The thirde Booke.

A whereof we call them the same. In this point we will have no scholares with you, nor enter into disputations thereof, nor gladly medle with the matter. For as I told you in the beginning, the first wise men, for but of men's learning, I will not medle with men's living, nor in that treating of this matter either wisely or foolishly, or any manner manner, except sonic discourse as for their heresies, and civil doctrine cast out of Christ's church, and through all Christendom dammed and distanced all ready through the same obstinate matter. But yet where we speak of other countries, making an argument that our clergy is the worse of all other.

B) I spoke well the whole work, that is to say, that spiritual and temporal power are at both bad enough, good make us al better. But yet for that I said my selfe sene, by credible folk, have ye read, if so as for my tempelaritie that be as good and as holy as any where else, so dare I boldly say that the spiritualtie of Englands, and specialtie that part in which I phynde most fault, that is to wit that part which commonly calleth the secular clergy, in learning and in performing well able to match and (saying the comparisons be odious, I will say further) sacerdote able to our match neither for number the spiritualtie of our nation churched. I note well there be therein many very lewd and stainted. And surely where so ever there is a multitude it is not without miracle possible to be otherwise. But now if ye the bishops would once take hold of these better lemen g do make more matter than those that be amended, now whereas in those that be more in them than in our last churche it is that every thing in them is greater because they be more bounden to be better. But els the things that they must do be the selfe same that we put in our selfe, which vices as that we see we see more in them than in our selfe, the cause is I suppose for we take those two things than on our own, and rare as I say faith in a cable, that every man carryeth a double wallet on his shoulder, and into the one that hangeth at his breast this and other folks fautes, and therein he toareth and pothole often. In the other he layeth by all his owne twanged it at his bache, which himself never lieth to looke in, but other that comes after him call all this into it among. We see God we were all of the mynde that every man thought no manner to damage as himselfe. For that were the waye to medle bothe a waye in them and us. No other of us, and amonge us, we blame the and bothe blame worthy, and other part more ready to finde in others fautes than to medle theye thought.

For in pectora of them we be so abscondous, that nothing good nor had pleseth we cannot. If they be familiar we call them light. If they be solitarie we call them fantastike. If they be sable we call them solemn. If they be quere, we call them made. If they be comparible we calle them vicios. If they be holy, we call them parrottes. If they be a humane we call them myrgares. If they be as many we call them poynsoule. If they be lewd theye called, then we say: loo see what ample the clergy geneth us, as though that plied were the clergy. But that for to see what good men be therein, what good counsell theye gave, and was good example theye dead be, but we sate as doo the ranses and the carrin crowes s never medle with any quickness of heart, where they may finde a dead dogge in a dorcbe, or set step fles and thereon theye dead apace. So where we see a good man, and heate and see a good thing, ther we take little deed. But what we see one na still deed, theron we gaze, therof we talk and Descents selves at day with the slyth biletie of evil communication. Let a good man see that, a boote take all true is therof and we that neither much regard his esplication nor his good examples. But let a lewd flegely be taken with a looke, we will set and maye upon the whole body of the person after, and talk, to what flegely theye gene. And yet what the hade said, we will have shame, that say I, we learned that, forget you. We must not to here so folow we other, though we or, should be gene with light to do better like as well and to hear the better as to follow the worse. In deed quod he because ye speak of lighter, they say that as a woman be saye, than is the yonge, as a shippe be good, than he is olde. But yet have I sent a picket gienheit to the people that was but very yonge. Harpe quod I God forbode elles, ye maye see that often and pe well. Trevide quod he it is yours that we see fuche lightes so feldes, be yngre thys sighted wyse in fuchs backsete as it is. For I never saw it but once. For as it seemed fows of the people neither. For in sayth they
The third Book.

