The apology

A and b's a good policy.

But nowe was they at purgatoye, this was as me thinketh an euell policy, for with drawing of oftringes fro y clergye, to withdraw we therewith our almaise from the pope lat people to, and yet that work of all from y selly foules themselfe, that ly there and y

be this policy ye vowe well that these politike solke might impunge in general the affeccon of gynng any thing in almoise. For that affeccon ye vowe well bringh y the yere somewat into some parte of the clergye. And well ye vowe that sith the belief of purgatoye and other of these things against which the politike menne to speake, be plaayne and open true and true donted by god, and the contrary beleeft is by the whole catholique church plainly determined: for hersef, and sith men cā not know that a man believe thy truth in his harte, it he hold against some with his mouth, and sith therefore that speake heretics, every god man that be

reth them to denounce of accule them, and the bishoppe are both

den upon these woodes poued to putte them to penance and reforme them, which if they refuse as fall in replace, by thenne is bouned to deliver the, and all good temporall governours are this bouned to punith them; y every other man by or all londe the part of a good christen man, it appereth that the policy of these who these pacifier calleth so politike, would within a while prove a poyle policy.

Yowbeit what unide this pacifier

shath himself concerning these points, himself declareth that he believes the right waye and the true. Which I am very gladde to here, and to my part as help me god I dearly trucye her faieth not therein, but as a true christen man hereby faieth as he thinketh, and yet is not every man therin of my mind. And therefore it would be wrong of every some say and every some think, should seure to bring a man in haterd oblo-

quy. For surely some say they think, that if some men map as he faieth of politice fayne themself heretics, and yet believe faiely tryly for all that in there heareth, some one man may much be better fayne himself to faiely full catholique, and yet in his hearte belieth the white full falsely. But whatsoever some say or some me think, in that ma-

Therewill I never think that a man be; C

lieth otherwise then he sayth, he doth, but if hymselfe should by some other woodes or beees of his owne, declare of hys mynde the contrarye. And as I shall not agaynke a mannes woodes spoken according to the righte faieth, thinketh that he believe is wronge; forly so can I not think that he which in his woodes openly inuicieth against god and faithfull things, and disfiseth true points of the comon knowle catholique faith, both in his harte secretly thinke and believe right, but if he were among

Painima that would for to earl of paine I

compelle him to reme hys faieth, which were yet in that case damnable to hys soule, and therefore is here among chil-

ten menne where no such force compelleth him, but by his peril fobided him of verry god reason damnable to hys doby.

Ch. 13. chapter.

Doubt what this god pacif-

This though he believe righte himselfe and plainly protes-

teth the truth of his beleeft, yet what he should be done either with those that agayns these

downe amongst woodes he believe to belieue right in their minde. As without

other where he believed to believe to onge in debe, I can not verry wel gath-

er of hys woodes here. For he is of them thus: And though she

men have not been themselfe in y haid articles, yet divers others have said that if they had ben wel and charitably

handeles, they might have bene reso-

med, and peradventur fault in body and soule. In these woodes I finde again good readers a plaine open declara-

tion as in my mynde, that hys man believe in these articles like a true catholique man. For he confesseth in these woodes that all those that have died in the contrarye believe, bene perished in body and soule. For he sayth that some men say, that with god handlyng they might have bene resoimed, and perad-

ventur fault in body and soule. So that it appeareth by these woodes, that

norther himselfe thinketh, not hath heard so much as any other say, but that they beowd plainly let it perished for those heresies. Which is yet another god token that he not only believe

wol hymselfe, but also talketh not much nor hath no suche commeracyp
The apology

With heretics, that they dare be and plainly put him in full trust. For if he were, he should here them undoubtely say, that those folk be suef and holy faintes, as Baltus that was late burned sayd by Bapthield both an heretike and an apostate, that was burned about a tree before bym.

So wellth though they call the suef and sapers, yet well they saue they be not in heaven. For there is no sone they say, but in some place of shed they yse toll and keepe toll somdele, and keepe thall they saue till Gabriellis strumpes awake the and call them by ear, to rise and recomend the appareance before our safion at the general daye of dome.

But in good faith is one thing and I say to see, that yth himself someth to me sauffull, and that therefore I can not perswade unto my selfe, but that in his owne heart he loureth and saufeth the clerge, which no man can as I think hardely hate, but he that hateth also the saufeth some of those sowe heretikes like stangels of Satan traiesig the self into lesenes of angelles of light, should to deceu this good man, and to abuse this good gentel nature and simplicitie, as to make him with muchly inued and figure of some fay, under a pity pretended toward those heretikes are in these obstacapes perished set his woodes in suche wise, as though his moude were to aggrece and byinge in hazerde amonge the people, the name and body of the clerge, by making the people use that their ordinaries had with evil and uncharitable handelinge benefit the occasion that those heretikes are both in soule and body destroyed, the as they might as is here taped under the figure of the sap, by good and charitabile handeling of the clerge, have ben better reformed, and peradventure in soule and body saue. Would God these same some folke to have laped into this pacifise, hadde named him at the least wise some, I was so evil and uncharitably handeled, that lacke of better and more charitabile handeling, gave ben the lofe of his body and soule. For then might the clerge declare their demence toward that man, and then they should perceive by the pacifise in which part of these dealing good charitabile maner laced.

But verily where to ever they should have named, I doute not but thole that were the ordinaries in the cause, could ealles proue they had bid no rygour to him against the law, no omitted no charitabile meane unto him that came to their minde, while the man lyved and the matter in there handes, no in prouding for good exhortacio toward hys concurrence againe and hys salva-

But now so much as some to say by them concerning some of that are gone, the clerge would I weene be yet gladde to here, in what wise maner of charitabile fashion this pitoule pacifiser woulde have them handel other heretikes hereafter such as shall be denounced, and ex officio bought before the. For albeit that this pactract in another place, somwhat someth to mind of this order: I seer where I was as I shall affer the ye, make no place in the calme drowning very full, ere ever they were bought before the ordinaries by the meanes of accusatyon.

Now better let us put the sample by the one, that is likely to be bought and delivered unto the ordinary, by the meanes of the kinges grace and hys countable. I mean John Frit, for he is in pis in the towne already taken by the bishoppons seruantes, by the ayde of the kinges officers, at commandement of his grace and his countable, and so by the kinges officers bought into the towne where he remained yet, and therefor he shal I doute not be bought as I laped, and deluerced unto the ordinaries.

Now then if the ordinary knew this good pitoule pacifiser, and woulde because he seeth his good and charitabile minde, desyre him of his good obvalre and countable, in what wise he might bele and most charitably have him for the sauing of his soule and bodye, the lawes of Chypses churche observed, the sauing of hys if he wroule byche Nite in hys obynpars, shoule not be the occasion of corrupting and deluercing the soules of other men, what could this man gyne hys?

First if no manne woulde professe hymselfe for hys aculer, and yet there wroule twenty bee ready when they were by commandement of the court compelled, not to lette but desyre the truth, that hee bath since hee came in the towne, written a freshe agaunste purgators, and a booke that he calleth the Pyrour agaunste religuose, adult
The apology

Advising every man to grue none of them that thing though they be of that religion that nothing have of their own, and wiphe bath her there in the wiphe wypen against the catholique faith of Christ concerning the blessed sacrament of the altar: whether would have this pacifier, that the ordinaries having good causes and yet none accessory, should be proceede against him, as elles for lacke of an accuser let him passe goe. If he should be proceeded against, as I think he would think it reason: what should be the do, lest all cannot bee done in a day. Whether should he lette hym walke abide upon this promise to appeare against, whether, Christ were likely to beake s great hym out of sea, elles take successe bounden for his apperance, as John Parler and some such other were bounden for John Birt, and force not to faste theye bounde for brethren, but let hym slippe a syde: as never bynge hym forthe; and kepe hym cloe among the brethren as the tother was kept, till the polette may make some bishoppes among the new brethren, and after this newe Cyprus and Lymothee abdicated ech of his owne see, the newe Paul, this apostle Christ, take shipping at Bonnich and fafle into Frielandel. Would this pacifier abuse the ordinaries thus, elles to keepes hym in pyns where he should doe no hurt, and lette the walles and the toweres by his suerte for his behothing.

Thus farre pe as I suppose this pacifier would abuse the ordinary to kepe Christ safe. But nothe when his heretikes were laped butty his charge, as fo to gyue countysale to the ordinaries to erode Christ to leave them, this pacifier I dare sape shall not need, not to tak hym to grace neyther, noz to the hym great suature upon good tokens of his repentance and amendment. But wylle if we were one of these pacifiers polette, and would sawe that he belyued ever the right wape in his owne harte contraripe to the woodes that his owne hande wrote; but after the manner that this pacifier speaketh he wrote all these heretike of polette, because that by the bellye of purgatoire, and of the sacrament of the aulter, and of myacles in so many places so plaine thebowl theb athen, he saw that offering and ryches came into the clery, and therefore would say that he mype not bee taken for an heretike but fo: a man wyphe and politicke: what abpute would here his pacifier gyue his ordinaries:

What counsaile would he gyue the ordinaries if Christ would make none excuse by polette, but sape that the more against purgatoire and all religiouse ordes, and the sacrament of the aulter to, so loe that he beth to the founde, and that those heretikes be very sapy, by which he will abide unto the death.

