But surely their railing aganistple other, I purpose not to beare so patiently, as to forbear to let them heare some part of the language they speak. How be it vertrue to marche them therein, I neither canne think that I woulde, nor will neither though I conde, but am contente (as I needes muste) to give them therein the manifeste, wherein to marche them, were more rebuke then honest.

Howe if they excute themselues, and say they speake euen but of euen thinges (for to call they good wronges of peacunance, and so call they the ceremonies among hertes and sacramentes of Christes church) beare are euen no wronges.

I aunthe them plainely that they spe, wherein everye true christen man will tellis me that I sake trouthe, for those thinges be good and holie wherebye they rebuke and call noughte. And I saye farther also, that by the excute of thouns, they make myne excute to, in the thinges wherewith they bee woorse content, that is to saye, where I somwhat sharpe rebuke wedinge of ferres and hymnes, wheretheye thinges is as all the worde wooted, beastlye and abominable to bede.

And also if they will excute themyselues, and saye that as touching meyne, they ruyle agaynst none but suche as be lewde and noughte: to saye I aunthe them that in this thinges they spe, for they ruyle against all. And some they call nought by name, whose spece, all goodnesse, shall have recorde and wuytinesse of all good folk that knowe them.

Secondly I saye farther, that by this excute of theirs, they make needes excusse to, when I rebuke themmyselues. For they be well and openly known, and convicted for heresies, which is pe woor well the wuirke ermys that canne be, and that for heretis of suche a maner subete, as is the waite kynde of that ermys that ever came out of this Henborne.

Hence is it I am yet content for all this, to fall at some reasonable consistion with them. Lette be take this wyse betwene us from hence for; they of they lyke as I do not allowe, but obbe in inconstionte in saide professit feared prejudices that have broden chaistrie, so lette them confesse, that them selfe abhorre all the beastlye hyterelige marriages of Sonkes, ferres, and han-

nes, and of all suche as haue bane into God o prompted and banded the contrary.

And than fille all our matter is onely of the faite, lette them to haere in seide of reasoning to fall to ruylinge by parother mennes wyteing. For theyre by wyng of the matter of faite, they furthe orde, they procese with wyteinge, while the waite of such, they lewde wyteinge taye to all.

After they will not (whiche were the best) rebuke theye fals hysperes, nor will not (whiche were the nest) be heresies alone therny tylse, and holde their tonynges, and be vyll, but vyll needes be abatelinge, and corrupte whom they canne: Lette them yet at the leaste wise be reasonable heresies, and be most wise, and write reason and leaue ruylinge, and than lette thys kethiene finde the faite with me, if I bide them not after that in woodes, as sape and as mynde as the matter may suffe and beare.

But this way will theye neuer take I wene: For theye see well that theye disciples will neuer haue halfe the lute to booke bypon their bookes, wherein they shoulde finde but a poore fact, and an euelles dressed dinner, For in their of heresies onely rulinge is all their reuell, but so long as in with onely ruylinge is all their reserpying, meate basted, and all their plotes leato, and, and all their meate speiced, and all their mæscules, and all their wates, and all their pyromasym.

The x. chapter

Nowe passinge over this point, I come to this that these good brethren saue, that theye no to reade my bookes, for I am suspecete in these matters, and partial toward the spirituall.

As for suspecete, if I be nowe suspecete the wordes warres all of a newe hynde.

For menone were wont to call those folk suspecete, that were suspecete of herselfe. And this is newe a newe hynde of suspecete, if menone bee nowe suspecete of the catholique faite. Howe be it in that suspecete am I glade to be fallen, and purpose neuer to purget.

Nowse as touchinge parcialitee by pon my parte towarde the spirituall, I marneile were of they gather it. By lelse am perde a temporally mannne, and
And by wife weddinge am come in the case that I can neuer be priests. And as for all the landes and fees that I have in all Englelnde, belelye suche landes and fees as I have of the gyfte of the kynges noble grace is not at this daye, as shall bee wypple my mother in lawe lycthe (whome 1ske and good helth I praise God longe keepe and continue) wolde the perylles to my lynghe, the summe of fiftie pounds. And therof have I some by my lyse, and some by my father (whome loue I oure Loysde altrelse) and som have I also purchasde my selfe, and some fees have I of some temeפלVen manne. And therin may every manne well gesse, that I have no berpe greater parte of my living by the clerygy, to make me berpe parereall to them.

And sure that this I truly say, that all the parrelyge lynghe that I have of the lynghe gracyus gyfte, I have not one gote by the means of a spee putional manne, but farre above my benefynghe have bade it, onelye by hyis ounne singular boutry and goodnes, and speeiall favoure towards me.

And berlye of any suche parrelyge fees as I have to my lynghe at bys ryne of any other. I have not had one gote graunted me of this I stiffe wypphe, or were aboute to wypphe my dyaologue, and that was pe wer wol the first wypphe that I wrote in these matters.

But then saye the brethrene as they holy father wypphe, and tellth also by users whom he talked with, that I have taken gracie rewards in repaye money of biures of the cleryge for making of my bookes.

In good faethe I woln not lave nape, but that some good and honoureable men of them, wolde in rewards of my good lyf and my labour against suche heretikes, have given me muche more then I lyvede, or coulde deserue. But I dare take God and theym alse to recorde, that all the coulde never ferse me wypphe one pene thereof, but as I plainlye tode them I would rather have caste they money into the Lempes the same take it. For al be they were as in bydde there were, both good mauncle and honoureable, yet looke I for my shanke of God that they be better, and for whose sake I take the labour and not ferse them.

And if anye of the brethren beueng their holy fathers, syncke as some of IT was sayde, that I have more amanuyage of these matters then I make for, and that I ferre not so little by money, as to refise it when it were offered: I will not speke dispute with them lenger upon the matter. But lerre thepyn believe as they lykke, yet thys ounly I be bolde to saye for my selfe, all thogh the they houlde call me Pysarie, for the banke and pelagiane to my labour to, that houlde haddes to ever they rewehen me.

I am not yet sulpe to vertullesse, but that myne owne natureall byspolice upon without ane speeiall pecular helpe of grace thereto. I am both our pounde and our bouthfull alse, to bebyred for money to take halfe the labour and businesse in writing, that I have taken in this gersce since I began.

And therfore cause of parcell seavour to the pluckes perclones have I none, more then harte suere good Chrystyn manne and woman, which is of bothe theye bounden to give honour and regardence unto that holpe sacrament of oher, both where the cleryge is specially concurate and dedicate unto God.

But where as the brethren saye that I am not indifferent in the matter, therin do they the thinges that they seelombe doe, that is to wypphe laye the trype. For if they call the matter either the byc iverye bounden to give honour and regardence unto that holpe sacrament of oher, which I take not for the matter: yet therin am I not indifferent in beeve betwene a tempesall manne and a spiritual. For as for vise, I holde it muche more damnable in a spirituell percelone then in a temesall manne. And as for beuerye, egall beuerye. I holde it yet muche more if it happen in the tempesall manne, then in the spirituell, because though the thinge beugall, they be not bothe egalllye bounde thereto. And therefore if they take tempes for the matter, in this wise I am not indifferent.

But if they take tempes for the matter the thing that I take for the matter, that is to wypphe, the true faethe and falske heretikes, then am I muche less indifferent. For God keepe me from being indifferente betwene those thers two foates for seue good manse is bounden betwene truchte and falske, the catholik church and heretikes, betwene God and the brothe, to be parcell, and plainly to declare hyselfe to be full and whole bypon the true syde, and cleare agaynst the other. But
The Apology

A

But elles as for any parcell favour that I heare to the clergye: whereby doth these brethren praise it? I never lappé that they were all faulteres, no I never excused thei sautes. And yt sene I byde, lette thei reprehende of my wps by tyme some place at the lesse, lette thei tell where I commende pompe and pyde, where I lappé saurere, where lechery, or forbe other thynge.

Those that bee spirituall perzones by profession, and are therewith carnal and witched in their conduction, have never bene sauned my me.

B

When I was strete of the kynge's counselle, and after his under treasurer, and in the same whele I was chaircellour of his Duchye, of Lancaster, and when I was his Chancellour of thys realme, it was meete wyll knowen what manner of faunort I bare toward the clerge, and that as I louned and honoure the good, so was not replete nor lacke in proungyme for the correction of those that were nought, nyping to good people, and laun美好 to thei owne order. Wher whot sorte of priesse and religiouse running oute of religioun and failyng to dutie, and murder, bade at my hande to little faunort, that there was no manner that a newe medeblyng bade wth thei, into whose handes they were most lothe to come.

And in thys pointe founde I thei, pynaparces so well mynded to thei a dement and correction, that they gaue me great thanke therefore.