A they wondered as fast thereon as though they had never seen it before. How happened that I hes quod he had happened by a young prince being sent by a process to bear a candle before a crowd of lying on the bench, and they it all the longer way. Wherein the people took such spiritual pleasure and inward solace, that they laughed apace. And one mere man chaunt lay into the prince’s follow him, who later was to be a bishop. Thus set your light shine on the people. For sooth quod I, it were pitie but that an evil prince were punished. But yet it is as much pitie that we take such a watchful pleasure in the hearing of their sin, and in the light of their name. Good is it for them to look on their families, but I was yet better to look else to the sin and move on our own. But sure is many of them have such delight to hear of their harm, that it overly we be glad to them one of them both any such thing, as we may have occasion to set the pun,”

and see the which wretched appetite and sinfull affection, yet is much too, and much more worthy p curse of God, than the lowe minds of Cham which fell into the riddle of his father Hose, for he made a gaude and showed forth in those the secret members of his father, that of adventure lap and kept uncoynted, which partes Som, and Japhet, the blessed children rearly care, going backward to hym because they would not be hym. And surely we have little cause to laugh at thy lewdness. For undoubtedly if the clergy be not upheld by the wrath of God, as I heard once maister Colton the good Deane of Poules preache. For he said of it can be none other, but of the light this be be more than any; if the sun, faith himself, which faith of the day be fall of the earth. And if the light shall appotle, the woodes and woodes were unfaetherlands. And he said of the day be light of the world. And then the light of the earth, he darkened, both darketh and will than the darkness be, in to wit all the world before.”

The author toucheth one special prerogative that we have by a prince. He that he never to bad, in his noughtiness, can not take from us the pitie of his sake. Whereupon is by the inlenderes, and doubt but it were better to have fewer priests, better with fewer masses, and no more to have fine masses, which unto the antyours aunswers.

A Priest a Priest never to sought, albeit that he do some way much harme both to himself and other, yet this advantage is take us, as the privilege of this pitied before the mystery we have infracion of the sacraments unto by prie, that the goodness whereby his noughtiness can not appaye, that he be never so vicious and the fault be so penitent and so farre from all purpose of amendement, that his prayers were above the face of God rejected and abhorred, yet that sacred sacrifice and sweet oblation of Christes holy body offered by his of the sacrifice, cant take none empyrning by the offer of the holie sacrifice of his sinne, but highlie helped by of Christ to the upholynge of this wretched world.
The third Booke.

A woxode from the vengeancie of his wrath of God, and is to God acceptable and to vs as acceptable for the thing it selfe, as though it were offered by a better manne, though because his priests opened with neither much profit other than the oblation himself, as with whom God is the more greatly greed, in that being so bad he durst presume to touch it. Harme your friend if this be thus I merue more than why ye said right nowe that it were good to make fewer priests, that they might be taken onely of the better, and the worse refused. For if their masses be so good, vs be them felt neuer to so nought, tha temeth it better for vs to make yet mo though that yet yet worse, y we might have no masses. That reason good I will not holde. For though god of his goodness bade us to enter the priest be well accepteth the oblation of Christes holy body for other folkes, yet is he with that priestes prelacies high ly discontented. And we are ought to sake our own comodite with our neighbours harme. And also we sellen of our dutie to god, rather to beare the prouesse that our selfe might attayne by a masse, than to see his majestie disconsolated, by the bold presumption of such an obmodious minister as he hath fassoubde to come about him. Like as if seent apsente unto a prince which were very pleasant unto him, though the messenger muche mistaken hym so farre that he had done forsobred the courte, yet if we were not warre there, and our gift could not lose his thank, but his maicexpert boldnes might be gratified, and we be worthie to be. But on the other side if ye knew the messenger for such as his prises would not have come at hym, ye would rather kepe your present at home, so beare the thanks, than impytive to lende it by suche a messenger, or eles though your present were very great, your thankes would be very little. And surelye in like mater myse who so surlyke schew a prieste to bee nought, by cious, and in deadly displeasure of god, should great I shew little thanks ye made hym say masse. And therefore we shal the priestes doo, as muche as they may to presume that God shal rather be more sedome present with the pleasant present of the masse than more often offended with a displeasant messenger. And verely were all the Bishopes of my mynde (as I knowe some that bee) ye shoulde not of priestes have the pleasaunt that ye hate. The true hath beene when there were berpele in a great cite, and in a monasterie of twelve hundred in one house, fearely would there four monkes bolde to be priestes. Thau was all holpe orders in hygh honoure. That ignor we that the degrees of a beaken was a great thyng and of such digniteit, that when one of them wrote sometime in pilgrimage, he would not be a known of his order, because he would not that folk should be him wepe ship in the way. But as for new a dates he be dead and priest to, he shall now to beare no such pride, but rather rebuke and vilany. Which though it have happened by the lacke of berte among the, and for the detraction among us, yet hath muche of all this gener born by the means of so great a number of priestes and so familiar among us. Which thyng needes not minde on our part reteced and extimation toward them which we never have but in thinges care & caretie. Colde would we not let by past it were as common as chalk or clay. And whereof there nowe wepe plenteous as of priestes. In faith quod he there is more plente of priestes than of good men and there bee to many but if they were better chosen. Doubtlesse quod he there would be more diligence used in the choice not of these learning singly, but more muchely specially of their living. For without berte the better they be learned the worse they be, saking that learning is good frose against God sake them grace to menne, which is it would be than helpe to lacke to loke so, especialy of the pioner he were true that ye spake of, of a priest be good than he is old. But this is a very suretie that it is not well possible to be with such many more naught of that company, where there is such a many multitude. The true was I say, when fewe men durste presume to take upon them his high office of a prieste, not euern what they were chosen and called there unto. Now runned evere rascal and boldly offeneth himself for able. And where the digniteit paldeth all priestes, and ther that of prisse, lewde, be, deceyfed for worste wynnyng, yet commeth that forte thereto with suche a madde mynde, that they recken almooste God muche bounten to them that they bouchesaulce to take it. But were I Pope. By my foules quod be, I would ye were my lady your wife. Bapelle too. Well quod I than thonde he doule for Romans. And as for me touching
The third Booke.