What aduise will this pacifier gine s bishope than what good and charitaable handend wyl he beute to faue his body and soule, specially when he shall see certaine letters which of some of the brethren let fall of late, and lost them of likenhedge as some good hitte lettered her kapes, by which letters both Lymbdal and George Jay write unto Christ, and countynpe him to strike fall; Lymbdall theweth him that all the brethrens loke what shall become of him, that upon his spee bangeet all their hope.

I can not tel what good and charitatable haedling this pacifier can beeute, but I dare say that there is neither ordinary nor other bened men spiritual nor popoll, but that he is as sapy as this pacifier himselfe, to ye that young man or any other, so soberly let in such heretikes, that no man can shew him the saune that every mit fayne would, with out the displeasure of God and perille of their owne soules and many other mennes to.

The xx. chapter.

Adwyppon at this matteres there is risen a great oppinion in the people, in maner untricall, that in punishinge and corrections all these persones before rehearsed should have the punishment, if spiritual men might have free livery in that behalfe. And that spiritual men would if theye could, as well put them to silence that speake against the abuson of falsifor of such thinges as be before rehearsed, as them that speake against the thing felt.

These wordes be not very well spoken of this pacifier by the people. For if he have spoken with many more then the tone halfe, and felt their oppinions himselfe, els is it not only according the spirituall spoken very shamefully, but also to the false contenide rebuke of the whole people in maner trucipally.
The apology.

A Forthwith that neither this pacifier, nor any man cis, can bring to the any one of these hecatheues, that have bene by their ordinarie deluered for their obstinance in the seculars banke and burned, that have had any wrong done the, or done therein otherwise than the, then charity with inpe, according to the common lawes of all Christians catholick church, and the laces of thise realme have required: there is no good mada not reasonable that hath any cause thereby to conceive by the clergy suche a malicious foolish suspicion, as this pacifier here untruly relates unto the whole people of this realm in manner universallipe, when he maketh as though the whole people in manner universallly were so malicious and to foolish, as because the clergy which had towards manye heretikes bene more ouer muche favourable, have of necessite been driven to deliver the to the seculars banke, and therein have done them right, he maketh as though the whole people were in manner universallly to mad and malicious, as therupon to take an opinion to those which are none heretikes by clergy wold do wrong.

Surely in this one point is this boke of this the most inconsistent that it is in any parte that I see therein. For there is no point in all the booke wherein it more disaffame the spiritualpe, then in this one it disaffame in manner all the whole people universallly.

But nowe if he say the people in manner universallly, think that those which are as he faile for, lacke of godd and charitable handeling loose and perished in body and soule, had wrong and ought not not bene by the clergy deluered to the seculars banke, and that therefore the whole people in manner universallly do and well may, think in their minde that the clergy would be in like wise doe wryg to other, and bring to like punishment all thole persons that are thyngs speak against onely the abudden of such thing as being reichelle into the church: nowe can not this pacifier thus scruce bys wooristes. For he confected in bys done tooxes, that they which thus have bene lost and perished, that might as he faile the worth good and charitable handeling bene bene saue, he by those that have mpute taken them selle in those articles of purgatory, trentailles, oblates, and piligrimages, and have as him selfe faith before, spoken against them and dispisst them, & then had thee no wrong.

For I am sure there was none of them, but that he was either overflowed, or elles bys of obstinance hand stil in them. And then appeareth it yet againe, that in going about to disaffame the clergy, he hath in dede greater disaffame the people, when he faile that the clergy had punished them that have to forre myself taken themselves in those articles, that they have spoken against these holy things, and display the thinges saue, the people would be to forre unreasonable; as therupon to think that they wold punishe in like wise all those that would supplie speake against the abudden, and not a gainst the thinges. For all the people seeth perde, that the clergy punished those that speak against the sacraments of marriage, and yet they punishment not those that speak against the abudden therself as abstinence, and against those that is under the name of marriage, just as in furor of conjugal and incestuous lecherie, as forre Luther bothe, and forre Lamberc, and forre Pullyn and forre the monke, and forre other.

And yet if he will go from bys done tooxes againe, and say now that some of them that be for, lacke of good & charitable handeling in bodye and soul so perished, did not mystake themselves at all, nor dote not speak against anye of the thinges, but did onely speak against & the abudden, and that therefore he maye without reproche of the people well saye that the people have an opinion, that the clergy would if they might have free liberty in like manner to punishe all other that would in like manner speaks, that is to write not against the good and holy thinges, but against the abudden of them: to this I say yet ones againe, that he still disaffame the people of a great intolerable saute, that is to write an unynulle unreasonable judgement, while he sayeth that then thinkes and believe that the clergy hath done to those men in so great a matter in great wrong, and neither not one such wrong proved.

But I shall in thiss points, go yet a little nerer him. Sylly he speake of those that might with charitable handeling have bene in bodye and soul saved, it appeared as I have said, that in this piece of his tale he speaketh of those that have bene saue, but in ether here condeemnede burned, and in ether deames and there burning all, how so for, any time to late before this braggig speeke of any diuision between the spiritualie
The apology

And the temporality, that this pacifier might seem to mean of, I remember none delivered to the secular hande, but by Thomas Botton at Maidstone, and by Thomas Nilr at Canterbury, and one of late at Chester, and one of late in Lincoln diocese, and in London here Bapfelde the monke, and Lucbeta the polemecur, and Bapnen. 

Now this I will say, if this pacifier come to thee; or if he be any religious reclusc that can not come abonde, let hym appear by attorney. (How be it, it appeared that he came be none suche, but must needs be of lyke holde some such as goeth much abonde, for els he could not surely tell us of so many such tales, no what opinion the whole people of the realm hath in manner bullishly) and therfore let him come forth and appeare in his proper person, before the bynges grace and his counsell, or in what place he list, and there prove calling me thereto, that any one of all these had wronge, but if it were so; that they were burned no sooner, and because he shall not faile that I obh him truute about; for ought, this shall I profer him, that I will bende my selfe therunto, and finde hym other twaine besides of better suffracion then my selfe, that for every one of these who is so much wronged, his ordinary or his other officer by whom the wronge was done, shall giv this pacifier all his causkes done about the people, and all reasonable relief bene. And yet nowe though no man would give hym no thinges, it were his parte perdue to prove it to his owne beneke, why the bothe bynges to fare.

And this dare I be bold to offer, to see the truth openly proved. After which well proved ones to be as he faith, men may be bold to see the thinge if they see proved true, and thereupon if they will, to caule, and suspet some farther seare of the lyke, yea as of bawlsse if they will, I will not let them. But without any lucch thinge proved before, therby no reason no good confidence bære it, that was should suspet that our prelates and ordinaires in their judgements against heretics, use to do them wronge, for all the lawses bothe spirituall of the whole churche, and temporall of this realm, have obained full faith and credence to be givn to them therein. Which lawses to contrary now there appears lytell cause, considering that the king our sovereigne Lozede that now is long more be, hath in his time as prudently and as vertuounely proued for thise realme, that it shoulde have suche prelates and ordinaries as shold in learning, wisdome, justice, and loving, be meete and convenient therefor, as any prince hath (number to number) that hath regnep over thise realme. I dare boole lytely this hidden here, I should in my mynde kepe my selfe a great waye within my boundes, altho' I would let an other hidded to it. But now lettinge thise prece pase, wherin I might yet lave manye things more then I do, and would faue that the bynges woulde then call me longe, and wyl yet preserue me that I am sect not enoughelte by go farther and speede by thise one chapter of his.
Theapology.

Your Lord, that these disaffections may cease,
and peace and concord may come again
into the world; yet it appears not that
they do so, but that they rather continue
still after the old course, prevailing by
secessions and policies, and with
out any check or restraint, the people, and that
is greatly to be lamented, as it will be hard
for them to bring it to an end. But if they
would be a little meek, they might,
with all due things as have thought
the people into this murmur and grudge:
they should alone bring a mean light
of grace into the world, and by giving
the people to perfect love and obedience to
the supreme. And here me thinketh
I ought say farther in one thing, that
is this, that as long as spiritual rulers
will either pretend, that they are authorized
by very high, and so immediately, de
duced of God, that the people are bound to
obey them, and to accept all that they do
and teach, without arguments, resís
tience, or grudging against them; or, that
they will pretend, that no defect is in the
but in the people, they yet continue still
in the same manner, after the same word;
by contumely as they do now, have
done late times past: the light of grace
that is spoken of before, will not appere,
but that both parties will walk in this
darkness of malice and dissension, as they
have done in time past.

