I good readers now replied to euerie chappter of hys booke by row, saue only the lasse thze whych go about a good viage into the holy lande, a great way farre of fro me. And I haue not leaped to and fro, now forward, now backward, in suche maner as hee playeth in hys aunswere made vnto mee, wpthoute cyther order kept or cause apperyng wherefore, saue onely the cause that euerie mā may spy, that he woulde not haue it secne what places he left vntouched. Whyth is in a maner the most part of altogether, that in my booke touched y thze chapters of hys. And I haue on y tother syde not left any one piece vnproued, that myself spake of befoze, or that any thinge per-
B tyned vnto me.

And therfoze wheras in y beginning of the .xxij. chapiter, Simkin Salem giueth his sentence vppon the sayed aunswere to the sayed apologye, and alloweth the sayd aunswere well: me thynketh that if he considered not only how much he hath left vnaunswered, & how much of hys owne wordes vndefended, whych he nothynge hath touched at all, but ouer that how feble he hath defended those thing y hee hath touched here: Salem being indifferent, had bene lyke to haue allowed it but a little.

For setting asyde for the while al the remanant, if he go but to the very pzin-
C cypal point alone, wherin he laboureth to chaunge and put awaye those good lawes, the chaunge wherof (such as hee deuifeth) y decay of the catholique faith and the encrease of heresy would folowe: in that point alone, I say we laye agaynst him, the comen consent of thys realme. And he layeth hys owne reason agaynst it. We lay agaynst him the consent of the generall counsaile. And agaynst thys he layeth hys owne reason. We lay agaynst him the generall approbacion of all christen realmes. And agaynst this he layeth his owne reason. And what is hys owne irrefragable reason y he layeth agaynst al thys? Surely no more as you se, but y by those lawes an innocent may somtime take wzong.

Agaynst thys reason we lay him, that if thys reason should stande, than agaynst malefactours there could no law stāde. We lay agaynst it also y by his deuices if thei were folowed, by the encrease of heresies many innocentes must needes take much more wzong. To this aunswere he, that he wil not aunswere y.

And now when Salem seeth that he cā not aunswere that, & seeth y al the weight of the matter hangeth vpon that: than Sym Salem giueth sentence y he hath aunswered very wel. But surely if such aunswering be well, I wote not which way a man myght aunswer ill.

And therfoze wheras Simkin Salē sayth, that if thys good man wil, he wil cause a frende of hys aunswere all the remanant: hec may dooe thys good man a much moze frendely turne, if he made his frend aunswere this better first that this good man hath aunswered already. Howebeit if they list thus to gyue ouer this, and assay what they can saye better to any other picce: lette them a
F Goddes name hardely go to for me.

And if they say any thing metely to the matter, I wyl put no frende to payne to make them aunswere, but at leasure conuenient thal aunswere thē my selfe. And where they say well, I will not let to say so. And where they say wzong, I will not let to tel them. But on the other side if they goe no better to worke, nor no nerer to the matter, then thys man hath done: I thal peradventure let them euen alone, and lette them lyke their wytyng theynself, & no man els.

But now lettting passe al speycall the poyntes: I thal aunswere the general-
G ties y this god man speaketh of. For in the leafe. .cc. these are his wordes.

And now thal I say sō what ferther in a generalitpe, as maister Doro hath done, and that is this: that all y I speke in the said treatise, was to appeace this deuision, and not to beginne any, ne to continue it. And therefore howe they can saue their conscience, that say I byd rather intend a deuision then agrement, I cannot tel, their owne conscyence thal be iudgc. And I enteded also somwhat to moue y myght bee occasion to put awaye abusyons, euyl examples, and heresies: & not to encrease the or maintein them I dare holdly say.

To this I aunswere, that it neither was nor is my minde, that men should thinke that he ment euill himselfe, as I haue in many places of mine apolygpe testified. But verely I thought and yet thinke, that by some wply thzewes hys booke was so inisthandeled, y it ment nought, though he ment wel. For wher as he saieth that with hys booke of deuifson, all hys purpose was to appeale deuifson: I wyl not contend wpth him vpon hys owne mynde.

But

A But surely this wyll I say, that if I had ben of y^e minde to solow and set forth deuilsson: I woulde haue v^esed even the seifesame wates to kyndle it, y^e he v^esed (as he sayth) to quench it.

Then goeth he ferther and sayeth.

A And ferther as maister Hoze knoweth better then I, *mentire est contra mentem ire*, that is to say to ly is when a man sayeth agaynst hys owne minde, & in good fayth in all that treatise, I speake noth^g thing but that I thought was true.

B To thys I aunswere, that in deede such a thing I haue redde, and as I remembre in *Alalus Celli*. Which thing though I haue now no leisure to looke fo: yet two pointes I remember thereof. One that it is there *mentiri* and not *mentire*, which infinitiue mode in what booke of grammer thys good man hath founde, I canuot tel. I was aserd it had bene ouerseene in the prynting. But I haue looked the correccions, and there finde I no faute founde therin.