A touching the choice of priests, I could not well devise better provisions that are by the lawes of the churches provided already. If they were as well kept as they be well made. But for the number, I would surely see such order therein, that we should not have such a rabble, that ever mean man must have a priest in his house to wait upon his wife, where no man almost lacketh now, to the contempt of priesthood in his house. And yet I seemeth surely a more honest service to wait on an honest than on a dogge. And yet I suppose, if the lawes of the church which Luther & Zwingl volde have al by seken, were al well ordere and kept: this generality not to be thus, but the number of priests wold be much diminished: that remaineth much better. For it is by the lawes of the church provided to the entente no priest should into the flouander of priesthood be adue to live in such laude manner, where they should none be admitted unto: priesthood, but all have a title of a sufficient perell living, either of his own patrimonio or otherwise. And yet this say thet be none otherwise accepted. Why gebe, wherefore go there so many of them a begging? War good I, for thet delude the lawes themself also. For they never haue grant of a living that may sustain them in sight for that purpose, but the secretely discharge it ere they haue it, or els they could not get it. And thus the bishop is blind by the sight of the waiting, and the priest goeth a begging, for all his grant of a good living, the lawes is being, the order is rebuked, by priests begging and leve taking, which either is to be taken, for a secular living at rovers of hire upon treacles, or else, or els to serve in a secular manse house, which should not need if this gap were stopped, for ye should haue priests few enough if the law were truly observed: none were made, but he were about collection little of a living already. Than might it happen ye might have to few to serve the romines 2 livinges that be provided for them, except the priests would promise that others were not so commonly gotten, but allways receive into orders as romines 2 livinges salt bydes to be served them in and no faster. Surely good I, for oughly I see goodly, that would not be much amittle. For so shold they need no such titles at all, nor should

The 13. Chapter,

The messenger moneth. It would do well priests should have wines. Whereunto the author maketh many were.