By other murmurs and grudges that
be laid he can not now rehere, he be
hereth after many of them in his other
chapters, where I will pull out un
bouched, but one for that the more part of
them be lasch as every wise man will
I suppose answer them himself in the read
ing, and that they be wise men without
any need of my help therin, and
for that some things are ther all
ther, that are very well there, some also
that be good: but, I purpose not
to meddle much withal, as are the things
that touch any laws or statutes alre
dy made, by the church of God, of the
realm, defend them, I am content to
so, if I think them good. But on the to
the other side if I think them unguoth, albeit
that in place of some convenient I would
give my aduice and counselle to the
change, yet count out books in writ
ing abroad among the people against
them, that would I neither be my self,
not in the doing commend me any man
that doeth. For if the lawes were such
as were to sarie against the lawe of God,
that it were not possible to finde why
mans saluation, then in that case the se:
crossaduice and countagie may become
everyone, but the open reprovs and re
barguing therof may not in my minde
become those that are no more spiri
ual than I. And surely if the lawes
may be kept and observed without peril
of worse, though the change might be
to the better: yet out of some and place
convenient to put the duties of the
lawes above amonge the people in ways
inge, and withoyn any scare of the
change givse the people occasse to have
the lawes in desist, under which they
lyne, namely lythe he that so shall bese to
the do, may sometime mistakke the matter,
and think the thing not good whereas
the change would have beene: why
vayse wyll I not as thus aduysed neither be
my selfe no aduise no friend of myne to
so. And therefore I wyll as I faire leaue
some thinges of vys books untouched,
wherby he saie well ou eypl. And for the
for the touching of this matter is no
part of my principal contenute, but happen
ness as an incident to fall in my waye,
wherein it suffiseth by the consideracis
of one piece ou eypl, to speake men an
occasion to speake well to the remembre
and let it not over lightly synke depe
downe into the heayt, spak it be well chas
med and chowed in the mouth, and not
only see what he saith, but also by the
vys some of the reader consider what
may be laid against it, and whoso hath
wyppse and rebeth in that wyppse, hall I
warrant you soone perceyve that mild
indifferent books, to beeze more ou eypl
vorse ou eypl be therein, thend the be
then that bothe it would that such good
folke should se, as of a good minde mea
ning none harme, were currie thinge
were well ment that they see large lettre
oute to the lywe, and lisse and lothes
lyke spoken.

C. The rvi. chapter.

Wyll not alse speke much upon
vys bppy solenpime dinatrypon,
wherin he prophesieyth as
along as the spiritual rulers wyll
pretend that they authentice is
so high, and so immediately derived fro
God, the people are bound to obey
them, and to accept all that they teach, with
out arguents, resistence, or grudge,
and that they wyll pretend that no defect is in
them, but yet continue Wyll in the
same maner, the same worldly coun
sæce as they do now have done in late
L. lI, lyme
The apology

At time past, the light of grace is spoken of before, yea, with you now and evermore Amen.

This is the end of this holy sermon is to little purpose. For so, as for a whole conscience is among the clergy, with those few persons not a little abated. Whereby thing, whenever a man saw any eye to look upon it, and otherwise consider it, shall not fail to perceive. And so there is good hope, if that many help the matter, that then the lyght of the grace that thus gracious pacificer spake of before, is not now verrey farre behoynde. And verlype this ought that I can see, a great part of the proude and pompous apparel that many priests in years not longe past, were of the preste and over right of some few, forced in a maner against the pope, yowle, to wear, was before he was goulde, or to be this part painted boke, with thought them in the care, much more I know then the one half spent, and in manner well wone out. And I wote well it is wone with many, why the estate hereafter to be no more suche agayne.

And for the residue of the countenance I dare be bold, to warrant, that I can frame of those that made maye lynde, which were they sure that it should in this matter do any good, would be well content to withdraw almen from all they other countenance the chief part of the monenes, and of the yearely lycrobles, and out of bands below the song, and with their own hand yearely bestowed the other openly among the poore. And I dare be agayne be bold to warrant that if they do not, even the self same folke that now grudge and call them proude for their countenance, would then be as great a grudge as all them prorcites for their almes, and say that they spend upon nought beggers the good that was wanted to keepe goodwomen, and that thereby they both ensable doth dishonour the realm.

Now as for the other part of his prophesie, concerning that the lyghte of grace that he sakyth of before, yea, not appere as long as spiritual rulers will presume that their authority is so lyghte and so immediately becloud of god, that the people are bounde to obey them and to accept all that they do and teach, with our argumentes of patience or grudging against them: in this part the first declare whether he meant in these words (their authority) at their whole authority, to, or their authoritie in some parte. If he meaneth that they sayeth this of all the whole authortie in every place where they make nove at this same lawfullie do so; say: I answereth that they neither prre tend nor neuer dDAY, al that authoritie to be given them immediately by god, but have authortie now to do diuers thin- gys be the grant of kings princes, as haue also man certen temporall men, as those grantees have as such right in those as pre- posall men haue by the like grantees in their. And therefore in that part the Pacificer is answered.

And then if it meaneth that the lyghte of his grace that he sakyth of before, yea, not appere as long as the pr<$><$>elates pretend that any parte of their authortie is se high, that it is immediately given them of god, then hath this pacificer lost the light of truth. For the greatest, and highest, and more excellent authorties that they have, either God hath given them himself, or else they be very prouktous of a pryspe mane thinges larte as boute all good reason: For I have never red, or at the leaf whe I remember not that I have red, that ever an king grant them the authortie, that nowe no one spe prcelates, but other proue playne prorcites also daipy do take upon them, in ministring the sacramentes and consecrating the blessed body of Christ, with diuers other authorties besides.

But it seemeth to hym pecadenture, that in on pointe at the leade wil the spiritualye is to proude. For because they pretend to be obeyed, and have their persuaisnes and they teachings observed without resilience, grudge, or argumentes to the contrary.

Surelie in such thinges as as the whole clersie of Christendome teacheth and ordereth in spiritual thinges, as he byuers of those lawes which this pacier in some places of this book toucheth, being made against perctyes, and albeht that they be and longe haue bent theco of the whole corps of Christendome bethemall of spiritualye, by longe visage and custome ratified, agreed, and confirmed, yet he lapeth some lacke in them calling them bespoyde, in those things I haue, that beth I nothinge doute in my mynde, but in that congregation to Goddes honour graciously gathered together, the good absence of the spiritye of God is accepte- dynde to Christes prompse, as berlype pleasant and assilent, as it was with his blessed
The apology.

Blessed Apostles, men ought with reverence and without resistence, grudge, or argumentes to receive them. And if a papistical castallere, there are in Christ's church ordinary ways to refose it. But in such things as any spiritual gouernours, after a lawfull order and forme, deuise for the spiritual weale of their soules that are in their charge, & whiche things are suche as good solace mape some perceve them for good; in these things at the least wife should the good not giue care to the badde folk and forword, that against his best thinge that cannot be deuiled, cannot neer lacke a sonde sordarme argument. And therefore not onely theapitcyes being bpyns, assembled together with the church in their counsale gebolden at Hierusalem, by in those bates that they there deuiled and prounged among the Gentiles that were indesigne countriez farre of converted into Christ, by with authoritie write them to, these things have seemed both to vs, and to the spirite of God necessity for you to kepe, least som flocone foolez woulde pernecende be bolde with sworde argumentes and reasonings to refell it, but saunte Paul als by himself when he beuiled into the Cyphez certaine good lawes and orderes concernyng their order that he woulde have them kepe in the churche.

In tyne of Goddes service, least such as woulde faile with disputinge aynaste good order, be takhe and reputed for wife woulde worth some problemes pulled out of a peny prchere, enuiegle and corrupte the company, whome farre the ledder reason maye bawe to the worke parte for astection unto lewe lzechere: he finally bide the reasons that he layed to his lawes, dode put them to silence with his authortie, and forbidd the to reason or dispute there against but doyse it laphe, against all suche argumentes, and tuche choppologies agynaste good rules, if any man wol be contentious in this matter, lett him well knowe that we have no suche ypple of excume, nor the churche of God.

But nowe will this pacifiger persenture, saie that he not speketh noz meaneth of suche thinges as be spirituallly both of faith, that is good, but the light of grace wil not appeare & as longe as the Prelates pretend that their authortie is to byyb and to immediat of God, that the people are bounde to obey them, and to accept all that the do and teache, without argumentes, refense, or grudging, so that he have circumstactly to the nones qualified and moderated byse tale wryth this wood (all) that the Prelates should not pretend to be obeyd in thinges as well baddde as good. Who heare ever the Prelates of this realme pretend this; they should be obeyd in all thinges wese the things bad or good; I am very sure that ever of them that have prested the contrarie, and not letterd to saie, saie never any preload of this realme, pe 2; the most part of them, pe 2 all the whole many were so farre fall to God, as to seek the contrary of our olde knowne catholyke faith, as for exampell that they wer no purgatour after this woode, or that it were not lawfull to pray to our blessed Lady 2, other balle saints, 2 to prcehe that ther is yet never a saint in heauen, but that all soules be till and syghe, 2 to prcehe against peneances as Lydball bothe, that is as good as tender pernel, to take a litlle peneance of the priests, as the Lydbaye was to come any more to byseplying that methed even for tender heart two days after when the talked of it, that the priests had on good Frepiday with the byseplyng rode beate her hard upon her lippe white handes: who so woulde (I saie) prcehe any of these heresies, or that in this blessed sacrament of the alter were not the very boype and berye bloute of Christe, but as Fryper teacheth nothinge but wyne and byeade, & elles as Lydball lefeth speche in strede of byeade, thought ever would hereafter (whyche I truste never happen) all the Prelates in this realme fall thereto and prcehe the same, yet at the Prelates bhereto to plainly do prcehe and teache that no late man shoulde they believe them.

And therefore lype as if the Prelates dpe pretend that thinge that thys pacifier speketh of, then were his akesyp woodes well and wyple tempered and sprccisly spoken, so white that ne ther pretend that thys nowe, nor never here before dpe, there is litlle myyte in those woodes.