C The tother poynt I remembre that there is a difference put betwene *mentiri et mendacium dicere*, that is as we myght say betwene hym that wittingly lyeth, and hym that telleth a lie wening y^e it were true. And here it is sayd, wittingly not to tell a lye, pertaineth to a good man. And not to tel a lye v^enware, is the part of a wise man. And surely sith the scripture sayeth that he that thortely belyeueth is ouer light: thys good man to belyeue so many lies so soone, and with so many some saies to set the forth in print to the rebuke and slaunder of the spyrituall iudges, and make men wene they misse handled men fo: heresies, though the mannes innocent minde made the synne the lesse, yet was the thing at the least no lesse, then a very great lightnesse & also a great p^ouise towarde the re- p^ouise of his wo:des y^e folow next, wher he goeth ferther thus.

A And ferther I wyl a certaine maister Hoze as far as in me is, that I neyther had any suttile shrewes counsaile, ne any euyll counsaile at the makynge of the sayed treatise, which hee calleth the booke of deuilsson (as is saied before).

A To thys I aunswere, that albeit this good man and I be at much variaunce here in diuerse thinges: yet fo: the good and playne professyon of the catholique fayth that I fynde in hym, in good fayth I much better loue hym then in y^e point to belieue him. Fo: if he sayed therin

true, then were all the fautes onely hys owne, in whych as I haue often saied, I much rather thinke, that some suttile shrewes haue deceiued hym.

And besyde sondry other thynges y^e lede me so to thynke, one verye stronge thyng it this, that euery ma may wel se by hys booke, that all such as haue resorted to hym to tell hym any such thinges, as vnder some sayes hee put out agayne, haue alway told him euill, and neuer told him good. And of missehandling fo: heresies haue cuer tolde hym lies, and neuer told him true. Fo: wher as the punishment fo: heresies hath be very litle any where, saue even here at hand, and here but right done to them, & that with much fauour to: they haue made hym good sely soule belyeue, that ordynaries missehandle men fo: heresy in maner throughtout the realme.

Also whercas such slaunderous clamour hath bene sundry times of late in all that euer complayned, playnly p^ouued false befoze the kynges most honorable counsaile, not one man came to tell hym nothyng thereof, no: not one some say therof w^oritten in al hys booke, and ouer thys whercas myne owne self haue playnly tolde hym the same thinges in mine apologue by wyrtynge: yet (whych most meruaile were of al, saue fo: such wylly shrewes) euery man may well see that he neuer redde it. Fo: hee sayeth not one wo:de thereto.

And therfore it is ethe to percesue what focuer him selfe say whych is loth of his goodnesse to putte other folke in faute, that there bee some wylly shrewes so muche aboute hym, that they neyther suffer him any thyng to here but that them selfe liue to tell hym, no: yet any thing to rede, but wher them selfe lyff to turne hym.

And nowe sythe I haue here answered these generaltyes of hys: I wyll not longe encumbze you with anye generaltyes of myne owne, but generally I woulde that all were well. And so helpe mee my saupoure and none other wyse, but as I woulde wishe none heretike one halporth harme, that had clerely left his heresy, and were wel tourned to God. But on the tother syde, who so stricke stil therein: rather woulde I wythe hym so: to his sinne, wherby there are many folke many tymes amended, then prosperously to proccede in his mischypse to the losse of hys own soule and other mens to. And toward that point, againste

Ecclesi. 19.

D

A good wyth.

Against all malefactours in the spirituall and the temporall, woulde I wythe all good folke of bothe partes to agree, and eche loue other wel, and stik fast to the faith, whych were like soze to decay by the chaunge of these good lawes that thys god mā goth about to destrui. For whole vnreasonablenesse therein is better to be perceiued, with the daunger and peryll that woulde ensue thereon: I wyl besyze you good readers to resozte to myne Apology, & begynnning at the lease 270. reade vnto the lease. 287. wherein you shal I trust be wel and fully satisfi- ed. And vnto all that euer is in all that spoken: this man hath nothing said.

And where as in confuting the fauts that this man findeth in the suit *ex officio*, and the lawes made againste heretikes, I haue vsed some examles of the comon lawe, whiche this man hath labored to proue vnlyke, and I haue therein clearely confuted hym a freshe, it may peradventure happen that he wyl nowe take a nother way therein, and say: that in suche poyntes those spirituall lawes may be reformed, and those temporal to.

Howe be it if he so saye, but if men forgette what hath bene sayde before: elles wyl they see that hys sayeng wyl not serue hym.

For firste as I haue sayde offer then ones all redye, the same thynges in the comon lawe be not be chaunged. For yf they bee: there shall come thereof moze harme then good. And if it happen one innocent to take harme by the law: ther shall syue for one take moze harme by the chaunge.

Moze ouer if we should for that cause chaunge those temporal lawes, that is to wit because some innocent may som- time take harme by the: we must chaunge by the same reason, all that old vsed law that a man may be arrested and remain in pryson tyll he fynde sureties for the peace, vpon the bare othe of his enemye that faith he is a fearde of him. For by that lawe maye sometyme an innocent take harme to. And yet muste that lawe stande if we do well. For els shall there by the chaunge mo innocentes take moze harme.