But I would ye were it would so amend much part of this matter, if they might have wines of these done. War good I, so faith Luther and Zwingl also, having that they go somewhat for the law. For Zwingl whose bokes be bosteast for nothing else in sight, but the workes hers nubbed which lies picked out of Luther workes, and Luther heal Zwingl, and put forth in Zwingls own name, done in his statike booke of obedience, wherein he calleth at large against all popes, against al kings, against all priestes, all religious, all the lawes, all the laigne, against the sacramentees of Christes churche, all against vertuous workes, against all biune service, and finally against all thing in equity that god is. In that bokke Zwingl holdeth priests must have wines. And he groodeth wisely by his woodes of saint Poule, where he wisteth to Elmotheus, O port nor riscem esse inepposibilum, visum visor virum. That a bishop must be an unreasoneble, and the bonifield of one wise. And that it must be considered whether he haue well brought by his chil dung and well governed his household. By these woodes both Zwingl after Luther conclude for a plaine matter, that priests must neede have wines, and laye Poule would there shoule in no wise bee none other priestes but priestes folk. If it not were a wonder to what spectacles Luther and Zwingl have spred this thing nowe in these woodes of saint Poule. In which of so many great comming fathers 2 holyly saines as have often read and deplored consisterd those woodes before, there was neuer
A never more that had other the wit or the grace to perceive that great special commandment this, and were, it now? God hath at last by revelation shewed this high secret to these two goodly creatures, Luther and Tyndale, lest that holy seer should have lost his marriage at the holy Sonne, and Tyndale so good marriage that I think it toward. Tyndale nothing amiss was in his book to that point, but cunningly rapeth over without reason, and saith that the scripture is plain therin for him. And euer he paileth over as though he heard not that at the holy doctors that ever were i Chrestes church, saying that the scripture which he allowed to be very plain for him, is very plain & against hym, as it is in debe. For: saint Poule in his place, that much as yet as time except none but none men should have bene pikes, where he thought not commonly convenient, as could they maintain pikes the, but such as other wer 92 bene maried, therefore the apostles having in the choice of pikes, a special respect to chastitie, willing to goe as were to no wife as might see, did: ordain as god had instructed hym, that whomever should be admitted to pikes-head, shold be the husband of one wife. Meaning such as then had 90 before had no mo but one, that never had had twain. He meant not as mad Luther & Tyndale would now make the world as mad to believe: a pikes must nede have one, noz that by may never lack one, noz that by may have one after another, noz the only for bigamy of twain at once: but he meant only that none shold be admitted to pikes-head but only such a man as never had nce should have but one wife. Which is shewing that ever was a hath been by these two pikes understandance, and not only where saint Poule taught, but also through chivalry, where therother apostles plaied faith, hath ever been so observed. Which is a plain proofe concerning prohibiti of any woman there once, the for bigamy of bigamy by wed big of one wife after another, was of special obedience of god, not of saint Poule. Wholes epistles wherein he writeth any thing of this matter, was not saith not come to ladishes of other apostles, what they yet plaise order by shame (yet) taught it. For this is certaine
The thirde booke.

A ws a secon spaccall a proue of a man mete to bee a pietie as Lyncall taketh it, then sype sainte Poule after Lyndal interpretation can not appear to forbyde the hauing of wuyeres together, he saide it Lyncall spesially to make that manne a pietie that had mauny wyves and all at once, and manyne chyldeyn by eche of them, the godd geue the all well. Fow more proue is it of a wyse gnoourer to rule well suche wyves, the one, and souere wyves then the foure. But note that souere wyves maye see the wypode of Lyndall and his maister Luther in the construction of holpe scripture, whereof he speakeith to much, and undersandeith to lytell. I beseech you consider lyke wypodes of sancte Poule in a muche lyke matere. Sancte Poule as he wypisth to Thimothius that a bishop myuste be the houband of one wyfe to wypisth also to him that no wyde myust be spezially chosen and taken in to bee founden of the goodes of the church that were yonger then li. yere, and that the wyde myust be one that hadde benn the wyfe of one houband, powe sette these two tories together of the bishop and the wyde, a souere wyde of one wyfe in the one, and one houband in the other, if we sall after Lyncall take the one wypode for the bishop, that sainte Poule shuld meane not that he hawe or hawe had but one wyfe, but that he mufe nede have one wyfe, and that he myust nede have one wyfe, and that he myust nede have one wyfe, and that he myust have one wyfe, and that he myust have one wyfe. Fow other oure or all together and be lytt. And fow in this matere hath Lyncall no lytt. Fow let thys wypode be one in one wyde, and one houband, was not by sancte Poule set in for nught, It mufth nede ignityf eather that there should be no more but one, or that there should be one at the leat, the shoulde meane that a bishoppe shoulde have one wyfe at the leat, and that the wypode shoulde have beene one houbande at the leat, that woulde be rather that they shoulde have none more than to fewe, which souere man shoulde howe satisfaue that construcion is. Stoode by Lyncall wil say that by this wypode one, sainte Poule meint ther shoulde be but one wyfe at once, and one houbande at once. Tho did sainte Poule to speke of the bishop as though he had fatted, a bishop muste be a good manne and have but one wyfe at once. Fow in wypodes Lyncall had lost his purpose. Fow to were onely a prohibition for, any more than one, and no saintement but a bare permittion for one, and yet were it lyttle to purpose, fow in sainte Poules dapes a luy man had but one wyfe at once. And the soyle of this construcion appereth in wypodes spoken of sainte Poules in the chypple of the wypode, wherein Lyncall woulde by this wypode make sainte Poule to say thus. Take and clothe in, but such a wypode, as had hadd but one houbande at once, as though the god wored in hys dapes that wypode might have two houbandes at once. In faith quo do your feff I think sainte Poule meint not so. Fow the had wyves beene in hys pyne little beter than gynl wypodes be nowe, Fow they be yet as aeyrall as a barbar's chape, and never take but one at once. In faith quo I the soyle of suche fokes dothe the well appeare that fehe in the scripture of god fych newe construeions agayst the very sense that god hath thys to, hundred yeares to tagthye hys whole church, that never was ther pope so courteous yet that durf dissent in hys point, seing he content of Chistes church to full and whole theirein, and the mind of sainte Poule to cleere to suffer ony to vert excluse of any more than one, y whosoeuer woulde enforce his otherweise, must nede fall into suche open folkes as Lyncall Luther do. And thus ye se how subsfasially Lydia doth his matter subsfase his scripture, and in what authentick they conferme this noble newe doctrine of theirs, by which they would contene at Chystendoms.
The third Booke.