And I founde those priesse rather content to remaine in the kynge's pupons a moneth, then in the bydoppe a weke, launying for hope of deluencence by the common course of thei purgation.

And yet as farre as my peace wyppe coude gine me, fauinge that the banne of escapes to the Olympe to chargeable, that the feare thereof maketh them sayne of them, deluencence, elles were they lypelby to be warden better er they got them, or elles to tary there as long as ever they luyed.

But I perceiue well that these good brethren looketh that I should rebuke the clerge, and leche oute thei sautes, and lape thei they, and wypte some wydge to thei shame, or elles they cannot call me but parell to the priesse.

How bett by this reason they may cal me parcell to thei lye memme to. For I never dyd that wape neyther toward the tone nor the tother. I finde not yet suche plente and store of duree in my selte, as to thyne he it a meete parcie and convenient for me to playe, to rebuke as abominable bicts folk, as one honest companie either spiri- tual of temporal, and much lefete me to rebuke and preache either the wyll spiritual or tempore, because of suche as are very farke nought in bothe.

I dare be bold to tapy, that proide folk be nought, that contous folk bee nought, that lecherous folk be nought, and to speake agynste open knoed theues, open knoed murde ors, open knoed percursed perzones, open knoed apostates, open knoed prosed and contected heretics.

But furtive my guides is not to lye the fautes of the nought, to the charge of any whole companie, and rale bypon marshante and call them mierers, nys to rale bypon frakeneles and call them false tyours, nys to rale bypon bypsyttes and call them rauenous, nys to rale bypon edcharters and call them empty erctiuncers, nys bypon all ofers and call them blybbirs, bypon gen- tienne and call them opprsors, nys to sevryth bylyth to call every de- gre bysuch olde names ye might finde some of that sort.

And of all degrees specialy for my parte, I yaneuer accosted my deuoy to sobhere all the menter of huma nery beaualour toward thei two most eminent orders, that God bethere opdymned in erthe, the two great eminence of orders I meane of specialy conferate perzones, the sacred pypnces and pries ses. Agynte anpe of thei twoo renent orders, who to be to lebde bnterently to speake, and malaperty to llye and rale, thall playe that parte allone for me. And rather wull I that their brethene call me parcial, than for suche olf falsyndiyndiferent.

And over thy I canne not see what neede there were that I shoulde ralone bypon the clerge, and recen bypp all thei fautes, for that paire hathhe Pendall playde, and Frese Barns borthe all readye, and lyte norbye to me to lye theron, nor though my minde werent lye theron.
The Apology.

They have with truth and ies together, laid the living of bade, to bade and good bode, in suche a vile vilianous falsion, that it would make a good soule to budge to budge ribaldous raptling. And yet not against the sacred persons onely, but against the blessed sacraments also.

And now would they dispenslessthat I should not speake against their obereable heresies, and they dispisest full dealeing, but if I should by the way doe as they one, and help them soule in the same.

And herein fare they muche lyke, as if there were a foure of hylayne wretched heresies, that metting the priestes clerses religgous, and other goyng with bannes, copes, crooks, and sencey, and the sacrament bothe aboute wort hem oppon a copyus chriatiani daye, would pick squarel to them, and say call them all that could come in theys hylayne mouthes, and happyl fare true by some, and than chace them all by the bade, and throwe them in the myre, surpures, copes, senitoues, crooks, reliques, sacrament and al. And than if any manne rebuke theys hylanous dealings, and woulde keype unto the priestes, and manide pull them upp, and helpe to wyppe the copes, and treurently cakehype the crooks, the reliques, and the blessed sacrament: were it not nowe well and wypes a spoken of one woulde repurpose hem that thus did, and say he shoule not mede hymselfe in the matter horte no cole, but if he were wylde and indiffernet and doe some what on bothe the side, and therefore he shoule to thelye hymself indiffernet.

or reule and rebuke the priestes, or at the leaft wyle some of them, and solew them somewhat in the myre for the pleasure of them that so served the, ad go about his other busines, and lette the matter alon, and nevther take by good man oute of the myre, nor Suretie, copes, nor fencer, nor reith, but set them lay the sacrament in the bitte againe. Were not this a goodles wapes. Surely for my parte I am not to amocious of such folkes sayse, to be called indiffernet, but in wizyng against their heresies helpe them soule in the pyes raptling.

The ri.chapater.

But nowhere as the brethren lage a blame in me, that I had not bled suche a goodlye milde matter, and lache an indiffernet falsion, as they synge bade by hym that made the booke of the dyution betwene the spirytualyte and the temporalyte: I am not greater blame wyllys theye therein. For hys booke was putte dute syrce, and therefore could I when I wrote, take none enample therof, and everman is not like inenuitue of hys owne wyt.

For surely he bade founeden some cerepyne paper inuened figures in that booke, in whych I am to farre from synyngyr the lyke of my fylse, that beinge as they noe bee founeden to myne hauende all ready, bade were it for me in the like matter to folowe them.

And yet though in my booke he berye farre better hys, they mate be for all that (ye worse well) meete lache good, yf hys be so farre excellent as the brythrym booke it.

In whych booke yet, as muche as they booke it, he declareth, and expreslye rekynghyre a trewe Chypkenname, howe to euer the matters go betwene the temporalyte and the spirytualyte, that yet theys oyngouns are heresies.

But they take as it fethem all these moades of hys wel in worthy, because they reckyn hem selfe recompenced in a other parte, in that they falslye preuwade unto hem selfe, either that the be dysmoleed for the wylpe, and belenct as they doe, or elles that belene he never so well hymselfe, yet eipher of pype, or some other afection, he could be content to helpe, that they shoule themselve wypsethepx suppl believe be the alone, and lyce in rest, and be suffred to belene as they lyke.

But I trueth in God, that in that popyshe theye leane to muche to the letter of hys woordes, and of hys owne favours to theyn fylse, myle construe the good mannes mynde. For God for boode that any Chypkenname should meane to.

Howe be it, as touching the matter wherewr we be noide in hende, that is to wisse the maner of myple and indiffernet wypyringe by me, or by hym, concerning the spirytualyte and the temporalyte, therin am I berye sure that hys myple indiffernet booke of the dyputation, nevther is more myple, nor more indiffernt then any booke of myne.
The apology

A first as for mine owne part, take
my dialogue, my supplye, acon of sou-
tles, and both the partes of the conflact
and ye faith elerice fee that I never
have bene towards the cleruge; nor
towards the tempozalye, nor warmed-
pleaunt woodde, but have forborne
toque in speecllly, echere the sautes of
the tyme of the tater. But yet hate I
confesed the thing that trouthe is, ne-
ther parte to be soulfelse. But then whi-
cher is the thing that offended these ble-
sted brethen, I have not letted further-
more to saye the thyng where I take
also for trewe, that as this realme
of Englonde hath hadde hythero God
be thanked as good, and as laudable a
tempozalye, number for; number, as
hath hadde ane other Chichen region
of the quantite, so hath it hadde also
number for; number comparde with
ane realm Chichen of no greater
quantite, as good and as commendable
a cleruge, though there have never lac-
ked in any of the partes, plentie
of suche as have alwaye bee noughtie,
whoe sautes have euer been their own,
and not to bee imputed to the whole bo-
dye, neither of spiritalye nor tem-
pozalye, sauing that there have beene
peradventure on other parte, in some su-
ch as by their office ought to looke there-
so, some lacke of the labore and dypl-
gance that in the reforming of it shoul-
d have belonged unto them, whiche I
declare alwaye that I woulde upone
the amended, and ever manne spetiall
laboure to amend hymselfe, and rather
acquome hymselfe to looke uppoun hys
owe sautes then uppoun other mennes,
and against suche as are in either sate
founder open, cupfl, and soultbe, and
noupous unto the common weale, as the-
ues, murdeeres, and heretikes, and
such other wretches, the whole corps of
the spiritalye and tempozalye bothe,
ecche with other lounglie to accod
and agree, and according to the good aunc
ladies and commendable viages,
longe continued in this noble realme,
eryther parte endeoure themselfe by

gentlie to repesal and keepe bothe
cupfl and brenenous souke, that spe
fozes, seabbes, and cankeres trouble and
here the bodye, and of all them to cure
luche as may be cured, and for health
of the whole bodye, cutte and catt of the
incurable cancled partes therso, ob-
serued in the dyngyne euermore luche or-
der and saluyon as maye fande and a

gree with reason and suffcape, the kings &
laws of the realme, the sertuyre of
God, and the lawes of Christo's church,
ever keepinge tyme and concord between
the two principal partes the spiritalye
alive and tempozalye, lest the advertis
of bothe partes consipring togethe and
encreas, maple little and pittle grove
troonge to bothe, where to they might
have a faire garpe and a broade gate to
enter, if they mightly snythe the meanes
by cause to feuer and utter the
tempozalye against the cleruge to shrie
and to steeme as it were the soule and the
bodye dable and styne togethe, and
while they styde nothing elles but the
tone to greue the tater, the noughtie
then conspire and agree togethe, and
let upon the good people of both.

