The author continues discussing the church's involvement in the state and the role of the clergy. The text mentions the importance of education and the need for the church to provide moral guidance. The author also touches on the issue of corruption within the clergy and the need for reform.

The church's power and influence are highlighted, with references to the wealth and privileges enjoyed by the clergy. The author criticizes the church's handling of social issues and the lack of concern for the well-being of the common people.

The text concludes with a call for reform, emphasizing the need for the church to align its actions with the will of the people. The author suggests that the church should serve as a moral authority and use its influence to promote the common good.
The thirde boke.

A unnest herettes, whosse errors y church of Chist hath conserved and deduced many ages lyng before to both Luther againe begin to set up his. For al he hath in effect he hold of him, saing that lest he shoule come to save nothing of his own, he added many things of himself, of such manner sort; as ther was never heretike before his dayes, nor therfo to wikked 202 he would use, nor so soothly that he durke to shame write, say, or I trove thinke the lyke. I longe he to heare some of the, for man is taken to s nelle to men so madly as men bere him in hand. Wbl g 3, that shall we fee some when we comen there. But the present purpose, after that it was perceived what harme 203 people taker by a tranlation, prologues & giuostes of Wiccliffus, also of some other, that other hym holpe to set furthe his lyce, than for that caufe, and for as much as it is dangerous to translate the text of scripture out of one tong into another, as holy 204. Vercoome lest thefhen, for as much as in translation it is hard alwaie to kepe the same fentence whole; it was say for those causes at a countfay helden at Drenford, provided upon great payne no man shoule nowhere in the fourth tranlation into the englishe tong, or any other language of his own authouritie, by way of boke, lybel, or traietie. no man openly or secretly any such boke, lybel, or traietie made in 205 his time of the sayd John Wiccliffus or since; or that should be made any time after, till the same translation wer by the spocesane, or if neve shoulde require, by a provincial countfay approoved. And thys is a lawe that so many to longe han spoken of, and so fewe han in all this wyseh oughte to seeke whethere they say trauoye or no. For I trove 206 in this lawe the seeke nothing unreasonable. For it neither forbideth 207 translatioune to be read y wer already wel done of none before Wiccliffus dayes, noz baneth his because it was newe, but because it was wousht: noz prohibith newe to be made but poynteath that they shal not be read iff they benemke made, ill they be by good examinacion amended, excepte they be such translatioune as Wiccliffus made and Londy, that the malicius mindes of trannator han in such wyse handles it as it were labors loy to goe about to mede them. I longe by my southe quod he, and worthy Authours, tell I se that constitution. For my self only, but every man els hath est beke it faile other.

The 25. chapter.

The messenger moneth against the clerge, though they han made no lawe therof, yet they will in hebe lusser none englishe byble in no mannes hand, but use to burne the wber they find thun, and sometyme to burne the man to. And for example he laped one Richardayne, saying that the chancellor of London murdered him in prison after he had him, saying that he hanged himself, and after condemned him of herettes, because he had none englishe byble, so burned the byble and him together, whereunto the autho2 auntsteder.

Suppose quod he that this op pinnion is rather growe another was, that is to wit by the reade that the clerge, though the law ferre the not therso do yet in hebe take al translatioune out of every spur mans hand. And sometyme with hole that be burned or countfeit of herettes, they burre the englishe byble but respect, be translatioune old or new, bad or good. Forsooth 26, if they were so, than were it in my mynde not well done. But I believe ye mistake it. Nowbeit, what ye have seene I can not lave, but my selfe have seen and can they port bybope the dores, 2 left in sevyn mens handses & womens to suche as he knowe for good and cattholke foule, that bide it with denation & loy. But of truth all such as are founds in handes of herettes, ye die to take away. But they doe
The fourth boke.