For nowe both all byse talon amoute unto no more, but that the light of grace will never appear, as long as the Prelates doe the thinges that they pretend, do, no never dpe; Is not this therefore (good readers) by thys good pacifier broughte unto a wryte conclusion?
The apology

Chapter 5

Due where he most lamenteth that the clergy dothe no more to appease these grudges of the temporaries towards them, and after he persuadeth them holyly what things they should do that they do not that is to laboure theye the more, he scathe of before, whereby he specially meanteth both before and in divers places after appeareth, the cruel and uncharitable handling of persecutes, whereof the manne hateth nothing praised, but also that they should do things which be faith men fe them not do, that is to saye: gyve almes, and weare hear, and fast, and pray, that this division may cease: now that all the spiritual men do not so, that is very true. And it is as true I say that this thousande yeare was never the tyme that all so dug. And therefore is that thing cause and kepe in this division, it must have been a thing of a thousande yeare olde. But I think that many of them doe all these things which this paciicer preacheth to have done. For I am sure that though some do not theye part therein, yet amongst the spirituall there is both giving of great almes, and weareing of hear, and fasting, and praying for peace. But whether theye take this division to be so great and so unnerfall as this paciicer preacheth of, that can I not tell, I persuade them theye do not. And whether theye do or no, surely do not. For why theye pray for the paciiceth of this division in all suche manner wyse, as the thing requyreat, that I can not tell, but there may be paciiceth therein som overthrow upon them parte. For if theye lesen nothing unpiated for, that mar pretie to the paciiceth of this division, then must theye paciiceth putte into thee: lerne both marines, masse, and som songes, some speciall collecte, and therein praye God that it maye please him that the people may perceiue the litle weightes of the dyuell, and some other of his thummes, in manie partes of this book of this paciiceth, where things paciiceth the complier perceiue not hymselfe, but was therin of simpliciti by some litle thew deceived.

Chapter 6

This paciiceth perceiuyenge that what one man doth in secreteth, another cannot no tyme, it is therefore boole to saye theye do not all those thinges where he woulde have them do, that is to saye, fast, and pray, weare hear, and gyve almes. For he saith that theye do all these thinges it appeareth not. As for paciiceth, he appeareth perde theye do. And that to muche theye baply pray, as sometyme lay man thinke it a pynne one in a pynne on a pynne to soure for sleep, and some to tarry to longne fastynge as on the sate to com and haine out theye matins. And yet is not the matins in every partie neither, all thinges to early begonne, no; suliffe to longe in baying, as it is in the charkhouse pe wot welle. And yet as our hont and gloriane that are laye people, this paciicer canne wynke, and saye hymselfe a sleepe. But that the clerege pacieth not, that can be hopely lyke, so soone as theye lyppes leave spyrynge. Holde be it, because he is paciiceth of the clerege hymselfe, therefore lef he shoulde some parcial to his owne part, he rather speaketh of their desautes then ours: wherein I wol not muche spyen whym. But furely he as he may be boole to paciiceth being a piest, so if I were a piest to, I woulde be boole to paciiceth thus muche agayne to whym, that for no wynynge of the gloriose and same of indissolucy, though he leave the sautes of us laye people untouched, yet of hys owne parte the clerege, for no lay mens pleasure he never should lay moie then trith.

For nobe as touchynge of almes, is there none gowyn rotheth by the spirytually: If he saye as he faith here, that it appeareth not theye do gyve almes, I mighte answere agayne theye that follow therin the coulaff of Christ, which faith let norteley lef hande see what thy right hande is as I mighte in piapern haue lated those other wodos of Christ. Thou when thou wyll interpret enter into thee cha pler, and stette the doore, and praye to thy father piicel. But lyke wyll as God for all that counseyle wase content that men shoule bothe praye and gyue to the nevy, and do other woordes bothe of pynanue and of charpy, openly abyde in companye where there be no desyre of bany gyspe, but that the people by the fight thereof, may have occasion to give therefor land and glory to God, so bare I boldely say that as theye bothe secretely and openlye to, do tyme and accustome to praye, so bothe theye secretely and openlye to, gyue no litle almes in the peare, what is ever thy paciicer lyppe. And
A. And I somewhat marnaply that lythe
this pacifier goeth to bully abobd, 
that there is some say any where al mol
in all the whole realme, but that he be
reacheth it and can recheke it. I marnaply I
lay not a little that he neither seeth not
beareth any some say, that ther is in the
spiritually given any thing in almes. I
be not murch my selfe to go very farre
abobe, and yet I heare some tayes, that
there is, and I see sometyme my selfe so
man poore folke at Westminster at the
bales, of whom as farre as ever I heard
the monkes be not to lend away many
inferred, that my selfe for the peace of
the hane ben fain to rype another way.

B. And fait that it was thanke to them,
for it was lands that good almes have
given them. But as I than told it myn
again, it were than murch thanke to them,
that woulde now gue good
princes engl coumpay for; to take it fra
thym.

And also we call it no gining of al
mes by them, because the lands whereof
they give it, other good men have
given them, whereas to you have they
give almes, for they have none other.

C. The pcri. chapter.
For other thinges also whyche
this pacifier seemeth to by
people under the name of
proud worldly couthenace
men wer as seyed in a deed
of his owne nature indifferent,
con
strue the mynde and enent of the over,
to the better parte, as they bee of them
owne inward goodness to construe and
report it to the wyrkol, then might I lay
that the same thinge which they call the
proude worldly couthenace, they
might and woulde call a ful charitable
almses, as to wite, the right honest
finding and good luving up of so many
temporal men in their service, which
though they be no beggers, yet mighte
yet wrenat the great parte of them go
begge if they founde them not, but lent
them adobe to seeke them selfe a service.

And the as if you would give a poore
man some mony because he nedeth, and
yet woulde make him jowhe therefore in
your garben, lest he should by your
almes ligh tisle and ware a lotterer, the
labor that he doth, taketh not awaye the
nature merite of your almes: no more
it maketh the finding of feruistes none
almes, though they wate on the tynder
and do him service in his houte. And of
al almes the chryse is, to see theyn well
brought up, and wel and honestly gived
bund, in which poite thoffe neither parte
did them byt, yet I suppose in good
faith, that the spiritualy goeth in that
poite whiche is no small almes, rather
somewhat afose be, then any thing brag
beuynde be.

D. The rcri. chapter.
Hen foloweth there fallinge,
which thynes the spiritualy
both as I suppose, all suche
as heep the old Christen
faith, and fall not unto these
newe hereties.

But this pacifier findeth a lent, and
therefore out of John Gerson, that
the clergys keepeth not now the lawe by
whiche it was ordained that the clergys
should keep a lengthyer then they nowor
be. And would God as saint Paulus faide,
that both the and we could and would
every hige. But this pacifier that is so
well scene in the lawes of the church, so
wel thoughte that the underfall cus
tome to the contrary, dischrage the
bonde of that lawe, though praudenice
it dischrage not them that first be
comm the breach whereby the custome
is grewe. For as for falling, the custome of the
agreeth the country may either to the bond of to a custome.
the trliche and interpretation of
the lawes made therefor, the custome is fas
ma by much, as saint Augustin hebeweth
in no places there on. For if it were oth
wise, then fasted almost no man ant
fast at all at this baye while we done
at moone. For the very fast was of oldes, as my fallings,
both by the scripture and helpe bypters
appeared, to faste their menye till
nighte, which is as ye see all chaunged.
And the church to condensde unto
our infirmitie, hath be saigne therefore to sat
in lent their evening before none, and
beside y natural baises, to deute by newe
bayes or factiones iuris, that we should at the
less have euensong in the lenten fall be
cause we fall to meate And yet we kepe
not that neither. But as an Almaine of
mine acquaintance, when I blamed
him lately for not falling upon a cer
taine baye, answered me. Fare to sould
to laye men fasten, let the prester fasten;
so we begynne God toate to fast full litte
for our owne part, but hy the prester
go fasten. And where our se Gefex for
our owne part be saigne that the lent be
two weesle lisse; yet would we that fo
L. Iiiii, the
The apologety

Athe clergie the last were one weke longer. But some of them tolde it fo to them selves. As false, and sende it to the Gorees. And beingly religious fulle, I trode both long lentes and advent of some of them divers others false before, and they be passe a great part of the spiru-

C 361. chapter.

With preacht this pacifier yet further, that the clergy should wear heare are sure. By somewhat for, if he bynde them all there, but amongst them I thinke that many do already, and some whole religion both. But yet faith this pacifier, that it doth not appear that they do do, as wel say. But now if the lachet stand in that point, suche holyne is bydeth, that such men may not see it, sett be from hence forth well bon for them, and so they will do if they be wife, upon this aduertisement and preaching of this good pacifier, come out of their cloister every man into the market place, and there kneel downe in the kanel and make their paciers in the spere, and wear their shires of heare in sight upon their coates, and then that it appear, and men that see it, and sure ly for their bydeths of heare in this wise were there none opposite, and yet were there also good pollicy, so then should it not picke them.

C 362. chapter.

But as for all this pacifier preaching, the spiru-

B tly may be content to take in good worth. For preadventure the noter knowen, he not such one as so preache to all the spiru-

D tly might wele become his personage, yet if the be but a simple person in deed, yet is spiru-

yet this one thing, though the spiru-

bly he bear it and take it well in worth, I thinke yet that every good temporal man may very much myke-like, that this pacifier in the beginning of this hys holy preaching, preache upon them to theye in myclander, speke with an un-

true scrump grounded upon imagina-

aion, and after with a very plaine open

Two knydes lye, neither an odle lye nor of any good purposes of which the two knydes of lypeng
Apothecary, and yet were there men than may full very naught and false heretics to therin.