This hath bene hithero to the whole
summe of my wypringe, without any
blypleaunt woodde byer either towards
tempozalye or spiritalye. And more
in the maner then thys towards all
good solke, hath northish other bookes
of diuisio, now yt a more in differences, as
farre as I canus see, but yf he be reck-
nown more in the same, because he setteth hys
woodes muche more melde and colde,
when he spaketh augtie of heretikes,
and sheweth hymselfe theoir more temp-
perate and thereby more dycrete then
I, and but yf he be recknown for more in
different, because hys woode in re-
hearsing the sautes of the spiritalye,
be not in the dures chinges parparly
pointed towards luche as bee noughtie,
but indifferently directed and pointed

toward the whole body.

C The rist chapter.

DOW best as touching the ma-
nere of hys handysinge, to tell
you what the fruite, it semeth
tome somewhat strange, for
one that would go about
the purpose that he pretende, that is to
wyte to pacifye and appease two par-
ties, beinge at to faze a dyfension and
suppission, as he saith that the tempozalye
is in grudge against the spir-
tualye, not here and there, but every
where noted, as he saith in a maner
untaurfully, where this whole realme.
Now best I trust in God very farre fro
so. And yet not fully so farre, but that
it may by missfortune for abundance
of synne, and lacke of grace, in synne
grow and come to it.
The apologist.

A. For truth it is that murmurs and dissension (God knoweth how it begat) against the clergy is a great bane gone onward in his unhappy journey, and may by such manner and means of pacific, within whose process be con

ved roundly about the realm, and leave no place in peace. For I would think the maine that made that bane to be of such malicious minds, as willing to some dissension, but that as we learneth he taketh at the last Wise unarmed a vague way toward the contrary, and that the manner of his handling is farre from such indifferency as he would have, that would make a lowe bane and appease any murmurs and grudge of the lage people against the priests.

But he theweth in the progress of all his process, that the grudge be born by the temporality, and the causes and accidents thereof grown and grown in effect all by the spirituals. Whose handling is not as we thoughtly been much indiffer.

A letter passeth that he where beverly would be entende to pacific, waged, and appeased a grudge, would be (as much as he contentiously might) attenuate the causes and occasion of the grudge. But and if he would needs woulds plaineely foostre and take no suche by-waves, he would not yet at the least

lye not accumulate and exaggerate the griseyes, and by all the meanes be might, make the griseyes appeare many, great, and moreover upon a synalpe, if so barred of these fautes, so fauteur of the persons coulde cause hym to so beare that, yet would he so beare at the laste wyse to seeke uppe and rehearse causes of grudge before unknown unto the partes. Whole displeasure he would allways and pacifie. But not the this appeare loue contrary wyse, not onely dothe in all these things the contrary, but bygyneth foostre also by so be the all wyse, some suche fautes me, as if they were trewe were of the greatest weight, and tellis them as though they were trewe, when they be very plaine false in deed.

But now is good bishoyn that boast it, laye foostre for a great token of temperance and good mynde toward the spirituals, that he so beareth to speake any thynge of the great open fautes, that manye priests bee openely taken in, as theyre, robberys, fartipie, and murder, wherefoin sundrye hydes of the realm here are at extreme tollions openly found some.

And yet the moche part of suche fautes as he speaketh of, he laieth them not as of hymyelle, no affy for them not for trewe, no as things being speaken by the mouths of any maner, but to myn eye the manner Wyth, he layeth no more, but that thus by the clergy some fayre, and some synale fayre fayre theym, and some synale that, and though that manye small soumes make a great, what canne here there to? Canne he lette menne to speake of is his bounds to stoppe his ears and heare them not; or may he not tell what he heareth some other fayre?

And yet fayre they further, that he tellis indifferently the fautes as well of the temporality as of the spirituals, and would there should not be between the temporality and the spiritaly so much as any one anye woulde. And therefore they say that it cannot be possible that he wrote of anye cruel sentence, by no man canne his hymyelles neither more myndeble, nor with more indifferency, nor synalpe with more tender charitie.

But noto these excuses, some of the menne alway were agayne, that the leaving oute of felonye, fartirleg, and murder, is rather a token of wyplinesse, then anye for bearing en faunte. For byth be faire well that every bysman would be wunter in hymyelle, that those greate horible open cuples of suche desperat gyntre wythes, were not to be layed against the clergy, as the lye in temporal wythes are not to be layed against the temporality: he woulde therefore rather fecke oute and heape uppe a sorte of those things that might by his manner of handling, founde in the readers ears to be suche as the temporality myyte afrype and impute unto (and therefore bear a grudge unto) the maine multitude of the whole clergy, and extende in subfraunce unto every parte.

And as touchingynge that he sayeth not the thinges as of hymyelle, but hynteth them in with a figure of suche fayre: to that point some other fayre, that for that current no man hath any cause to call him ant thank. For under his faute figure of suche fayre, he may be worte wel, and some fayre he, so both, desire to bring in all the mypite that any man canne say.
The apology

A And yet on thy wythowt thy smaker of some fape, he too fast opned face some of the wythe bis, and that in some thynges that are as some truemu fape not true.

Then as touching thy indifference, in tellyng the fautes of the temporatle to, of trouthe amonge a gate beape of thewe fautes rehearsed agoynstre the clergye, so whyche the temporatle myselfe eft the tuynges were all trewe, seeme to have greate caus of gryde, he rehearsed also some fautes of the temporatle to, as they be to blame because they be the priedes ones familie, and gave them on gap gowynes, olyghre colourlyd luyvres, and one of two thes thynges morte, as thothey they were not mendyd, yet were of no luyvre thes the priedes that so bee beatly wythall, have been wont to buyde angu caus of great gryde.

But we yet in one place to thewe thys farther indifference, he layeth agoynstre them both, that the priedes agoynstre lay people, and lay people agoynstre priedes, have haved to have euyvng luyng, and therby agoynstre other the speake ustlyng woodes. And therby he heveth this tender charyte, and faithes: If all these wordes were prophedyd on both stydes upon greate paynes, I thanke it would bee greate good in this behalfe.

The 111. chapter.

It now goode readres, if that it be were, that there fite foue men stondyng together, and woude come step in betwene them, and beare them in hand they were about to lyghte, and woude with that woude put the tono preteloy backe with his hande, and al bo the other about the face, and then go forthe and save that he hadde partet a play, and pacyfied the partys: fom men woude laye agaynse (as I suppose) that he had as true his enimie were let alone with hym, and therof above the adventure, as have suche a friende step in betwene to part the.

Wone hert of thy pacyfier of thydyuision will laye that this is nothing like the present matter, becaue be myneth neither parte, but onel tellich the tyme the others fautes, or elles (as he will lawe) tellich them they fautes both: yst so happenly good readres he founds a man that were angrye wyth his wyfe (and happenly not all wythoute cause) yt this maker of the daye of division holde take upon hym to goe and recyrlic the againe together, and help to make them at one, and therein wilde his war, that when he had e therin bylde before hym and before al thys neighbours to, therfore pynge for some change to make it merre to they persons, as he would brynge holpe by with the some woodes in effect, with whiche he be myneth this indifferent mynde booke of division, and to an enter into his matter, first wold take thiss by them. Who may remember the face that ye stand in, withoute greate beautifie and joy of hart: For where as in ymyes falleth hath reqyred betweene you charitie, mechenyce, con, corde, and peace, there rangeth nowe anger, wyche, debate, diuii and tisce. Whyche thing to see to mynystone betweene any two Christen folk is a thing much to bemanted, and then muche more to be lamented, when it myshappe to fal between a man his wife. And many good neighbours greate maruel I wylle, by what caus he this signe is gryden. And therefore to the extent that ye may remove the causeth, and amends these matters, and thereby they ly by the grace of God agree, I will tell you what I heare men saye that the causeth be. And now after holpe prologue made, goe forth and tell them that some soleke sape, the vyle hath thiss euyv conduction, and some othe say that the vyle that euyl conduction, and yet other some sape that the euyl a nouter euyv conduction, and yet other twentye doyes some sape that euyl conduction, and amonge these, some thynges peradventrue true, whyche yet her husbande hadde never heard of before. And some thynges fallse also, wherefore because the pacifier would be putte into no proste, he woulde not lawe them as of hymself, but bringe them forthe under the face figure of some saye. And when he hade all saye, then at the lake saye thus mync of hymselfe: As so these thynges here and there, I have heard some othe saye, whether they lawe trewe or no, the charge be therse to me. But yet in good faith good lyffer. For yse knowe that I displease and gryde that your husbande hath to you, is gryden upon these causeth, I mar no ynde much my selde that you doe be the same condictions hit. I wyfle
The apology

A I wishe till you meke your selfe and amende them, this anger of your husband will never be well appeared.