A boe cause noted to be bultiit as farre as ever I coulde wit, but onely teche as be founden faulte. Whereof many be sette forth with vnil' prologes 92 glises maliciously made by Wittkleffe and other heretikes. For, no god-manne would (I were) to be mad to burne the byple, wherin they founde no faulte, no anpe lawe that letted it to be loked ouz read. Harpe quod he, but I have heard good men say, that evyn here in London not many peres age in the dapes of the bis-hoppe that took byple, burnyd them by as farre byple in engilse as any ma hath lightely scene, and thereto as faultes so ought that any man coule find, as any byple is in latine, And yet besides they burned by the beade byple of the ma himselfe, whom themself had hanged in the byplesses prision before, making as though the man had hanged himselfe. And of the burning of his body had they no colour, but onely becaus they found engilsh byple in his house, wherin the nearer founde other faultes, but because they were in engilsh. Who told you this tale quod I. Forsooth burnes onum mes quod he, that savoir, and specially one that save the man hanging in the byplesses prision ere he was cutte down. And he tolde me that it was wel clesrely proued, that the chanceller and his kepers had kyled the man spik, as han gaged him after. And that they had lid herys to hym, onely for hatered that he sed a premuyse agaynst bypers pers-sons, for a quite taken about a pruzua-ry in the audience of the arcbishop of Canterbure, And than they proued the heresy by nothing elles, but by the possesion of a good engilsh byple. And aby heresy so proued agaynst hym who they had hanged, left he shoule say for hym-selfe, they burned by the holpe scripture of god, and the body of a good man therewith. For I have heard him called a be-ry honet persson of a good substaunce. Forsooth quod I, of good substaunce he was I thinke wel worth a thousand mar-kes. And of his worlde compaund he among ye peple I have herd none harme. But lilly as onych his faith towared chile, me thinketh I may be bold to say that he was not honet. And as onych trouth in woods, he thout to deny thys tale, was not so honet in depe as me thinketh petake hym for. Why ye doe ye know the matter well? Forsooth quod I to my selfe I knew it from topp to toe, that I supposse there be not very ma-

ny menne that knoweth it much better. For I have not onely been buers tymes present my selfe at certein examinacions therof, but have also buers and many tymes sundryly talkid with almost all, excepte the beade man hymselfe, as most knewe of the matter, which matter was many tymes in londy places examinid. But specially at Paparbes castell oneday was it examinid at greate length and by a longe time every men being lent for before, and reade there all that could be said that any thing could tel, that had said that could anie thing tell in the matter. And this examinacion was had before buers great lodes spiritual and temporal, and other of the hanges honorable collayl, sent therwith his hightyes for yones of his blessed fele a prince of holpe herse to the fawer of tromuth. Wherunto his grasius waynd was much enclined, he had be by a right honorable man enformed. Ther was one that knew a trent of bys that he could goe take him by the bence that kiled hymme, for Richard Hynne was his name whye speake of. I was also my selfe present at the judgismet ge-nerid in Poules, wherup his bokes and his body were burnyd. And by all these things I very well knowe, he of whom ye have heard this matter, hath told you takes farre from the tromuth. In good sayth quod your frende, he tolde me one thing that ye speake of nowe; that there was one that sayde he could goe take hym by the snee that kiled Richard Hynne, and that he did it in dede before the Lodges, and came even there to the chanceller and sayde: my lodges thys is he. But wby he was alwed how he knew it; he confessed that it was by such an un lawfull Aute as was not taken for a p

pynde. For it was they layd by neconmat-
cyp. And the bishops that wer there wold have had that man burnyd too for witchcraft. And tolde me also that there was another which had seene many the had hanged themselfe: a man that had been long in office under buers of the binges almongers, to whom the almongers goodes of such men as kyl the, be appointed by the labe, and his office, goodes that be prind to be genere in almes. This bings man as I have heard speake, heued unto tolde, the lodges by suadexperience as he bad good an playn tokens, by which they percepted well that Hynne byd never hang hymselfe. I have heard also that a spritual man, and one that lound well q.v.
The third boke.