And as for the difference in goodness between them and us, God knoweth the better and the worse both. But strangers of other countries that come hither and be both (fearing some that have come both out of France and Flanders) have here be put in trouble by the spiritualtye for bringing in of Luther's gospel; other strangers else I say when they have suffered the spiritualtye of this realm, and compared the in their confines, not only with the temporal of the same, but also with the spiritualtye of their own countries, have saide that our spiritualtye may without any speciall repecthe, have their faces among other folk. And therefore the hollow house of the spiritualtye of this realm is so farre fallen in the grudge and indignation of the whole temporaltye, as this pacifier speakeith. I neither can saie why it should be, nor yet believe that it is so, but think it either good or honorable for this realm that other realmes hold were it to.

But whereas this pacifier speakeith of appeasing: I praye God that some of the spiritualtye have not in some things gone about our muche to appease that joye of people, by whose means they have thought that at their disease hath come, those folk I say of whom do good information they have had detected unto them for very false heretikes in bede, whom if for any fear of such other folkes fallie fulcion, springing upon such slanderous lies, as this pacifier speakeith of, and groundeth his conclusions upon, the clergy begonne to spare, and so long the cause hath begun to back, and be then true rumour the casting, corrupting, and damning, and of the farre less ordering of heretikes, God will not fail to make fal in them, but the double slanderer of that from whence they live. For what cause were to saile hardened in his great cause of repressing of heretikes and mainteining of bys laythes, that they so bare they discovered for scare of false slanderous wordyes, God will that make them fall into the more slander, by the falso same means by which they passe fro the lefe. For in stead of the false slanderer of witt men and heretikes that they fear in the purflangen, God will make them a true slanderer, and make them be disdained among god
The apology

A that he dyd wel, and specially if he wold be that maner, where him selve prented that all the remanunt of his audien- 5 ce were in grasse and dimiss all by against that one parte, whose sautes and ones all his whole sermon holpe putten in all the peoples cares to mitig- gate their hatred with, and with suche preaching to make the peace in the maner wyse, as if he found a corner of his neighbours house burning, he wold of grasse lone and polype lay on fagot- tes and gunpowder to put out the fyre.

The crrv. chapter.

Drw where this pacieter uppon that mysle imagined turnspse, goeth on farther and whyth, that because the clergey to mysle con-

Drw the myndes of all those ful saute at their mysle order and abutions, therefore they think it a good dece to le them punished, and they have there-fore punished many persos, which much people have judgeth them to do upon wil and not of love to the people. In these woode how charitable they pacieter ment I can not tel, but either by malwyce or oversight, either by benefacie of him-

Drwes or craftes of some fettle these, these woode are as evill and as maliciously wpprent, as Anpe one that woulde saute falsely bisame the clergey coulde imagine by deuice.

For here be saete that because they have (as himselfe bæreth them in hand) conceived a false surpicion against al tho not finde saute at their myse. der and abusions, therefore they not once have perfected and punished many persos, but also thynke their wrongfull perfection and wyghte punishment well done. What canne be wryte done then this, and as they do- 

ing were the wryte that coulde be, if it were true, so is this sayenge of he wryte that can be ffit it is very false.

And in these woode the figure of som 
asyl wil not serue him, and yet in it commeth here also much augmented and increased, in that he faith not that some men to say, but that much people to judget. Howe be it as I saide this figure wyll not serue him here. But he playeth lyke a wepy thee, that because he wold no be known woulde ware a byfour, yet so getting himselfe, wold first come forth bare faced, and when ever man hadde bene bym and marked him well, would then putte on his byfour a pace,

and couer his bisage to walke about with knoewn. Even thus walsy to player this pacieter here. For first he saeth as of him selfe, that the clergey hawe pun-

ished many persos therefore, that is to wyse, for the evil and false suspection that they have concerte against al those that finde saute in their mitser and abutions. And when he hath thus said as of himselfe, and thereby well showed himselfe, then to couer and colour it wyth, he faile the much people judgeth is. And therefore his whole tale amuseth into no more, but that himselfe doth affirm it, and after confirmed his af- 

firmacion by the pereche that much people judgeth the same, of whyche muche people he named yet neuer one, no. For that much people do both, no; for ev- 

th cause wherefore either much people or little people, or any one perss do hold, but biggest soth a bare turmsice in such whyse imagined against the clergey, as every man that list to lye, maye fom im-

agine in some other matter against anpe tempeosal men.

But as for his much peple I let not muche by. For muche people may sometime believe some one mans bype and againste his muche people, if there were muche of them that to judge before the profe, and lye before the notte, and set the carte before the boyle, as I wene there is yet ther against them muche other people more wyse in that point, and more circumspe, whyche wyl they see suche an evill tale proued true, wyl other of indifferencye keep- 

t hem selve in a dyrve, and suspender thens sentence for the feacion, or els of a good minde rather for the wyple thincke and belieue the contrary.

Letinge therefore for this time hys muche people faste, I wold moreover demaunde of hym howe he prouch this ab-

ominable saute, that he lapeh her to the spirtualte hymselfe, where he lap-

eth playnepse that they have punishd many persos therefore, that is to wryte for the thinge that ther he hath refer-

ped, which is ye wyse bel, because they 

have he faete concerte a false susp- 

icion against theym, for finding deaft at they mysleader and abutions, and take it, as though they loued not the clergey, but of malice would destory the church, and haue their goodes and pos-

sition thens selve.

Bowe if the clergey have therfore pun-

ished many persos, because the same persos
The apology.

A perclous hane onclce spoken aganste the mynbe and abusions, and that the clergey have therefro myldestructe their myndes, and imagined that they would destroy the clergey for theyr polclesion, whereof those other folke that spake aganste their mynbeber went about with these myndes to gete for the clergey to themselves: if the clergey dld I sall for thys caufe of their owne falsi-imagined suspicion, punish those many per-sons that this pacifier speketh of, what thing in this world could they doe, that were woorke; and therefore sith that fa-ving aganste the clergey is an intollera-ble dysputation but if it be true, I alle this pacifier by what meane he poureth it to be true.

And first to shewe that in some parte at the leaft his wydood appeares false, cer-mer man knoweth that some of those that have been punished, have been such as neither if the clergey lost theyl landes should have any partie thereof themselves, and were of such weel knowen noothynesse and leude lunynge beclyde, that no good man could thynke it leshely, that suche folke as they should do it for any beneficon, as was Sir Thomas Pisto-ron that was weren a Jynour, and in manie a bape neither sayde matins no matse, but raged and raiyled against the blessed sacremony, and Bloselbe thap-kefta that was abused in London, and after raiyled against al religions at In-con, and thereupon taken and empli-soned at Scowliche, and Bapselbe the mouke and apotifata, that was an abu-red, and after pertured and relapsed her-plese, well and woorthely burned in Smithselde: these with dyes suche o-ther as have been punished for heresy, have been none such as the clergey need to punishe them for seate that they could get from them any part of theyl landes to themselves, nor were of such wydnoon, learning, nor vertue neither that is cler-gey could seare that any men of wytte or of authosite, would any thing regarde theys wordes, but onely that the clergey feared, by theys meaninges myght gowe the bloud and destruction of many light persons foules.

For if this pacifier wyll lave, that the clergey feared left those folke and many such other like, should conspirie and gath-er together, and pull all away from them by force: I cannot lave nay, but such a thing myghte in deede by longe sufferance come about, as well in this land as in other. But than if the cler-gey feared that thing, they feared for no then then them selves. For ylce is suche thing thonde fortune as I truste it never that, those folke would not take one ly fro the clergey, but among other from some of their owne lay behesten to, such as have aught to leere.

But this pacifier wyll peradventure lave, that though such manner folke as se-uelles and apotifates that the cler-gey have punished, be none of those that they punished for that cause, but because they were heretics in deede, yet manye other hane they punished for that cause, that is to wytte, because they mycke con-duced their myndes and rebecche them for enemies to the clergey, for one syn-dinge of fautes at the mynbeber and abusions of the clergey. And he by lave as he faith, that not onelis himself faith that the clergey have punished many persons therefor, but that also muche people (though that lave not to farre as he faith, that is to wytte that they punished them therefore) wyll yet lave that they punished them rather of wyl than of love to 5 people. Wyl the fame muche people of this pacifier have hearde them to lave, though they to faseng be grounded but upon imaginacion and getting at the cre-ates of other mennes myndes (as bys owne imaginacion is) yet judge ther not to eall as himself both. For if the judge in that punymenth more no more, but lestel love to the people, then deve to punish-ment, they judge not yet that the puny-thers did the partes wrong as this paci-ficer both himself, that faith the clergey myldestructed their myndes, and upon suche mylde takinge of their myndes for onely speaking against theys myldeber and abusions, dld therefore puny-them.

And therefore leeryng as I sayde be-forse bys muche people passe by aboute theys other busynell, I alle this paci-ficer hym selfe, lyth he faereth that the clergey hathe for that cause punished mane, what number is the leake that he calleth mane? For though breve seue be over manes to be so wondorful myldebeandal and punished, foz onely seynynge against myldeber and abusions, yet ever more this wydde (manye) must needs impace and signifie some greater for number perde, than one of two or three.