Looke howe with woordes he vopeth the colour of his face figure of his face, either by to getisual, or else by plaine figure of saile. For when he lath of himseld, that the kepeth those wail conditions still and amende the not, he wetheth that all his some failes be of his owen sapeg, though he might happily in some of them heare some other say to belide.

But than if among all these fautes to mildely reheard against her, she would to hev what of her indifferentie, cell her husband his pare verbe to saye. But yet forsooth your wife hath not gyven you to manye causes of uppleasure to naught. For I will be plain with you and indifferent between you both, you have in some things toward her not done very well nor iske a good husband your selfe. For thys I knowe my selfe, that he have vied to make her to homely with you, and have sufferd her to bee to muche volde, suffred her to bee to muche conceruante among her goodt Repes, you have gyven her ever gap geres and to muche money in her purce, and surely till you amende all this gere for your part, I cannot much mer mariale though the doe you displeasure. And sometime wile woordes between you causeth debate on both sides. For you call her (as I here saye) cursed quene and thyselfe, some say that the behinde your backe callet you knaue and knolde. And I wise wile woordes were well done to be left on both sides, for sure they doe no good. And therefore it all those woordes were prohibited on both sides upon great paynes, I thinke it would bee good in this debate.

Some gyete you hentie as wife as a caife would I were the good wive same to this good ghostly pacifist. For spake he never to mildely, and would beene never to indifferent, though he looked therewith right limply, and held up alfo with his bandes holpe, and would therwith done in the woman fell deeply, hypoventuer god, and the noything ment but to bring her husband and her at one, would the viste of you for all that believe him: I sufforte herplyly nape, nor her husband neeter if he were wile, although he saue some parte of his tale true, as none is to tollithe to say al faile, that woulde winne hym credence.

But believe the husbande as he sayste, I durt be hold to wore for the wile, though he would never make her tuche a fool, as to belyeve that he ment to mend the matter, with rehearting her fautes my then ever her husbande had heard of, some of them faile to, and that colour all hys tale with hys proper inuenction of Some saye. But the would for his same say shortly say to him, I pray you good man Some say get you quietly hence, for my husbande and I shall agree much the newer this goe to her; other Some say come within our doze.

Now of very trouche this pacifist, as some say, goeth yet worse to wooke in his booke of devision, then thy saye, that we put for a sample betwene the man and his wife. For be gathereth first all the causes of displeasures that he can finde out of dowes, and divers of them such as fewe lap people beleue ned, pes and fete of the learned he had any thing hard of before, as are divers of those which he gathereth out of John GTXen.

If he sayste that he mete as GTXen did, that he maketh micion of them because he would have the clergie mend them, surely who so for such good will telletter a man his fautes, birth to tell hit him secret, and so did John GTXen himselfe whe he wote them in latyne, and not in the bulger tongue.

But this pacifist contrary wile because he would have the lap people both menne and women looke on them, both translate them into engilsh, whereas John GTXen wold not that a man shoulde reparthe and rebuke the palesse before the people.

Alfo this pacifist aggreneth (as much as in him lyeth) the clerge of Engilsh, for of the laves not made by themself, but be the common laves of al christendome.

If he wyl sayste that hee blainmeth but their abuses thoro feth the trouth appeareth in sompe place otherwise in his booke.

And yet Sith he proveth that pointe but by a Some say, he might with the same figure lay lyke fautes in temporally concerning the laves of hys realmes and poe it in lykewise with a great Some sayste. And therein hee heothet himselfe not indifferent when he bringeth in the tone and leaueth the other oute.

And on the other side, if he bring in the
The apology

It is true to say that all he make two sawtes for one. For to handle the as true by as he handle these, than shall he make two pies for one.

And yet before all the sautes that he bringeth in under the saw, and they saw, some that himselfe saile withouthe any some saw, be such as some saw that he can never pyne, and some that saw be plain and open false.

By all which maner of handling it appereth, that if the meanst wel him tells(as by Goddes grace he doth) than hath some other sultte beware that is of his countay because him, not only in the mickle framing of hys matter more towarde defition then unite, but also by cautus him to plant in hys thare, some suche woodes as might make hys high tenderes to see, that he greatly forced not for the furtherance of the catholike fayth.

The crisis, chapter.

But as much as it touching of that booke is here not my principal purpose, I will therefor not pursue it other and touch every point thereof. Which if I would, I could think wel make men i.e. that very seme partes thereof had either such charteris i.e. such inbooleer therein, as not only the newe naughtie brethren fowst, but some good fowste also take it at a superficicall reading.

And yet because the brethren boole hard made it an incident unto my maister, and that some thinges therein are such, as it is more then necessary men be well advised of them, and well foe see what they doo in them, and leffe a better opinion of the booke then the matter may bier(if it be powered right) may be occasion to move men in some great thinges to doo none little wroth, so to contenn also that ye may see in all that I have sayd, I believeth not: I shall for a sample of handling, touche by the way one or two places of hys.

And leffe fowste I should think that I take out here and ther two or three lines of hys I will take his first chapter whole. In which though all be not nouthe, no all fault; For a very foule were he that would put forth a booke to make al nouthe, al false, even in a very foule front(his shall come first to hand) yet if it be considred, aduates wol, there wol I were one in a very first capiter appeare, lefte good and lethe truethes, and never at a fowste shift in a first reading over, doo thowtly perceyve. Lo thus it beginneth,

Who may remembre the state of this realme now in these dayes, with great heauines and sorow of heart, For there as in times paide hath reigned charity, meekenes, concord, and peace, reigned now envy, pride, beuision, a strife, and that not only between lay men and lay men, but also between religious and religious, and also between piestes and religious, which is yet more to be lamented also between piestes and piestes. For some lay that a man might here a little lament this manes wit, that wheneth it like to be lamented, that deseles strife should be between piestes religious persons, or between those that are both the partes religious folke, the between those that are both the partes piestes.

For some lay that many religious folk be piestes. And they that lay, doe lay also that as many piestes be religious folk. And some lay therfore that except this mane here by religious folke other women or children, by whome baraitance the temporality is not barait 

greatly comused, or els the lay beethen that are in some places of religous, where are neither so many not so much esteemed, that over the temporality was much troubled with their strife: els beethere, there falleth no baraitance light between religious and religious, where with the temporality have been offeered, but it falleth of necessitie between piestes and piestes, and then the baraitance, namely suche a baraitance as thiss booke speake of, that is so notable that the eponality is to much mucheth it, and hath so great cause to lament it, when it falleth between religious and religious, is a thing no leefe lamente then if it fell between as many piestes when themselfe be both piestes.

And then if he meant here by piestes those that are secular piestes, as by his other wordes he bethought to do, and so bethought it to; so thing more to be lamented, if baraitance fall between secular piestes then between those piestes that are in religion: then saye some men that the faith somewhat tooe, and the theys so lay, ceme to me to lay true.

For albeit great pity it is to see stryfe and baraites betwene all secular piestes; yet is it more pity to see it fall betwene those piestes that have also bower, piestes, for they seck more straitly re-nouncing
The apology

Announcing of all suche maner thynges, as matter of debate and dispute commonly springing upon. And therefore this maner of encrease and growing of this mannes nation, is but a counterfeeted figure of religione as some men say.

And in good faith as for my selfe I see not the reason that moved him. For in there was a very colde thuse to a man lerned that will was the whole periodus together, if he would hereafter say that he

Bent by these worbes betwene priestes and priestes, p priestes that are in religion. For believe that a man may by divers things be persuaded the contrary he had, for he had been: lest than no lamentation for any price that hapheh betwene secular priestes among themselves. I can not therefore in good faith declare what he should mean by that increase ending in priestes after all the religione, but he must to significi the state of priestes professing religion, when a state of lege perfecte by cause of priestes; the st state of those secular

Priestes. I have theoal sundes of teheoal purchase or inheritance, or else sme chauheer of line upon tre-
table abode. And surely if the ma the same mort in here, because he should have set his sentence more plainly; his meaning well but if he declare it better, would like better man and better learned than I and he be boche. And fasting for a point which is not final matter, elles as for his rules of tegeths or grammatical construeitheither, or oversight in resolving, as thges of no great weight I would not much bouchte to touche. For they be false offences as a man may fall in, yet be a saued soule, as weal as though he never wrote suche D worke at all.