That the chancellors, and was a labourer for that part, yet could not denye before all the Lordses, but that he had tolde a temporall maner and a frende of his, that Hanne had beene acquated of hersef if he had not sued the pernisse. And by Chance that was a Thesowe woste. Howe betwixt to he be it went not to the matter as the other two things bynde. Pese in good fafte the quod I al three like neer then they were all hearde. But of trought many other things were laupe, that upon the hearing some muche more supicious than these. Whiche yet when the were answere, alway lost more than halfe theye strengthe. But as for these three matters I promist you proved very tryphes, and such, as if had hearde them, ye woulde haue laughted at them seuen thes after. I beseeche you quod he let me heare how theye proved. I am loth to A to let you, and see your trust in suche tryphes. Howe betwixt, howe long to your cheere, rather than ye should see your chylde for them, ye shal have them all three as shortly as I can. Ye must unterteande, that because the cunning together of the Lords for Spain andiche to Spainardes catell for the tryinge out of the matter should not be too soon therate, there was suche diligence done before, that every maner that ought had layde therein, was ready there against thy cunning. Where they beganne with the fyshle poynte that ye spake of, as the special motion whereupon the kynges hignenes haden ten them chitther. Where after the hearellare made of cause of thy cunning: the greatest temporall Lordes there presente, layde unto a certayne feraunte of his owne kynge thes before. Sye ye tolde me that one shoued you that he could goe take hym by the leafe that hym bynde.

Have ye brought hym hether? Sye quod he, if it like your Lordshipp this manner it was that tolde for pointing to one he had causd to come hether. Than my Lordes told that man, howe ande ye sry, can ye doore as ye layde ye could? Foostof the my Lord quod he, and it like youre Lordshipp I layde not so muche, thy gentleman did lyme what my setake me. But in dexe I told hym that I had a neighbour that tolde me that he could doe it. There is that neighbour quod my Lordes: This man layde he bynyngeth such one whiche had also been warned to be there. Than was he asked whether he had layde that he could do it. Pape forsoote the quod he my Lordes. I layde not that I could do it my selfe, but I layde that one tolde me that he could do it. Well quod my lord who tolde you for? Pate for to the my Lord quod he my neighbour heare. Than was that man aske. blek you one that can tell who killed Richarde Hynne? Foostof the quod he and it like youre Lordes, thyst, I and not that I knew one surety that could tell who hadd killed hym; but I layde in dexe that I knowe one which I thought verelye could tell who killed him. Wel quod the Lordes at the latt, yet with muche worke we came to somwhat. But whereby tolde you that he can tell? Pape forsothe my Lord quod he it is a womanne, I woulde he were here with youre Lordshippes nowe. Wel quod my Lordes, woman in man all is one, the shal hebre wherefore the be. By my faith my Lordes quod he and the were with you, he woulde tell you wondres. So by God I have wryt her to tell manie merowous thyngees here nowe. Whie quod the Lordes, what have you heard her tolde? Foostof my Lordes quod he, if a thynge had been stolen, she would tolde who hadde it. And therefore I thinke she could as wel tell who killed Hynne, as who stol an horse. Surelye layde the Lordes to thinke all we too I trowe. But howe could she tell it, by the deuell? Pape by my truth I trowe quod he; so I could never see her be ame horse waye than looking in ones hande. There with the Lordes laughed and asked, what is the Foostof my Lordes quod he, an Egyptian, and he was lodged here at Lambeth, but she is gone over sea now.

Hotobeit I trowe he be not in her owne country yet: for theye layde it is a great byp pace here, and he went ouer little more than a moneth agoe. Howe Foostof quod your friend, thyse prosette came to a true purpose, there was a great post well chyper to a pudding priche. But I pray you to what poynte came the seconde matter of hym that hadde been in office under to manie of the kynge almaguges that he knewe by his owne experience, and proce that Richard Hynne hadde not hanged hymselfe. Foostof the quod I, he was called in next. And then was he asked whereby he knewe it. But would God ye had sene his countenance. The man had of like lykehold said somewhat to farre, and was muche amased, and yoked as though
The childeboke.