What trouble haue there many men in Wales, by that they be compelled to be bounden to the peace, bothe for theint selfe and for theyr seruauntes and other frendes to: And yet is the order there so necessarye that in manye lordshippes it may not be forborne.

And surely if we fall to chaungynge lawes vpon that simple ground: we must then chaunge so many that it wolde not be well.

Besides this if men should reforme and chaunge a lawe, because that an innocent maye somtyme take harme thereby: then must they when they haue chaunged it, chaunge it yet agayne, and after that chaunge, yet chaunge it agayne, and so forth chaunge after chaunge and neuer cease chaunging til the world be all chaunged at the daye of dome. For neuer can al the wittes that are in it, make any one penal law, such that none innocent may take harme thereby.

How be it if a new lawe were byawen and put forth to be made againste ane suche mischiefe as woulde els do muche harme: god reason it were to take an exception to the byl, and shewe that innocentes myght be muche harmed by this point or y, and therewith prouide the remedie & put it in the lawe, and stoppe as many suche gappes as then could be spied. Yea and if after the lawe made men founde notable harme, that good folke were muche wronged by it, and the lawe suche that it either might be forborne, or els the meanes found to be chaunged to the better: god reason would it to make prouision for it.

But surely to come forth as this man cometh here, agaynst so god lawes, so well made, and by so great authozity, so longe approued thow the whole corps of Christendome, in this realme ratified specially by parliament, and that vpon a prouise not without great grounde and cause, euer synce founden so prouy- table for preseruacion of the faith, and proued so necessary vpon this mas own deuices, that without great encrease of heresies they can not be forborne, nor neuer canne be chaunged but either to the strayghter or els to the worse: to come now forth and for appealing of diuision, solve first a sclauder that may make diuision, and the labour to chaunge those lawes, vpon none other ground but one ly that an innocent maye happe to take harme by meane of false iudges, & then proue not any wrong done, but by false som saies onely against which false som saies the truth is proued contrary, both by iuste examinacion before the kynges counsaile, and ouer that playnely by this one point also, whiche no man can denye, that there is no lawe prouided against so great a crime, by whiche lawe

Why the change of lawes cometh greates harme.

Allesse people haue in this realme be puni-
shed: therfore to come now thus as thys
good man doth, and procure the chaunge
of these lawes, so old, so good, and so ne-
cessary, and to make them moze easye,
wherewith heretikes would ware hold,
which thing himselfe (as you se) denpeth
not in the ende: what is this good Chri-
stien readers, but to procure that the ca-
tholyque Christien saythe, myghte fade
and fal away:

And yet as for thys man hym selfe to
tell you for conclusion, what I thinke,
all be it there are as you see ryght euyl
and perillous thinges in his bookes, with
deuyres that woulde make heresyces eu-
erraise: yet si the he professeth so playnely
the catholyke Christien sayth, and bi his
exhortacion also toward the conquest of
the holye lande, declareth hys mynde ze-
alous and feruent toward it, I rather be-
leue though himselfe therto say nay, that
in those thinges which he wyrteth so pe-
rillous & so nought, some wylpe shrewes
begyle the good innocent man, then that
hymselfe in hys owne mynde, meane all
that harne.

But yet for as much as in this point,
without sight of mans hart we can but
go by gesse, and who so goeth by gesse,
may be deceiued. (For as hymselfe saith)
a wolfe may looke simply lapt in a shee-
pes skynne) I shall therefore truste the
best, and leane þe truth to God. And con-
cerning suche euyl wyrtinges, sy the it
must nedes be, that he wrote them either
deceiued by some shrewes, or els but of
hymselfe, I can no moze do for him, but

hartely praye for hym thus. If shrewes
deceiue him: God send them shortly fro
hym. If he wrote the of his own mynde:
then sith the thinges be nought, he wrote
them either of euyl wyl, or of ouer sight.
If he wrote them of malpce, God geue
the euyl mā moze grace. If he wrote the
of foli: God giue the good mā moze wit.

And thus I beseeche our Lord send vs
euerychone, both the spiritual and the tē-
poral to, both wytte and grace to agree & charitable
together in goodnes, and eche to loue oꝝ prayer,
ther, and eche for other to praye, and for
those that of both partes are passed into
purgatoꝝ, and there pray for vs as we
pray here for the, that they and we bothe
thoroꝝwe the merites of Christes bytter
passion, may bothe wyth our own pray-
ers, and the intercession of al holy sain-
tes in heauen, auoiding the eternal fyre
of hel, haue pytye powzed vpon vs in the

very fyre of purgatoꝝ, whyche in
those twoo places verplye bur-

nethe soules. And finallye

for our faith & good

woꝝkes, which

hys grace

(woꝝ-

kyng wyth

the wils of tho

ses that wytte haue)

geueth eche good mā here: God

geue vs in heauen

together euer

lastig glo-

rye.