The scarlet chapter.

Sich all desiste hath to be un

Fallenfull, if it hath be a great

Punimetnes a great breach of

Charity though all: the

p. of his death rise by cause of a great singularity. Religious persons p priestes have had to their state of

living, whereby many of the have thought their state must perisse before all other. And of the have thereby created themselves in their own sight to high, that they have rotten into suche a goddesse pride that they have in manner disdained and disdised other, have not lived in such perfection, as the think themsele.

And of this hath followed, some of the G haue had unseeling worikes of the other, calling the fasterers, dissimlers, the poxtores. And they have called the other again profane persons couetous, payne
glomous, and loyers of worldly delites, and such other.

Of some particular variance amonst the persosn of the clergy have I discrised times hirde, as sometime one preson against an other for pry titles, or a place against a religious place for medeling with his partishe, or one place of religion with another pry lorde luche like occasion, or sometime one religious have I some question and disputed as it were a problems, pry sant

antiquioy of lentiophs of their instititu as where by the carmelites claimed to fethet they original from helias and heliogius. And some questhe hath arise in the order of saint Francisc, betwene the obserbonds and the conventuelles.

For as for the thrall-company that is to we the coletanes, there in this realme none. But yet of all these matters was there never as farre as I rede of rememb, in this realme other to very great to many such things all in hand at ones, that ever it was at y time noted through the realme so spoken of for a great notable saute of the whole clergy. And as for the faires of some particular partes other peres or places is nothing that ought of reason be

rekeved for the cause of this benision, of this displeasure, and grudge of the temporality against the clergy, no more than many moe variances growing deeply in discrete times and places, with unlawfull assemblies and great riottes also, cause the clergy to grudge against the temporality. And as it is not reason that it to were, so that it is not in deed may well be perceived by this. For if it were, then must this grudge of ours agraund them have ben a very obd thing, whereas it is in deed nether so great as this, manne makehit, and groven to so great as is it, but sue of late since Lindis das bokes and strites and free

Barns begane to goe abode. And yet although that it appeareth well in his worikes afterward, that these variances can be no parte or cause of this desp

upson tover where he maketh y bokes: yet hath he delayed ether hymselfe or some little dyvices that to have lette them a worke to bringthen in to, of a good mynde and a saugable, to say.

His. 30th
The apology

These sauntes to the cleriges face, beside the manner of thyse devision that hee taketh in hande to treat of.

Now the remanent (whereby some what appereth also, that by the encrese of thyse oyazion, with putting in y ende, + And that is yet more to be lamented alto between priestes and priestes, + be ment to put for more lamentable strife that variance which falleth between secular priestes, then that that falleth betwene those that belowe theire order of priestes bod, bane by their holl bodes entered into religion) he handeth here in such wise? he stich reposcheth both the partes of great singularitie, which both religionse persons aiso priestes have hadde to theire states of living, by which woddes he knoweth that edge of them contende with other upon the perfection of these two states wthych would have primencen, these priestes that are secular or those that are religionse, and which of the both himselfe taketh for the chief appereth, by the priestes encrease and growing of thyse lamentable oxyazion.

Then relebe thiche of religiousse, for that have apparense to the mode of life and of holl, a faieth, + So that through the great singularitie that they have to their state of living, they have extale themselwe in their owne light to byghe, that they have rsen into such a ghostly pride, that they have in manner dilated and distille other, + have not hymned in such priestes, as they thinke they do. +

This is a great thing spake by gelse, because among many good vertuous folke, there may fall some by the devils meanes into some great ghostly pride, as Lucifer bode in the good company of angelles. But this change of such change is so olde, that these woodes will nothing serve bythys lamentable beginning, which standeth ye wote well in lamenting the change from the old vertues of times past, into the new vertues of thys byne priestes. And this vise is very olde, and reigned most when religious folke lineb best. And verely the clerge is not all thinges to enuil as hee maketh it, if that religious folke line now so boldly, as the templarly may note that though perfections of living, the devil bringeth so manye to such an high spce of pride. But the goethe he forth and leteth them to chide together. How be both bys woodes be so confounded with they and them and other, and in thyse two

The rst. chapter.

But an other part of this behullia hath rysen by diereties of opiniones, I haue been upon the auctoritie, authoritie, and jurisdiction of spiritual men amongsthysel. And upon these behullia some lap men bane in time past causeth the one part, and some the other: whereby the people have greatly be inquieted. +

Dierentes opiniones upon powers, auctoritie, and jurisdiction of spiritual men amongsthysel, there had apperently I thinke now and then to rule, while in such cates othyr part hath his oppinion bys own side. But of any great inquietation that the people hath by any suche devision rysen within thys realeme, or of any lay men bearing these favoure com to the same parte and some to the tother. I wote the people of thys realeme that felte it have so gotten it, if any such were, it is so long a goe. And surely my self remembre none. +

I know now manes for the time of this. +

Thys realeme in which time othyr seuer, all thys gyz is begun wherefore be by maketh bys devision. And theryse this piece of bys is to my feeling very colds.

The rst. chapter.

But I wote not fulli of what occasion it is, I now of late the great multitude of all lay people have sowe despuce, as well at priestes as religious, so farre forth ye it is now in manner noted through al thy realeme, + ther is a great behullia between the spiritallye and the temporaale. And verely it is great plea, that such a mope should spining and go aobre. +

In the beginning he said that devision rephesheth now betwene spiritual men and spirituall men. And then saith he here: But it resketh now betwene spytual men and temporal men. +

I am content to let hrs (but) alone, and will not thore therat for this ones.

How
The apology

A doubtfull surely by, (but) being a proposition adventurall, that as any pious person would be so kind as to help the poor, he would do so, and yet the poor would not be able to help himself. But where as he cannot fully tell by what accidents the great multitude have founds defiance, as well as priests as religious, a man never be so surprised when the holy scripture was so much as for the sake of the poor, he may some

Blinde enough, not only in priests, but also in so many persons, as is possible to be. And though he search for a name in himself, to find what he is, he findeth that there is no other cause of variance there than that they may both spiritually and temporally take the other by the hand, and agree together well enough.

But yet hastes it well that this god pacifith that great vise, that's noise of this division should lyse and goe away. For he to remedy that matter with al, and to pull back the noise therof, and to stopp by clearly the spygins, because all should be humble and never moe words be made thereof, that was seen put it out abode in present.

The, etc. chapter.

No for all the reasons cause why it should be so nobly. A very few folk may some beginne anoyly of selfe will and malice. And a noble may some be borne abysse whatsoever matter is, with some of simplicie, of light giving crevice, and of a lust into taking. First they say, that neither priests nor the religious keep the perfection of their order to the honour of God and good example of the people, as they should doe. They say, that to say, peradventure say not much more. For I think every manes duty toward god is so great that every manes love serveth him as they should doe. And therefore those that are pope upon every mannes beve so narowly, as to make them soante and fall at variance of great yeale with every manes beve, and to be the very pointe and perfection, even all the wholes doe, shall ware within a while at variance with every man with his. I suppose their harms now as they say, much what after such a good one wise, mean lively, as they did many of thosc yores before in which this division was never dreamed of. And therefore they that say this is the cause, have been to see the some other.

But that some of them, sente ther own honor, call it ther honour of God, and rather come to make rule over the people then to rule the people. Where there were none of these till now to late is about the beginning of this division, be they al such now? Among Christians all apostes was some desire of place, and that with some intention to. There are of such places some such as this day now, as I say God that when they shall any news come, they may please no worse. For if these be when the by they are not worse before, whoso shall little after them, may in my mind he bold to say, that English had not they therer any base stuffes of here, and I burd some god way abaze to. But this is more by twenty per cent thereto, then this division hath any thing be opened of.

And that the court their bodyse case and worldlyly, in meanes and bynde, and such other, more then commonly up temporally man doth.

This is a very colde cause of any new division, to say they there be not now so common or bad men in the temporal as there be for in the spirituall. For what was it otherwise then the comen sorte of all those who loved their busses to their ease amongst Chyphers discipline were they me or worse, but worse also then very worth it. And yet this regularity should not be unreasonable that they would be at one with holy body of the clergy, because some of they would then there are not are in a menace could not of none thing among some else. And some serve God for a worldly laude to be magnified therefore more then for the pure sake of god.