And over this, because the matter whereupon this pacifier bringeth it in,
The apology

is for a cause of a great and tirmaner's universal grudge and division, nowe of late (as he hath beene) by ane ground betweene the spiritual and the temporal, there many persons that do speake of, which have bene so late for one by speaking againste misdoer and abusions punished, must needs be so many as that there have bene many such as punished almoast in every dioces. For elles he plaue comprehends his owne processe, and excuseth the clerge himselfe ontwaere and layeth no little faute in the temporal, if so the wrongfull demeanour of one byshop 2 twaine, in one persone 2 twaine, they would beare an universal grudge against all the remanuant.

Woe to youe to what past this pacifier coule bringe his processe of his many persons, for he hath being and punished for onely speaking against the mylper and abusions of the clerge, let this pacifier, verulme and recheate by name all the dioces of Englande and Wales thewther, and I were beryple that excepte London and Lincoln, bee hall scarce in anye one of all the remanuant ynmuynpunished for herese four persones in true yeare, and in the mere parte of them not true in 1 yr. yeeare, noe delievered into the secular hands in the most part of them any one iyr. yeeare. And then is this be the true, although whom the I crowe no man thinketh of all those that in all the other dioces have bene punished were wronge euery one, yet were not so clewe likely to have made so great an universal grudge, as this pacifier speaketh of. For I suppose no ma douceth, but that by one occasion and other, monen then so many, have myself hoppeth to be in leffe space mys punished in so much space of the land temposal men, and ye hath there not grown an universal grudge or division against any part of the people thereby.

Let vs now then come to these two dioces of London and Lincoln, and of those twanye lyeth to speake of Lincoln, as great a diocese as it is, and as many synese as be hatcheth with it, yet have I not heard of late many punished by hereye among them all. But about a feme yer a go to my remembrazun, there were in that diocese about, xii. 2 4 ouerleb abured in one toone, and at that same ouerleb manne that I hearde speake there, euery in the court 2 els where, appeared very glad that suche a bed of snakes was to founde out 2 knowen. For ther were there at that time no pacifiers to put forth books and lament suche divisions, with layenge for the cause of the grudge, that many persons were mylper and punished for onely speaking against the mylper and abusions of the clerge. But now every one that is punished any tober, is thought for a matter of a lamentable books of division, that may to pacify the grudge er e erit begin, be a fuge of som, lay, and they lay, and many lay, so much people say, and many men think, and suche other, and therewith enuenge the reader, and make some good folkere wone that right woule to woune, and guerne one man an hundred.

But now come I to the diocese of Lond, in which though there have bene somewhat more a doe in these matters there is no great manuale, sithese into this diocese there is so great reloate and contemne, not only from other partes of this same, but also for other launces. And yet even here of all that have been punished in this diocese, euery in my coutry of Ox settles (for as I in Hiddlesend, I remember none) in the cyme felle, eurthe of resante therin, of resater thereto, Englyshmen or strangers, lyeth this pacifier affirme that many persons be punished by the clerge for the onely speaking against their abuions and mylperd, and of those that have bene punished either right or wronge, fare the most part have bene here doule and treble I crowe to the remanualt of the whole realm, this is here dere at hande, whereby the synese of all such mylperhandling may bene wryth least labour and charge be bought forth, and the truth most safely proved; let this pacifier of those many mylper and wronge punished persones that he speake of, come too; the and here premiere vs some. Let hym priue yr, let hym priue twelve, letter hym priue denne, letter him priue re, let hym priue twayne, for very shame after such a great word of (so manye) let him priue some one at the lead. But therpe I suppose he shall never be able to doe that.

The xxxvii. chapter.

If I suppose in good faith this pacifier hath of some facelype of his owne good nature, bene en to beleve som such as have told him, his the same thereon persuaded to think this many other folke said he knew not thing
A thing that some seve tolde him for very trouth. And surely they that are of thy newe brotherhood be to hold so shamefull, so false in lieng, that who so hall hear the speake, knoweth not what fect they be of, that be very so abused by them.

By tellse have good experience of the.
For the lies are neither seve nor small, that many of the blased bytheven haue made, and dasp yet make by me.

Dyers of thyem haue saide that of suche as were in my house while I was chamberell, I had to examine theym with tomente, causinge them to bee bounden to a tree in my gardeyn, and there pitiously beaten.

And this tale had some of those good bythethen se to be blowne aboute, that a right woorshipfull friend of myne did of late within tellse open this fourte-nnyth, and who were neere frendes of mine that he had of late heard much speaking thereof.

What can not these bythethen say, that can be to shamelesse to say thus? For of very trouth, albeit that for a great robber, an heignous murder, a sacrilege in a church, with cartyng away the pirc with the blased sacramente, biliously calling it out, I caused sometyme suche things to be done by some officers of the Parshallye, to ofsome other pilsons, with suche ordening of them by their well deserved paine, and without any great hurt that afterward should strike by them, I found out and repressed many such desperate wretches as elles had not faile to have gone farther abre, and to have done to many good folks, a great deale muche more harme; yet though I did done in theues, murderers, and robbers of churches, and notwithstanding all that heretikes be yet muche worse then all the, yet fauing one bys their sure keeping, I never did else cause any suche thing to be done to any of them all in all my life, except only twaine, of which the tone was a childe and a servant of mine, in myneHONE house, whom his father had ete here becom me, nouled by in suche matters, and had let him to attende by an George Jaye; Eve, otherwise calleth Clerke which is a paister, and is now for all that wooded in Answarpe, into whose house there, the two Fourners were deposing, which Ione Byn, otherwise called A gladman, fale out of their clopster to make them carlottes.

This George Jaye didde teache this childe his unconstrant here subest against suche blased sacrament of the alter, which he reselle this childe afterwaides, beynge in service with me, begunne to teache an other childe in my house, which teered his counstall. And byppon that pope took receiv and knowen, I caused a seruant of myne to strype hym like a childe befor myne householde, for amendment of himself, and ensample of such other.

Another was one, which after that he had fallen into that franck heretis, fell soone after into plaine open tranpy belde. And all heire that he had therefore beene put by in Bedelen, and afterward by bearing and correction gathered his remembraunce to him, and begunne to come againe to himselfe, being thereupon set at liberty, and walking the aboute abode, his alde familie begunne to fall against in his heade, and I was for dywers good holy places advertised, that he died in his wandering about to come in the church, and there made many maides and teles, to the the trouble of good people in the divine servaunce, specially would he be most bulke in the time of most licke, while the priest was at the secretes of the masse about the invocation. And if shee spied a woman kneeling at a fonte,时节 heainge anye thinge lowe in her meditations, thane would he suele bespynde her, and if she were not letted, would labour to pry into her cloths, and cast them quite over her head. Whereupon I being advertised of these pageantures, and being sent unto and required by very besecond religeous folke, to take soe other order with him, caused him as he came wandering by mye house, to be taken by the constables, and boundyn to a tree in the streete before the whole towne, and then they stripped him with robes therefore til he wearde wegrey, and sometyme longer. And it appeare well that his remembrance was good enough, fane that it went about in grasing till it was beaten home. For he coude than verew wel reherse his fauors himselfe, speake and treate very well, and promis to doe afterward as well. And beryple God be thabe I heare none harme of him now.

And of all that ever came in my hand for hereby, as helpe me God, sayning as I said the sure keeping of them, and yet not so sure neither, but that George Co-flarteine could teele abawe: els had never any of the any stripe of stroke gat the, so much
Theapology

As much as a flyppe on the forehead.

And some have laid that when Constantine was gotten away, I was falle to anger in a wonderfull rage. But surely though I would not have suffered him go if it would have pleased him to have carried uply in the stockes, yet what he was neither in seibu for lack of meete but that he was strong enough to break the stockes, nor wate to lame of his legs with lying, but that he was lift up though to leape the walles, nor by any meddeling of his head so bulled or basted in his byne, but that he had wip though when he was ones out, wipely to walke his way, wipely was I than so hevy the for the losse, but that I hadde you the prough left me to wære it out, not to angryd with any manne of myne that I pake them anp expul wood for the matter, more then to my person, that he should be the stockes mended and locked fast, that the pifone cale not in again. And as for Constantine him selfe, I could hym in good faith good thanke. For wipely I for my parte be so unreasonable, as to be angyd with any man's ystel as he can, when he synthet himselfe that he stteht not at his care.

But now tell the histerie very muchly plesys, of much cruelty towryng up quendice that hereticks had in my house, so far forth that one Segar a booke teller of Catholique which was in myne house aboute soure or true dayes, and never had other bodely harne done hym, or soule woode spoken hym while he was in myne house, hath reported synce, as I heare say to dyuers, that he was Bound to a tree in my gardeyne, and thereto ptcudely beaten, and yet vsde that bounden aboute the head wth a cord and wongen, that he fell downe deade in a twelvewe.

And this tale of his beatinge, dyde Cynwald tell to an olde acquaintrance of his own, and to a good ouer of mine wth one peice farther yet, that whyle the man was in beating, I sypped a little purs of his handinge at his doublette, wherein the poore man had as he saide, true marke, and that caught I quickly to me, and pulled it from his doublette, and put it in my byson, and that Segar never foule it after, and therin I trow he sayd true, so more dyd I neither nor before neither, no, I trowe no more did Segar himselfe neither in good faith.

But now when I can come to goddes by suche godlye wayes, it is no greate maruaiue though I be so sodainly groe, wren to so great substance of riches, as Lindall tolde his acquaintance any friende, to whom he sayd that he walter well that I was no seesse in the money and plate and other manables, then twenty thousand markeis. And as much as that have dypers of the good brethe affirmed here never home.