A Chastitnde as breakers of the lawe of God, as long as they suffer not any wife take a wyfe, or rather as long as they suffer hym to bee lorneste a wyfe. For tunes they must not have by Lindals tale whether they inter no. But my trouh you stand in Lindall and Luther have none other holde then that place of Sainte Poule, they be likely to take a fail. But I thinke they fared much more than that. Sorely quodd I Lindall that another reade in deo. I feith that chastitye is an exceeding seldome gift and chastitye exceeding perilous for y elect. And theron he concluded that priesstes must never have wives. But now what if a man woulde denye hym though chastitnde be a great gift, that yet it is a seldome gift. For though it be rare and seldome in respect of the remnant of the world, yet of 9 people that have it not, yet it is not seldome in deo, for many men have it. And Chast ithe faith that al men take it not but he faith that no manne take it not, that fewe men take it. And highely commend with them that for his sake doe take it. With the inconveniency is it thence to take into his specialle service men of the sort of this specially commended? Or if we graunte to Lindall that few men can live chast, which is plain false for many hath done and done but now. If we did I say graunte him that they, though he might peraduenture therupon conclude, that there shold not bee so many priesstes made and bounden to chaste as could not live chaste, yet could he not conclude as he nowe concludeth, that no priesste could bee suffred to loye chaste, that every priesste must never haue a wyfe, for this is his argument. Fewe men can live chast, ergo every priesste must take a wyfe. If we should impugne the sourne of this argument, Lindall, and saue we made with some, a wyfe men would say we were idle occupied to labour to shew that to endently theweth it false. And therefore we shal leit his wyfe argument alone, lest it sufficeth us that every man any wyth harme, may well se his brestable reason, one of two things must neues follow, either that Chast in com- manding perpetual chastitye wyfe commande a thinge not commendable, or els if every priesste must neues have a wyfe, then was it not lawfull to make a priesste of that sort that is of gods owne mouth commended. Surely quodd your stender me thinke the go farre theren to say that priesstes must not bee have wives. But I thinke that this the might well say. And that it is not well done to bynde the wyfe with a lawe, that they shall have none, but maybe be well done to suffer them have wyves that would have it in wales. And I hear you thaf in Almain priesstes bee the greatest case therein. For like as there the good wife kepurth her husbande have wyes from her maides, so there the parsones wife kepurth her husbande from all the tunes in the pariste. And in wales pe be wrong enmost, for wyes have wyes not. But though it is that in comparsyne is there in some place little lacking, whereof much bare increase in the countrey. And as for Almain such part thereof as is in deo, which is only in pothers sect is receiveth, who is consider be well what commodite hath commen to them by such bongidly wyes. I thinke shall have no great fairily to follow them. Well quodd he is in wales and Almain god, but priesstes hadde wyes of olde when they were better than they bee nowe, and yet bee in Greece where they bee better then they bee here. As for the priesstes of Grece I will not destarke them quodd I, for I priesstes have knowthen not. But what sometid was wyes not wethere, y god hath suffred all that Empyre to fall in to heathen mennes. And yet be they there not to loste as perecke them. For though a wed- ded wyfe is not to be in the clerke be not no; cannot bee perecke his wife, but is ther suffred to ministre in the office of a priesste, not withstanding his marriage, yet the bee damarde at the same that he taked priesste, he than this priesste, perpetual commende, and never marred after, as I have learnved by suche as have commen from thence. Pole where ye speake of old time, surny ye shall undertande that there mar- ried not to manye as ye woulde happi- ly were. Paraduenture quod he no more therew would no. Some of them woulde haue no wives though that lawe were sette at large. For as a good se- lobe sayd once to his frendes that mer- cyped why he marred not, I thought hym banatural y he cared not for the companye of a woman, he fande unto them, that he hadde lessureles a longer than lacke a woman. But he hadde le- yer lacke the whole hande than have a wyfe. So ye the priesstes were at lyving. Wherefore, some of the worste loste wyes, yet I were rather have women than wyes,
The third Booke.

