

ENTR'ACTE ST. GERMAN

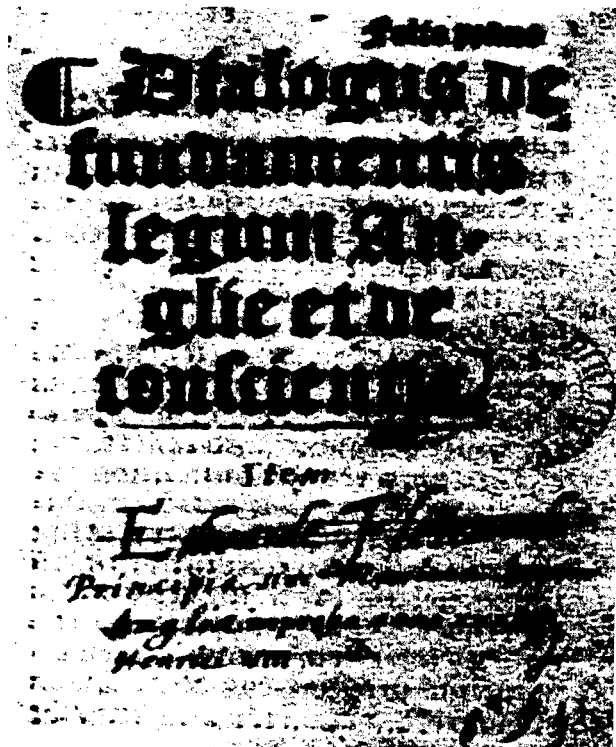
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The timeliness of our two long articles on St. German and the 1532 supplication against the ordinaries (that is, the bishops) is confirmed by Richard Rex's twenty pages on "Jasper Fylooll and the Enormities of the Clergy: Two Tracts Written during the Reformation Parliament," *Sixteenth Century Journal* XXXI/4 (2000), 1043-62. Fylooll, a lawyer and Member of Parliament, dedicated his pamphlets to Thomas Cromwell, who had taken him into his service early in 1533. Rex dates them firmly before December 1533, and makes much of the negative references to John Fisher (1049) accused of "avarice, which is the servitude and bondage of Idols" (an echo of Eph 5.5), and to More's *Apology* for calling St. German "the pacifier" (1050). He finds the earlier of these tracts "alluded to in *A Treatise Concerning the Division*" (1052). He concludes "that they ought probably to be regarded as official or at least semiofficial government propaganda" (1057), destined to prepare public opinion for the expropriation of the Church and for other radical changes. Both pamphlets cite Romans 13.1-2 and 1 Peter 2.13 "as evidence for the king's power over his clergy" (1060). Those verses had already been invoked in Henry VIII's 1521 *Assertio* (quoted by More in CW5/270 and 272). Tyndale too cites "let every soul obey the higher powers" (Ro 13.1) in *Answer to More*, edited by Anne O'Donnell and Jared Wicks (The Catholic U of America P, 2000,39). This was a key-text for the royal claim to govern also the Church, and More quotes it from Tyndale in the *Confutation* (CW8, 594), before interpreting it.

Enormytees in the title of the second pamphlet echoes the "small enormities" used by Simon Fish in his influential *Supplication of Beggars*, and repeatedly echoed in More's 1529 *Supplication of*

Souls, (CW7, 160/14, 161/7, 163/7,31). In footnote 15, Rex informs us that Fisher's works "were banned by a proclamation of 1 January 1536" (1047). His contention "that the archival reality of clerical life and work was very different from (and rather better than) the literary reality deduced from the topoi of anticlericalism in sermons and satires" (1044) is convincingly borne out by this dossier.

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Title page of the 1528 edition of St. German's *Doctor and Student* printed by John Rastell. From *A Bibliography of John Rastell* by E.J. Devereux, McGill-Queen's University Press, 1999.