And surely this wyll I confesse, that if I have heaped up to much good together, the hause I not gotten the one half by ryghte. And yet by all the theuerys, murderes, thetices, that ever came in my handes, am I not (I thank God) the richer of one grone, and yet have the spent me twice. Howe best the other anp of them, of any kynde of people els if that any caue have had before me, o other wyll any meddelljng with me, synde hymselfe so sore grened with any thing that I have taken of his, he hadde some tymne to speake thereof. And nowe cyme no man commeth forth to after any re- strition yet, but holde peace and flacke their time so long: I gave them then plainementory warninge nothe, that they draw it no longer. For if they taketh till yesteraday, and then come and akke so great tyme among them, as hall amount to twenty thousand markeis, I purpose to purchase suche a protection for them, that I wol leave my selfe lest then the fourth part, even of the wudnes rather then enter I wol pay them.

And nowe bare I say, that if this par- cipate hadde by experience knownen the troucline of that kynde of people, he wold not have gvenen to mycche credence to their lamentable complaintinges, as it seemeth me by some of his Some lapes he doth.

Wolde best what sape the my woodyes wylly have wth hym in their ineption causes. I came not so surely say, nor yet very greate care. And yet howe I not so much done of my self, but that I truele well that amonge manye good and honest men, among whom soe of folkes I truele I maye raken hym, myne owne ware would be somewhat better believed then would the other sonee thereof of this newe brotherhead in a matter of an other man.

C. The xxvii. chapter.

But now to come to some frustra- tions causes, agastus whom there
There are layde lyke lyes, one Symonds a longe towne knowen heretike walking about the realme, was taken not longe a go, by the officers of the right reverent father my Lord bishop of Wincheste, and being put in a charde to kepe, and breaking out at a wyndowe, heath too many of his heretike since, that he was mercifull enough by the bishops officers in prision, and shoule he be murthered therin to, and that ells he would never have runne his way. But he woulde neuer sinke complaint of his harms to the byng or his counselor, but wyly rather of perciection suffer them all paciently, then to pursuwe and prowe thys with his faith comming againe.

Woulde God may myghtes have the commination of that matter. It would peradventure do hym great good hereafter, to sende out the truc of such a fals heretikes tale.

And nowe notwithstanding anding that the heretike boath much of his happy scape: yet if he happe to bee as he hanged somwhere there as no manne wyse where but they, they woulde not lete for a moe to scape that he escape not at all, but was purlyke hylled in prision, and purlyke calfe away. For to sawdome of the prynge of Constantyne, nor one lye hys, hys fyllights out of my keeping, but also ene nowe of late, not wythstandyng that they well knowe that manye marchauntes of our owne hadde seene hym synglye, langhe and make merze at Antvare.

Such lust hace these blessed heretike that ever tale offayle, and spirte, and troeft, and heritike, continually to desyre and imagine lies of malice and hurt, agaynust all those that laboure to make them good.

And suche a pleasure hath the other Frith hymselfe, as els other falle hoyl the heretike of his sect. For he told one or twaine, and cauned the heretike that erell him to famether aboute, that wyly was sette into the towne, of which y tale of London said it hulde colt him the best blonde in his body.

Howe whitle ther Frith lyed as hys fellowes, let them draw cut betwene them. For surely where they tell it under such maner, as thowghte mynter Chaucellour shoulde reioyce and have a cruell desyre of the manes death; I knowe hym so well that I dare well say they fallyly help hym therin.

Howe be it some trueth they myghte happe to heare therefore they myghte take开辟 their lyes. For so was it that on a tyme one came a desyved me that Frith laboured so long that he sweate agaynse, in stabinge of hitting against the blessed sacrament. And I was of trueth to teste heay to heare that the yonge thys wyse fellowe shoulde helowe suche labour about suche a newelke woode, to wylling that the man had some good Chysen friends to whoso he would goyng care, that myghte to prizadyme hym from getting and ouerlyng al his hart to the followinge of that frantike heretike, whereas he were in prille to byng both Fy by and soule, sayde in the communicatye on those woode 32, of other of like effecte. For it that Frith (quod) I meine in laboring to queche that frith, that to rule Chysen people hys Chyses blased body and blonde, which al Chysen solke beryly, and all good falle farously recyve in the forms of bread he thall laboure more then in brynge. For I am sure that Frith and all his followes with all the fFriends that are of the sectt, that well be able to queche and put out that frith, and over that if Friths laboure about the quencheing thereof yet he sweate, I would some good friend of his shoulde shewe hym, that I fere me fose, that Chysse wyll hynde a stye of fogates to hym, and make hym therin to sweate the blodye out of his body here, and straight to his end tend his soule foruer into the stye of hell.

Howe in these woordes I neyther mete no meane, that I would it wer so, For to helpe me God and none otherpole, but as I would be glad to take more labour, losse, and bodeley payne als, then peradventure many a man would were to winne that yonge man to Chysse and hys true sayte agayne, and thereby to prefer and keepe hym from the losse of prynge of soulle and body both.

Howe might it peradventure be that I tolde mynter Chaucellour this tale, and so I were Fyds, and he might therupon happen to repyte it againse, to lay some falle lyes of woode of likewise to some other man, and that thereupon these lyke woode lyed by them: tume of lyes: 32, els which were not impossoble, Frith if he hadde the tale tolde by me, mighte withouting the bed, and making it lyme fyrce as hymselfe lyft, set it out by mynter Chaucellour, to byng hym amonge the people in oppynon of malice and cruellty.
The Apology

But his milde mildness and verie tender dealing in suche matters, is amonge all the people by good experience to plainlye proued and to clearly knowne, that it woulde be hard to bring any suche finall opinion of him in any good honest mans head, for the worke of a great empowre suche maner folke as Froth is, where he not onely speakenly lies against honest me, but also written false lies & heresies against the blessed sacrament of saunter.

Some man will yet peradventure say that this is a thing farre unhelp, that either Froth or any man els would wittingly take a bourn on one ma and lay it in another mans neck, and namely to lay it to the chancellour fro me, that al suche folke reken in themselfe, that they have more cause of griefe against me then him.

Surely if they were wise, and entend to be good, they should neither think the false to have cause of griefe to grudge against me nor him neither.

For of my selfe I wrote well, and of hym I believe the same, that we nothing entende unto them but their owne welth, which with out their amendement by change of their heresies into the true faith again, is impossible to be gotten.

But for the ponte that I speake of, that it was not to sacke any help, as it would happen some, that Froth would tourne the tale from me to matter chancellour, ye shal perceiue parte by his owne dode, and partly by the dealing of some other suche, in suche the maner of matter.

Ye shal understand that after that Froth had wrytten a false foole the treatise against the blessed sacrament of the anteater, I haunya a coppe thereof sent unto me, made gostelie an aunt were thereto. And so, because that this book was not put abode in print, I woulde not therfore let myne ruine abode in mens handes. For as I have often sayde, I woulde wilde that the common people should of such heresies neither heare so much as the name. But for as much as that thing is impossible to prooue but that heretikes will be doing, therefor are other folke some time by men of necessitie to speake of those matters also, and to make answer unto the.

And therefor whan heretikes abuser and do they pænaunce, the preacher is fame to rehearse their opinions in the pulpit, and there auintner those boulleth argumentes openly, with whiche thowe heretikes first becogn men and women in corners secretly, and after spande the obsole in audience by defense of those heresies in their examination openly.

And also if their bookes be ones put abode in print, it is a thing very hard to get them wel in again. But as for me I bled therein this prouision for the remedie on bothe partes, that think I would not put myne aunt were abode into every mans handes at aduenture,

because Frothes booke was not put out abode in print yet I caused myne answer to be printed under myne owne name, to shentent I might as in beed I have, give out some to such as I perceiued had sent his booke before.

Nowe happe it that upon a tym, the right reverend father my Lorde by F hoppe of Winchester let for; Froth bade to his owne place of very fatherly fauor towarde the ponge mans amendement, which he fordefere, both for other causcs, and amonge other causcs partly also for that, because he was not monse pears a go a ponde bope sitting upon him and a secker of his. In that communicacon, what woordes were betwene thowm, were note to longe to rehearse.

But suche they were as I woulde say that all suche as be tope, and were that Froth were tope (where be peradventure some that beare the brestn speake of him, and wap not them selue his woode) had ther handen by and heard, for they shoulde I am sure have take Froth ever after, for suche as he plainlye befose good recorde proued him self theron, which was not an heretique onelie, but devoles that, a prouide unlearned foole.

But as I was aboute to tell you, in that communicacon my lade Lord of Winchester amonge other things contyned with Froth against his afores memorized heresye that he so sweate therin, to impugne the true Chysten faith concerning the sacrament of the anteater.

And when Froth there stode in his heresye, as stiffly as he defenderd it stidely secretely between thowm, my Lorde longing that the fellowes folpe mygthe apere, called good and goodly apperall Witnessles into them. And thenz because his Lordshipp perceiued Froth, lothe to have it knowne abode out of the bisterhead, as yet at that tym he was about to yppos to the realme with y pepulst hereby against the sacrament; my Lorde I say laid into him, it was nowe to late for him to sperke he could kepe close, renaste
The apology.