As though his yen sould have fallen out of his head into the Lodges lapes. But to the question he answered, and sayde, that he sawe that very well, for he sawe him bothere he was taken down and after. Whereby he quod the Lodges, to bidde theren many moe, which yet upon the light could not tell that. So my Lodges quod he, but I haue another insighte in suche thinges than other men haue. What insighte quod they? Forsothe quod he it is not unknowne that I have occurre a greate while under divers of the kings almonysers, and have scene and considere many that have hangen themselves, and therby if I see one hange, I can tell anone whether he hangen himselfe for not. By what token can you tell quod the Lodges? Forsothe quod he I can not tell the tokens but I perceiue it well enough by mine owne sighte. But when they heard him spake of his owne sight, therewith faile what sight he had, taking as though his yen would have fallen in their lapes, there coude feue sotheare laughinge, and sayde we fee very surely that ye haue a sighte by your selues. And than sayd one Lodg merly, peradventure as some ma to cunning by experience of screwels that he can perceiue by hire owne eye whether a stone bee righte or counterfeit though he canne not wel make another man to perceiue the tokens: so this good felowe, though he can not tell by marks, yet he haue suche an experience in hanginge, that himselfe perceiuethe upon the lyghte, whether the manne hanged hymselfe or no. Pea to sayd my Lodg quod heene as your lordship fauct. For I knowe it well enough my selfe, I have seen so many by reason of mine office. Why quod another Lodg merly, your office haue no more experience in hanginge than hath an hangman: and yet he cannot tell. He sayd he, it is like your lordship, he medleth not to them hang thefes as I doe. Well quod one of your lodges, bowe manye of them haue ye medleth in your dates? With many my lord quod he. For I have been officer under it, almonysers, therefore I haue seen manye. How manye one of your lodges? I can not tell quod he, bowe manye, but I was told I bowe seen manye. Have ye seen one, as in this day, and have ye heare of an hanged. Haue ye seen fowle fowle or eier a little he studied as one handynge in a doube, and that were loth to lye, and at laast he sayde: that he thoughte not: not fulpy
The third boke.

A synne or a treame, will ye command me any more service? Have by my truth quod one of the lords, not in this matter by my will, ye may go where ye will. For I have suffered good man, so y lords be all one it may no matter to you which way they sail: but al is one to you a good man is a good heart, drink ye go, go ye, go ye drink. Say my lords gone, I will not drink. God give you. And therewith he made curtail and went his way, leaving some of y lords laughing to see a good play. Old honest man, how that as contrary as their two tales weret when he heard them both again, he marked no difference between the, but to them both for one, because the wights were one. So my truth your friend, these things came merely to pass, I would not for a good thing but I had heard the. For here may a man see, spake understandeth makest might relate reporting. And a tale he heard thereof, many mouths, catcheth manpe newe letters, which, when they be pulled away again, leave him as if pulled as a coat, sometime as bare as a bydes are. But I think berele for all this, then was great evidence given against the chamber, for he was at length indicted of dukes death, a great while in prison, in icelation, never burred the trial of sir, men for his acquittance, but was fair by friendship to get a pardon. But I beseech you, by my mind take, when you what thought your selfe therein. Of treachery I there bee divers suspicous things laid against him, and those well and substanially answered against him. However, upon telling of a tale oftentimes happeneth, that what all is hered can be said therein; yet all the hearers some think one ware and some another. And therefore, though I can not think but that the lyer were right honest men, founde the verdict as themselfe thought in their owne conscience to be true: yet in mine own mind I thought that ever I herd thereof in my life, as help me God I could never think it. If he had not been gyltie quod you are, he would never have such his pardon. Yes quod I, right wise men have I heard say ere this, that they will never refuse neither gods pards nor kinges. It were no wisdom in a matter of many suspicous tales, be they never to sale, to stand on. My mennes mouths where one may find aurer way. But I think berele, if he had been gyltie, he should never have gotten his pardon. For albes-
The old nobleman, with the air of a warrior, stood before the archbishop. He wore a long white beard that reached his chest and a flowing robe of black and gold. His eyes were piercing and full of a wealth of knowledge and experience. He looked down at the young archbishop with a mix of amusement and respect.

"Young one," the old nobleman said with a warm voice, "you have shown great promise. But you must learn to lead with wisdom and compassion. The kingdom's future depends on you.

The archbishop bowed humbly. "I understand, my lord. I will do my best to serve the kingdom and its people with the guidance you have given me.

The nobleman smiled. "Good. Now, let us discuss the matter at hand. The rebels are becoming more bold in their attacks, and I fear that the kingdom is losing its strength. What can we do to stop them?"