That same some that do see, be the of most folkeapes the feedt fathe to suble afore him to make him laugh, he who feedeth the same much in the soul and patience for the reward of bische of a few men mounties. However there may be such for all that, and yet nothing to the purpose of this matter. For as for the speach of foolies is not to be
The apology

A compotd for a passe of divulion. And as
amonge wise menne the gesse and contenture
that in the clergie there be secrectly some
very nought before god, whome yet in the light of
the wolle men take
for very good, can by no reason bee the
cause of any grudge to warde the spiri-
tually, wherin may be bydes them that
are fuch and to there are in debe, many
very vertuous polye men in debe, whose
holinesse and prayere have bene I be-
thereby thinkes one great special cause, that
god hath so longe huelde bynde fro
guing of some fowre stroke upon 5 need-
es of them that are nought & care not
in the spirittuality and the temporality
both. And yet this faute that this pa-
cister might not ering god for laude
is I suppute somewhat amended of late,
and wile within a while if some gener go
forwarde, were aboue quyte, by the help
and meanes of an other faute.

For if there heresies that caple upon
religions, and call all there prayour
patering, and all theye fasting solyce
and all there hulpe doves of chari-
ttie woste there fore Luthers lecherie:
if the heresies I say may grow and go
forwarde, as theye beginne to grow now
and prosperous presicely in some places,
and then if those that be of same secte,
and of polcery dillmuletite it for a searson,
may in the mean time speade aboide
an oppinion in the mindes of men that
of themselfe means none harme, that the
religions people doe faile and praye bat
for laude; theye that wel perceiue withi-
in a while, that theye shall have to priate
laude thereof, if there would remaine
none other caute of this deuision but
because theye true god for laude, ye shal
have it some changued of likeliched, and
then shall we shortlye agree together
very well.

But note good readeurs consider I
beseeche you, that if theye causes where
this pacister alleddeth under the colour
of some say, he causes 5 might move
the temporality to bee in deuision and
grudge against the clergie, that is to
wit because theye serve not god as they
should do, but some of them owe autho-
ratice and some owe their cafe, and some
owe god of baines gloye for laude and
people of men: that shoulde this benepli
not have so late begon, but muste have
benefit sooner befoere, and can neuer be
remedied hereafter, but as longe as the
world lasteth muste this deuision suer
continue still.

For how could this pacister hende 5
means, that in the whole clergie so ma-
ny as are therin, none would be nought
when of Christes apostles ther was
yet one nought in the small number of
twelve. And benedic in this destrucion of
the wolle, and by this great fall of
faith, the olde servour of charity to be-
ning to cole: it is to be feared at
length, that if it thus go forth and con-
tinue, both the spirittuality from the a-
postles, and the temporality from the o-
ther disciples, may fall so farre bowne
downe downe downe, that as there was
tha one nought amonge twelve, so may
there in time comming if these hereys
go forwarde, amonge twelve spirittual
or peaduentare twentece temporall es-
per, be founden at laste in some whole
countries scarce anege one god. But that
wolle is not I thankne god in Englynde
yet, no neuer shall I trutt come.

Hovedeb that all may be made good
that will bee harde for this pacister to
deuise the meaneis. So that if the being
of some nought may be a god caute of
deuision, deuision may be for bothe
more nought, made sometime of what
else, but ende can it never have where
the world standeth.

But if this pacister to cease 5 speche
this deuision, could he finde the meaneis
to make all the whole clery good: yet
for all 5, sith he lapth for cautes of this
deuision, that some men lap as the clergye,
and some men lap by them that,
were at 5 clergy never to good in debe,
and served god never so wel, this deuision
by hys owne tale yet could not for al
lese, except he could pronounce farther,
by no pictous pacister thowde in lament-
ing of deuision, put for a booke and
say, that some lay men say that some of
the clergye be nought, and lose thepe
ease and theire welthe, and that some
say that that some lene and take more
labour and payne, he but aposticte for
all that, and serve godde but for payne
glope to geare heimselfe lande 5 pathes
among the people.

C. The fift chapte.

And some lay men lap far-
ther, that thoughte religious
men haryt with religi-
one, and that the pacister
have baried also with relig-
ious in the pointes occurring y punities
of theire perfection, as is layd before
that yet in suche things as pertayne
To the maintenance of the wondrous honour of the church and of spiritual men, which they call the honour of god, and in such things as pertain to the increase of the riches of spiritual men, religious or secular, they say they agree all in one.

As for calling the wondrous honour of the church and of spiritual men, the honour of God: I wrote ere whither I perceive well what this man meant thereby. But by the phrase of these two things, that is to wit by the wondrous honour done to the church, and taken as honour done to God, he seemed to mean the increase that certain people have in the world by the due thereof, in such things, as in building of the churches, laying a godly, and in a preserving the churches for the use of God's service honorably. And then in the second point, that is to wit the honour of spiritual persons, he meant I suppose such honour as good Christian people do and are bold to do to their prelates and their curates and to priests and religious persons, for the respect and regard that they beare both of devotion and very bounden duty to the holy sacrament of their sacred orders, so that profession of their godly state of living.

Then as for the third point, that is the things that he saith pertain to the increase of riches in spiritual men, hymnelle declareth one after the other he meaneth tenalles, chanteries, obites, ponders, and pilgrimages. Now saith he that some laymen lay these for another thynge, that all the clergie doo bee to agree together in all these things, how so ever they happen to bary among themselves for some other thynge. And verely therin I thynke he saith true, so to must the doo or displeasse God, and from every good layman I agree with them therein. And I have seen it proved by experience, that in some of these things the laymen have made some things sometime, whereby should be restrained some such things as the clergy might winne by, and also as there were somewhat taken from them, to the lawfully was their meane before the clergy had been driven with the temporalities, therefore, but rather then to lye in contention have suffered and lettee it passe, albeit the canterelles that have bene cut off have bene somewhat harder then a hybrecake, and greater then a chrestmales life in a right god husbandes house.

And yet where this particular saith, that some laymen say that in all such things all the clergy both secular and religious agree and holde together: himselfe can if he will tell that same soe laymen that to tolde him to, that some other laymen say no. For they say if they see very well, that in all these things there are now some such of the clergy such as it is pitte that ever they were thereof, yet secular priests or religious persons. And yet are there soe such of both, which now call of their favour from both twayne, and from the childe. If saith also, a therefore, agree not to these things, as those some memere tober this man that the whole clergi both, but do both speake and wryte against all these things every white, both honoure to prelates, building of churches, being of belles and ornamentoes, and against pilgrimage, tenalles, chanteries, obites, and preladoes, and finally purgatory.

And the re chapter. Now therefore the lay, that all spiritual me, so to my multitude, be more diligent to enduce the people to such things, as shall bring riches to the church, as to give money to tenalles, to found chauntaries and obites, and to obtaine pardons, so to go upon pilgrimage, and such other: then they be to enduce them to the payment of theire better, to make restitution for such wronges they have done, so to doe the works of mercy to their neighbours that do part and perty, and that the time be also in right extreme necessity.

Now in good faith I ought that I see, such as to murmer against chauntaries, tenalles, obites, pardons, pilgrimages, as woulde have them for done, have an inward hatred into the things proffit of men soules, besides the enuy that people that beare to priests, for some of these things be such that they make not the priests so very rich, that all the clergy should soo gret lucrosse to see bend unto and selling forth thereof. So as for chauntaries, though they may, no one may same any great living thereby, and that a priest should have some living as such a meanes as common chauntaries be, there will I warnen good men to finde great faulte that all the clergy would have it so, so would I suppose every god layman to.

VIII. And
The apology

And as for pilgrimages, though the hymnes be wel garnished, and the chapel well hanged with wer; yet men I heare me neemeth at this day to grudge a complaine of very chargeable ostynge, but those men make most a do that ofte nothings at all.

And pardons have beene purchased not onely by the spirittual, but in by no wyse place. The good faithfull deducion of vertuoules temporal pynces, as was to Westminster and into the Sa

The cr. chapter.

F or as much as it is most comonly terme, that amonge a great multitude there be many that take rather upon well then by read, and that though they have good seale, yet many times they disrepton, lacke good order and disreption, which is the mother of all vertue: therefore the persons thinking that worldly honour and ryches letche greatly descretion. So much that as they thynke, they can not go together, have holde opinion, that it is not lawfull to the church to have any possessions. And some taking a more meanly way therein, have sayd, that as they thynke, it is lawfull and also expedient, that the church have possessions: but they thynke, that the great havabitude, that is in the church, doth great hurt, and induceth in many of them, a love to worldly things, and letches in manner fraughteth the love of god. And therefore they thinke, that it were good to take away that is to much, and to leave that is sufficient. And so also, as of a politicke to pull ryches fro the church, have inueded agaynst all such things as being ryches to the church. And because great riches have come to the church for paying for foules in purgatory, have by wydes affirmed that there is no purgatoy: and that gauenting of pardons rychet of countrey of the church, be preffter for the people, that pilgrimages be of no effecte, and that the church may make no laters, and lache other things, as founding of chapellries, making of bytherbodes, and many more.
Thesapology

Amos. Wherin they heved outwardly to rise against all the things before rehearsed, and to displease them, and yet they know and believe in their hearts, that at these things be of themselves right good and profitable, as they be in deed if they were ordered as they should be. So in persons there be, that though they grudge and bee averse to the abstinence and use of such things, so speak nothing against the things sold, neither of purgatory pilgrimages, setting up of images, or such other. For they know well, they be enemies of God, and that the mislike goes out of men for covetous, singularistic, or for other such like causes, through persuasion and some of the godly enemy.