A wives. But other that would bee more honest, would Appointe be married. And yet would some peradventure liue in perpetual continence as fewe doe nowe. God forbid good J. Well quod he, thee that would, were not restrained. But if I shall be bold to say what I thinke, I remeth mee surely a serje hart, that the churche shoulde make a laude to bind a ma to chalstilie marrie his teth to whiche god would never binde any manne. The church quod I, bended no man to chalstilie. That is trouth quod he except a prieshe be a man. Ye must the matter quod I, as I shall thewe you after. Ther would quod he many harms be aouod, and much good woule ther grow thereof, if they might have wives that would. What good or harme quod I would come there, the poore would thrive, wherein we might bee the most bold to tryste well, were it not that we now finde it nought in Sarony, where we newly se it alive. And as for that, at spake of olde tymes when the prieshes were better, safety as I would it pe ye had not stopped me, have spake further before. We perceiue wel by writers of olde tymes, that olde good men were married, and none in effect after the office taken. And many lache as hadda wives befoole, willingly with the wives for the carnall bie of them. And sphe the good olde harme growing of the matter bepe appeare by the poore, belde the experience that we have nowe in Sarony where this change is begunne with an infinite heape of herjes, it is seeth to see that the good fathers which gave them advice to the making of that laue, with the thing almost receivd in generall custom before, and with the consent of all chystiendome in effect that ratified and receivd it after, had a good poore therof, and founde this the best way before the law made, and therefore I will not dispute with ye appen. But so as much as ye lay unreasonableness to their charge that made it, because the bind me as ye taken against their will to chalstilie, sometimis were it that pe tasse, of the churches compelled a no man to be prieshe. But now what ye very ma is at his libertie not to be prieshe but at his pleasure, howe can any man say that the church laied a bond of chalstilie in any mans neck against his wile. The church both in effect no further but provide, y wether as we will of their own mindes some line chalstis some will not, the ministeres of the sacrament hall bee taken of that to seely, that will be cost to prieshe chalstilie. Therwith who so findeth faultes, blame not onelye the eligere but also the temporalitie, which he and have bene at this while partners in the authoritie of the making and consecration of this laue. Moreover there can no man blame the provision, but pe he be ejther in that heresi that he think that the elenience of chalstilie is no more pleasent to god than carnall bie of matrimony, eels that he think it will done to please that the prieshes which hall serve god in his holy sacramentes, holde be taken of the purest and most pleasent sort. Whereunto the serje Painnes had suche respecte, that their prieshes dryste, not presume to the sacristice of thee: maqmes but after certayne time of corporeal elemet, kepte from their wives, and some of them bounden to perpetual chalstilie, with the losse of that parte of their bodie wherewith they might do the contrary. Pe many quod he, that was a good lure waye. It was quod I lure in deade, but not to goode as this. For there in would be lost the merit that god me hame in resisting of the devill, and pre of framing of their bodyly motion. But as I would and was about to saye, in the old laue givne to people, the prieshes of the temple for the time of their ministracon to bare their owne house and their company of their wives. And therefore they servd the spice by course, as it was appeareth in the beginning of saynt Luykes gospels. So that chalstilie was thought bothe to god and man a thing mete and convenient for prieshes, and them which most magnified carnall generation. And than how much more speeciallye noble to the prieshes of Christes, which was bothe boine a virgine, and lurred and die a virgine herselfe, and espoused al his to the same: whose counda by in point lest some be content to solwe Batakyng to live otherwise, what lawe were I say more metely then to take it Chrestes style to serve about the sacrament, only such as be of it lost yr ar cound a minded to live after the clements of Chrestes hall cound. Trouth if the hall y ghe. They say p y they will lode the come thereof being al rey warned of the law. And to the content a fyer should break it, therefore would I as I sayd have the better respecte taken to the proving. And sphe it is harde to have to many goe good, I would have the fewer made.