The archbishop thought for a moment. "I have heard of a great general in the south who has been successful in many battles. Perhaps we should send for him to lead our forces.

The nobleman nodded. "That is a good idea. But we must act quickly. Do you have any other suggestions?"

The archbishop replied, "I believe that we should strengthen our defenses and prepare for a long and difficult battle. It will not be easy, but with your guidance, we will prevail.

The nobleman patted the archbishop on the shoulder. "You are a worthy leader, my son. I have faith in your ability to lead our kingdom.

The archbishop bowed again. "Thank you, my lord. I will do my best to serve the kingdom and its people."

The nobleman smiled. "I know you will."

The archbishop turned to leave, and the nobleman watched him go, a sense of pride and respect in his eyes.
The third booke.

2. Yoube he so sloyde, that the goodnes of God by night and day shoonne michel the more and more to light. So after hadde we (by the kings commandment) that unnes he brother in examination; that byd in bede confesse nothing, neither of the felonie nor of the heretike. But pet bys brother byd ablest, and drowne them in the water, with suche markes and tokens, as it might well appere that he had truely. And surely me nample yer it shoulde falsely have savd suche thanes thinnes against his owne brother, his owne father, himselfe being thereto nothing compelled, not nute other in payne of seare. None was the father dead, and other could not come by, whome the mighte further examine of that nygghlye scole, spede that he, which I tolde you confesst this matter: thevede us ala at the first two of one man in London taken for good and honest, which was as he said, a scholar of his brothar in those hereties: which man for his honesty we so bare to mede with, till we should have the other brother: whose as soon as we had in handes, and that he was committed to the Marke.

3. Chalcke, this other man, which was as I tolde you, descent into us; an heretike and a scholar of hys, came to me to labour and sue for hym, pretending he did it for charitie. And as much as we thought we could not savle of hys, when we shon that hys was to seare and examine hym, till we shoulde have examene the other weone he labourde for. But than were we not bare in what wyse we shoulde be disappointment of hym. For it unhappye in bade, that after hys being at me to labour for him, whose scholar in heretike he was detected to be, he was in hys owne house fosse, vpe striken and layne. And that detected ende had he. Whate confesse he dyd with, God knoweth, for I can tell you no further. By saund John by your frends, but upon the whole case it seemeth to me very cleare that hys was hiselfe not cleare of the matter. Suppise I so to savde it as sere as I could wite, in as many as ever heard it, it woulde yet I were bane feared to more clearely, if they had been preser at the examinations, and sent under what maner the man came forth therewith. But pet quod your frond, as for this englyse hysbile, though Pynne were hiselife an heretike, yet might the book be good pough. And no good reason is there why & a good boke shoude be burned with an evil man. PET calme me home or I, and put me well in minde. For that was the thing whereby Pet a take occasion to talke of Bynne: of whom we talked so long, that at last I had forgotten wherefore, & wherupon we entered into that communication. And yet make those booke not a little to the matter that we had in hand. I meane to-ward the receuyng what opinion that Pynne was of. For suffice at such time as he was deposed for an heretike, there lay his englyse by blew, and some other englyse booke of hys: that every man might see the places noted with his owne hand, such wyse, and in suche wyse, that there woulde be no man that good lawr, have any great doubt after suche thing, that what naughty minde the men had, bothe he that is noted them, and he that is made them. I remember now the specialites of the matter, nor the formall wyse as they are written. But therfore I remember well, that besides other thinges framed for the favor of dunces other hereties, there were in the prologue of that booke, such wyse touching the blessed sacrament, as good chysten men did much abhorre to seare, and which gane the readres undoubt occasion to thynke that the boke was written after Wickliffe's coppe, and by hym translated into our tongue. And yet whether the boke be burned or secretly kepe, I can not surely say. But truly were the clearitie of my mind, it should be somewhere reterued for the perpetual prof of the matter, there had gone to much suspicious rumour thereof. Which as I believe were al well annowred, and the mind fully satisfied of many man that wyse were, and good therewith, that once had overlokked, readde, and admistlye considered that book.