Here is good reader's a special fruitful piece of three manner of some fai of three manner of thinkinges. The first is of those that think in it, that it is not lawful that the church should have any possessions, but that all they use and all such things as any riches commeth into the church by, should be taken away every whit.

And these men in the judgment of these pitiful pacifist bee not discrete, but yet they have in fact a good sense though. And thus good sense had ye were well Symon Fiske when he made the supplication of beggers. But God gave him such grace afterwardes, & he was soz for that god seale, & repented himselfe and came into the church againe, and soz left and soz left all the whole till of those begeres, out of which the fountain of that same god seale springe.

And of truth some such are there yet, that have the same good seale till that Symon Fiske had when he was at the worldes. And God senteth of them such good seade as they have god seale.

So some such have I knowe that have engraved into their hands much other mennees goodes, and soz white flowered, and were accompted thierry, and held they owne and other mannees, but in conclusion worked always the cowyng, and fayred to doo a place to hide their heads, or to keepem from prison find other thrust.

Of theses so was there one not very long agoe which went about to make a good bargayne, and was not then knowne but soz his owne man, and yet to now god be thanked his owne man againe, soz any other man that hath no wight by them hym. But so happened that as he fared in a tavern in at Venetiae three men met him, and he spake with an honest merchant with whom he should have bargained, the other had heard an inclining whither yet he believed not, that this man was not much of a base bandie. And as they fell in talking of the world, they talked at last of the clergy: wherein when he was fallen, he was towarde to warme to the wines and so full of good seale, that he swarde by the mace he trusted hastily to see the bees all, and that the king should put the al for ever out of his protector. And with that he clapped his fist on the boxe, with such a fervent seale. If his owne protection fell out of thy seale.

Which when the other perceived, then (he) said he were not a thief I think, and therefore he trust it is no words that ye have purchased there. You can to say to see the clergy put out of the kings protector, and I purpose to se you out of the kings protector, ere you & I bargainne any more together.

And such banke rapotes be tales of men that have seale, that gave after the popule of the spiritually, which they have warded & misspent their own, would than very tame saue for haging robbe spirituall and temporall to.

The first chapter.

The second for that these pacifist spake of, they think and say that it were good to take away from the clergy all that is to muches, and leave that is sufficient, because that great hubbunds out of that they save, and in manner strangeth the love of God. And these that thus saye, these pacifist alloweth for the wight of the same and discrete. But by what right merrie may take away from any man spirituall so temporall; all against this wight, the land that is already lawfully his own, that thinges these pacifist telleth not yet. But he will praduenture at an other time he shall tell of some men that saye this reason and this reason for it. But I have heard some good and wight and well learned men saye, that at the world can never bring the reason that ever a And truly prove it right. And as soz mine owne spoken.
The apology

Some other had it: he g iv eth such a cou-
sable as he may when he liketh, and will
peradventure after, frecthe a good de-
farther then the goddes or possessi-
on of any spiritual men.

And whe r he faileth that some say that
great habundance doth the let, in ma-
ner strange: the love of God: that is many
times very true, that many men in plent
for gare God, which in penury runne
unto him. But this reason runneth out
against every kind of men spiritual or
temporal to, and yet are there in both
Saltwine some, in whom the love of God
is neither leseth nor straiteth therwith,
but it is made by the good bie thereof
the matter and occasion of merite.

Whiche if yt might not bee, but muste
needed were, and hanged the love of God,
then that reason must against all men, that no man might withoute
deadly sinne keep any habundance in
his handes. And than if to withdrew
that inseparable necessity of damnable
deadly sinne, it were lawfull to take as
much away from any one man, as the
remnant that were lefth unde
should be
but it might: the same reason would
as I saye for one little less, the
farther, to take in likewise away from
every other man were he spiritual or
temporal, in whom there might be lapsed
appearance of so much habundance,
if it letteth him to love God. For that is
ye wrote well every man bounde to doe
spiritual and temporal both.

And on the other side if there be ta-
ken from no man any thing, but so him y
hath to much, as no man that hath so
much, may fo love God as he may come
to heaven, then shall there be from no
man taken any thing. For in doute not
but that there are at this day holy sa-
tes in heaven, of such as were spiritual
and such as were temporal to, that
had while they lived here, as great pos-
sessions as hath any spiritual or
temporal within the realm of Englande
nowe.

For ouer with this pacifier accompli-
eth them for disciere, that leaving the
the clergy sufficient, woulde that all the
remnant were taken away from the,
because the great habundance letteth
them they say to love God: it hath bene
well done that he had somewhat decla-
red his mind how little he called suffi-
cient, lest ye some of hys disciere folke
would undiscere more or less true that
yowd, and for lacke of such savour and
picie as himselfe rese well beareth to the
clergy, would leave them to little and
call it yongues. For if this pacifier
would more and measure his sufficient
by the wordes of S. Paulus, where
he faileth: haying meate and drinke
and where with to be couered, let vs
be content: except hymselfe that to
uth them goe farther therein and ap-
point them there face and their apparel
to, some other haply that love the not
so well, will devise the dite as thynne
as Galien deuisteth: hym that hath
an obstrued in his liner, and because
S. Paulus speaketh but of heuring, will
devise them clothes that shall not keere
them and not kepe them warme.

Before this it seemeth that perhapse
disciere folk shoulde not under ye name
of habundance, take at from the chur-
che that they would take from every
man to home where they would leave bare
sufficient, but that they rather shoulde
such as they would take from some that
had more they sufficient, devide it a
amonge such other of the church: if
have lefte them sufficient, now if they should
yet before this (which I woot they
should not) finde yet a great some re-
maine after at the spiritual folk suffi-
ciently pleased for, then had it bene
good that he hadede yet farther depewed,
how it would please him that his disci-
eres shoulde order the remnant. For
though they be as he taketh the discere
persons of themselfe, because they would
take away but the great habundance,
and leaue but y bare sufficient: yet their
disceration shal doe a great deale b
better, if it like him to give them his dis-
cere countable to.

When it should come to this point,
here myght paraadventure himselfe
and his disciere make vs many devices,
for the more the more undiscere.

I haue bene within these foure or
five yeares (foe before I heard little tal-
kng of such maner of devices) but with
in this foure or five yeares, I haue bene
att such device in dukes good mynde
companyses, never encreased the talk-
ing thereof (foe as yet I thanke God that
of this matter I never herde any such)
but fo: paltry prase by way of familiars
talking, have I heard of discere, both in
hand with prates and secular priestes
and religious persons, and talke of
their living, and of their learning, and
of their musices, and wither them
sele were suche as it were better haue
The apology

I have them at the site, then reposing, all doth give it might be lawfully taken it, or not, if it might, whether it were expedient to give, and if it were, then to what end. And in many such merciful.Failings: I have also remembered, for I know our commiseration came insteem to a much like point. Lontime have I said and rehearsed the story that Titus Livius telleth of one Pacuvius Calatii Capitaneus, the third booke of his third book, of the Roman wars with Cannabell and the city of Christe. This Capua was of all Italy the chief city, of the greater power close about the city of Rome. In which citty so happened it, that the cannibality were set in gradus, andCasinus and at division with the senate, as this story fanceth that the synorage is here at these dates against the clerige. Whereupon this Calatius being a senator, and nathless leaving all unto the people (because he said them by sufference and oversight of the senate, taken into an unchristen liberty, and as they must be what they desire whole togethere, waren they more mightie partes). Lucius and behought himselfe what means he might invent first to bring the senato in his danger, and then by some beneite win all their god willes, his purpose with all encrease his favour with the people before. Whoso being as it happened the chief governor of the citie; for the time, he made love a day lodenly to the senate, told them theic will be well enough why disdil the people had to them, but the peril and danger that they there presently froze in, that he layed wretis they not. But he knew well that the people pretended now after great overthrows which the Romaneys had late bade at Canne, to kill by all the senatores. he brake their leges with the Romaneys fall into the part of Cannabell. He spoke quod he, if ye dare put your face in my hand, I have builded alwayd orderly by shall see me thereby, not onely save all your lives, but also preserve your sexe. And when the senatores in this fashion were agreed to put him whole in truit to other all the water as he woulde: he commanded them all sobainly to be locked fast in their counsell chamber, and putting armed menne, at the gate to see that no other any other manners should enter in unto them, nor any of them come out the called soberly to an assemble the whole peoples of the citie, and there lapped in this wile into the. The thing that ye have dere frendes these many days much helped, ye might ones be engueg on with this unhappy senate, and anone them for the room that by their courtesies cruel dealing have well deserved themselfe full unnecessarily to bere the name of fathers unto the people: this thing have I nowe by policy for your lasses peasilbly brought unto your handes, & that in such wile as ye shall not vbe to spight therefore, or assente particularly their houses.

In expugnation whereof, being as they would be feded with their sacraments and their frendes, your self might have in a part. But I have shoten them by vnder together alone by themselfe, clean out of arme without anye or any maner defiance, where you shall done them all without any maner death or stroke.

At this wise gladde was all 5 peoples and giving him high thould, would forbidly some have been upon them. Sirs there stedes in this pointe witham had (quod he) he but one thing is ther that if ye thought ther, ye wouldr dare say doe first. For they be the whole face of Syr, there as this respecte to you.

But I have ever knownen you to wise, that ye will not I were well sette your house present pleasure before your perpetuell welthe, which ye see well ye should doe if ye should have livelles and without a rule, not no lave can servis except there bee some governors. And therefore two thinges must ye do at ones, yt is to live, both remone these, and also set of yore felues for better use in their places. Wherefore I have brought here their names in a poe. Let them bee drawn out, as they come by hand, determine your pleasure of threst persons, and substitute there with their successors. This model of Catinus was such, that either of these thyd could not mistinde, or els for thanke they would not refuseth. And therefore one was there braven a name, ye being where of the citie out at the company, & still and a noughty man, and bade apace to him. Very well (quod Catinus) whom lywi you now name to put in his place. At that they paneled a little and began to bethink themselves. But hyrely some named one and some named a mother.

But whilst purseling after this salvation of a few, there was none that one man named
The apology

A named and annointed for good, but fine so; that one rejected him as ephedr very nought, 9 at the least most bruitness to take in them be whone they would put out. So that long time ther was pervased halfe, as much as they mistook many of their odes, yet founde they it so harde a thing to finde out the better newe, that the wored wer of the leking. So that Calvagus perceiuing them begin in matter somwhat to stakce and flaye, persuaid them safely to concord with those that they had before, and therup they left of their election, and let a new chosen palle, and kepe theire olde se-nate still.

And surely somewhat like but not al after this fashion, hath it sere in such good company as it hath happed us to be a communicacion upon these matters of the clyergy. For in conclusion after many sautes layed anay against the spir-irituall that is now, and many newe denises so; their landes, when we came at last into Calvatus pageant, and those that founde the sautes in the body at large, in suche a large fashion layed forth by them, as though ther were not one god man amonge them: when they had the names of this prelate and that prelate rected and refereid unto them by rove, and were asked what sap you by him, and what by him, and what they did by some of the sap they were nought- spe, and that is like as the Capuanes shoule haunged a senator for a commner so if they shoule do everie one of the spiritaually take into his place by choise and election some godo repe; all

man, they might so; this prelate of that concerning some of the, mostly make a good change. For some of the thought such, as for one point 9 other they could not lightn finde a worke. Yet on the other side agayne, at some of them they stayed and labored, and sombe worske brought forth some at last, with who they might as the thought match them and yet by theye owne confesion no more then match them, and in my wittes not so much neither, but like as in some they and I somewhat barried, so in directe other we were agreed both, that so to make the change, neither could they finde their better nor their match neither.

In howe we went thus no farther the the prelates, if we shoule have pervased over the whole cleryg body religiuose and secularis, though we

mought have founde out some that both in inought and glasbe would have bene changed for the prelates (for I haue harte many laymen that zould be bishoppes with a good will) if thought we mought have also founden enough of those that would matche them that are cupill and naughty secular priestes, and them that are tune out of religion, and that would a ber able to matche them in their owne wise were they never to haue; yet of those that would matche the good as fewe as some solke woulde haue them scene, it woule not I were as the world goeth now, be very easy to finde oute so many.

But as welth, and as easy, and as gis-

ypous as some say to this pacifier that religion is, yet if some other shoul say to the; despise these solke that are in religion that donte, come you into religion in these geues, I will there better then they doe, and you that have heart, they would anniverse I fear me, I nil do yet verly of this twel.

Then if they were invited into religion on the other fashion, we were fated into them thus: Stirs we will not by 8, you line to stappe in religion as there me shoule have done, sheen and enter, and bos but even as they did, and then Hall you there have a good easy life and a welth, and much worlds prais therewith: I were a man shoule not yet for all that gete them to goe to it. But as easy as we call it, and as welth to, and now peradventure whote our wongs are angry, yshpe our sole therein: yet if it wer thus affre, we would plai as Hop: talietly a table of a pore olde man, which c

bear by an hyll a burden of bulles in his necke, so: helps of his necessitie pantiing for werene, in the mid war laid downe his burden and sathe him volome and liged, and waded to worly of his life that he wised and called for death. Whereupon death came anone readily toward him, sathe bym, what wolt thou my father. But when the pore bloow saw him heane howe ther to spee: I called you 8, quod he, goes you you so much for me, as helpe me by agayne with this biche burdoyne a lay it in my necke. So wene I that for all our woes, if that easy life a welth that is in religion, were offered us, as well as we be of weding, we would rather abide at our olde payne above, the in a clother take a religiuose man-

nes life for eate. So that in conclusion we
The apology

We should be false priesher to put work in these buses, to keep our olde still, till as they little and little be and depart, God in like wise little and little as he hath ever hidethse guided, shall inspire his grace into the brestes of other, and make them fall in devision and ent to religion, and to succeede in these places.

Now as it sared in our communication by the spirituall persones, so sared Bit in a manner by the spirituall membes possessions, nor for that we might not alwayes find other pnych content to entre into their possessions, though we could not alwayes find other membe pnych content to entre in their restructions, but for that building what way they would better be towed, suche shapess as at the little face seemd very good, and for the comspose and help of these folk very charitables, appeare after upon reasoning, more likely within a way to make many beggers mo, the to relieve them that are alowde. And some wayes that appeare at the facce to monde the reasse in great reese, s be an incrase of the hinges honour, a great strengthe for the landes a great ferty for ye prince, and a great sparc of the peoples charge, well appeare after upon farther reasoning, to bee the cleanse contrary, and of all other waits the worse.

And to say the truth much merciull have I to se some folke no more to much to boldely speakes of taking awaie any possessions of the clergy. For all be thy ones in the myne of the sauond prince king Henry the fourth, aboue the time of a great runcliffe that the heretiques made, when they would have bee freed from the clergy one he but the bange also and hys nobilitie to, there was a twisht of sylly and a falle put in a parliament of twain, and speede as they were to thy yet had I never founden in my time while I was constant in my court, of the nobilitie of this lande aboene the number of seven (of which sent ther are now three deale) that ever I perswed to bee of the minde, that it were rather cy reasonable, k could be to the reasse profitable without lawfull cause, to take any possessions amongst the clergy, which good and holy prince, and other benoncte vertuouc people, of whom ther be now many blisted fales in heauen, some of benction towards god given to the clergy, to terme God aply for all chissen souls. And there

The rest of the chapter.

Yet puthh this pacifier a thirde kind of thinkers, such a kind as I never to my remembrance have heard of before, that is to wot of such

The things that hang reso and the church.

And though they speake against all these things, yet they speake them well though that all these thinges bee good and may be well died. But because they bring together into the church, therfore they speak though they know them for good and thynk them good, yet they speake against them all of policy, not against the abuses onely, but also against the verrue thinges selle. For of those that speake against thynes onely, he puthth a father parte belnde these membe whom he calleth to this point to politike. And he said that those that onely speake against thynes, do better ox have more grace, but yet that he knew not of the like not of the like, for that the father may bee good pnych, and have grace enough, though not so muche.

Thus hath this pacifier put three kindes of folke that would have the goodes taken from the church.

The flfe, of those that would take all and leave nothing. And those men he faile have a good yeale.

The second, of those that would leave sufficent and take away the remanent.

And those men have he faile good decepcion.

The third he saith calleth those, which rather then the churchs muste have any thing, yet not to speake against good thinges. And those men thoughly they speake openly plain and piarsly here, yet mostfully not to be true and