A renoke it Frith (quod his lordship) ye maape and repent it, and do were it well done ye dede, but hope it to knowledge ye cannot; ye be gone now so farre. For your booke of this matter have been ten abode in many mennes handes, so that so long, that now here is an annuelle already made into it, and thowsh he my boke in print, but of trust be delivered it not binto him. Notowbeit soone after he gate mine annuelle I cannot tell of who, and ynce bave I hearde of late, that he sweerto about that matter a sport, and hath I hearre say, the beneficial booke of Wickliffe, Swinngius, and secund Hus-then secretly conveyed binto hym into the towne, and hath begunne and gone on in a great wage in a newe boke against the sacrament.

But the thing that I tell you this tale for, is this, I am well enformed that he knoweth very well that I made that annuelle, and it is not very likely but that he by one or other hath the boke in print, and of likelihood he nevere haide it other- wise, for I was as easie a waye ye worte well, as one to write it out that had it in print already, and before it was printed I knew very well he could nevere geatte it. And at the least, I knowe it well that he knoweth very well poudge that the annuelle was made by me, and yet I dissimulat that, sauing himselfe not to know who made it, but to think it rather that my lord of Winche ster made it and any man elles, maked yt newe boke as I am very certainly informed, not against me by name, but all against my lapsed, of a talen boke that he would haue his boke leme a disputacian betwene the bope and the bisho.

But there shall not greatly newe such a bisho po learned as my lapsed lord is, to dispute with any such as Frith is, for sune such bokes as that is, if it be no witer then was his other, or then thys his newe is either, if it be no witer then one telleth me, that both can goodly speele, and hath hearde a great part reade, no howsoever he have handeled it, will bit it nevere be wile the matter thereof is so false. And therefore when the boke shall have I he finishe, I w沙特 to com to my handes. I tru to make almos very how able to perceiue the falsoe play thereof, though he cover his rotten fruit as close and a comely as ever any col- terdmonger coverd his balet.

But thys as I sayd, ye may god readers se, that as Frith taketh mine annuelle from me, whiche hymselfe an every man elles knoweth well for wme, and imputeth it to the bisho po of Winche ster, it were not muche unlikelie, that he woule when he had heard of a thing that I had made, and when hymselfe had made it woule, then change it from me and impute it unto maister chanceller of London.

E. The xxviii. Chapter.

Vliche is he done, he doth it not alone. For this point played also Thomas Philipes of London lederisler now priso- ner in the towne. Whome when I was chanceller, upon certaine bynges that I found out by him, by the examination of divers heretikes whom I had spoken with, upon the occlusion of the heretikes forbidden bokes, I went for. And when I had spoken with hym, and outlye intreated him one daye go imagin- in mine house, and laboured about his amendment in as heartly loving manner as I coude: when I perceived finallye the persone such, that I coude fynde no trouthe, neither in bys wylde, nor bys othe, and savde the likelihood he was in the letting forth of such heretikes close by, a man more and likely to doe many folke muche harme; I by intendment deliv- ered hym to his ordinary. And yet for because I perceived in hym a great vaine glorious laking of himselfe, and a great lype of the same pisse of pisse that I perceived before in Richard Hume who I talked with hym, and feared that if he wer in the bisho po prison, his godly enemy the deuill might make him ther destroy himselfe, and then my ght such a newe busynesse apprize agaynst maister chanceller that now is, as at that time A arose upon the chancellor that was then, which thing I feared in Thomas Phi- lipes somewhat also thereo, because a cosin of bys, a barber in Weter nother towne called Holpe John, after that he was suspected of hereype and ispoken to thereof, the name of the wyllie, distrusted hymselfe in a well: I for these causes advisd and by my meanes holpe, that Thomas Philipes (which al be it that he sayd that the clearlie loved him not, some not perdy lost to goe to the bisho po prison) was receyued another into the towne of London. And yet after that he complainde therupon, not agaynst me but agaynst the ordinary.
Theapology.

Whereupon the kinges highnesse commanded certaine of the greatest lodes of his court, for to know how the matter stande: whoe known \\* 7 to y higges grace his highnesse as another toso catholike piece gave unto Thomas Philippes such aunuwer, as he hadde been eijther halfe so god as I woulde he wer, or halfe so wyle as himselfe wene, he wer, he woulde furthe with have folowed, and not stand still in his obstinacy so long, as he haeth now put himselfe therby in another deeper peril.

Other have besides this complained, that they haue ben brutely and unnesse handelled, and this haue they not letted to doe after that they haue beene convicted and abused, and their full condemnations after their open examinations, and plaine and clearr piyses, so wel and openly known, that they haue by their shameles clamours, nothing gotten, but rebuke and shame. And yet were some of them if their Ordinaries hade been so fierce and so cruel, as this booke of this pacifier maketh them, fallen again in the daunger and peril of relapse.

And some haue been heard on imposture clamoure, and the caute and handling examin'd by the greatest Lords temporall of the kinges most honourable countrey, and that since that I left the office, and the complaunty found in his complauntry that ye shamelesse false, that he had been aunuwered that he was to easily dealt therewith, and hadde wrong that he was no wise seru'd.

And such have these folke ever beene souden and ever shal. For when they fall to a false speye in heart, therby words cannot be true. And therefore if the pacifier well and the olde knew them, I dare say he would sette believ them lamentable tales, than I feare me that he had habituated some in complaunting upon their Ordinaries, against whom he semeth this such solace fals complaunites, to have conceived this opinion, that his booke of diuision heueth, that is to wite, that the cleargy thynke that every man that speake against the missetter and abusions, loueth no plisses, and that thereof they have punished so many menne, which god to:be wewe true. For if it were, specially they that so punyshd any one man for that cause, that is to wite, becausethemselfe conceu a false inspition against hym, it wer pietie that they ligned. But I think in god speche, that the prelates will not serue deede to lyue longer, then tell thys pacifier pione that same false tale true.

But "Sayde before, that I would touche of this booke, and so have I touched his first chapter whole, because it hath for the first setting forth the chiefe countenance of impudence and charitie. And yet what charitie there is therein, whan it is consired I suppose you se. For no part is ther of the cleargy that can please him, neither prelates nor meanes secullare priests, nor religioun persons, so much as any one man as you may plainly perceive by other wordes of his in other places of this losuing booke. And yet among all these faules, I fee him finde none with them that runne out in apostasie, but all the faules be assigned in the that abide in their profession till. For I finde not in this booke any cause of his division, to be souden in the towne and settyng furthe of these neuer spenger heresies. And yet doe they make, and nede must make wheresover they come, the greatest diviision that can be, first in opinions, and contrarious myndes, and afterward in cour of language and contenious wordes, and finally if it goe furth long, in plaine seporate, manlaunder, and open warre.

And this faule of these heresies he myght as well have layed unto the clerige, as some of the other that he so speake of, if he take heresies so: ancke. For lye as naughty priestes, so naughty religious persons, have alway ben there that doe those other faules, which hinder the image of some lye this booke layeth to the charge of the spirirualitie, so haue naughty priestes and naughty religious folke (being among the cleargy as Judas was among Christes apostles) betrayed the faith of Christes, and begunne and sette furth these ungracias heresies, as salee and as ferentlie for their part, as naughty lave folke for theirs, and bothe swape first corrupte some of their company at home, and after runne out in apostasie, so put aside their heresies in wryndering. And some me say that some prelates have not done all these partes, in the repentiug and bewe punishment of them. And yet as great faules as these bee, and luche as all the temporallitie should be most greued with.
And grudge at, and therefore should be
most cause of this division, if there be
such a division; and that every defect
that is in any nought or person of the
Spiritualie be a cause of almost an uni-
versal division and grudge of the whole
corpse of the temporallie, against the
whole body of the spiritualie; yet I say
for this, the book of this pacifier laps
out of this fault into the spiritualie,
but rather synchonic faultes and
cause of grudge and division in the
spiritualie, for once for all handling of
that are heretiques in deed, and laboeth
to abate the ordinaries with oblivion,
and putte them in brasse with fear of
infamy, and falsely beareth the hand
that they have punished many persones
for a wrong fulpitoune, falsely conceived
in their own minds against those who
they punished.

And thus farre hath he gone in his
first Chapter. In which maner, albeit
I trust in God the man meant simulie,
but yet I fear me some with they
hath somewhat lette hym a tyme in the
tempering of his words.

C The xi. Chapter.

And verily, albeit as I had
before, I purpose not to
meddle with lawyer part
of this boke that I thinke wer
wel done for hym to amend:
yet in his seventh Chapter
and his eight, which twayne create
all of these matters of heresies, for
the great weighe and matter of the
shall not
so
beare to thesue some difference
quitar in their minds and mine.

And another occasion of the said di-
vision hath been, by read of diuers suites,
that have been taken in the spiritual cour-
ses of office, that is called in latine, ex of-
saio, so that the parties have not known
who hath accused them, and therupon
they have sometime been caused to aburse
in cause of heresies: sometime to do pen-
nance, or to pay great sumes of money
for redeeming thereof, whereon charges,
the parties have thought have
some to them by the judges and the offi-
cers of the spiritual course: so they have
known none other accusers, and that
hath caught many people in diuers par-
tes of this reaime to thinke greate ma-
liece and percell in the spiritual judges.
And if a man be ex officio thought be-
fore either ordinary for heresy, if he be not a
bip suspected of heresy, he must pourge
himselfe after the will of the ordinary,
be accurd, and that is by the late
extra de hereticae cap. ad abeundam. And that is
thought by many to be a very hard law,
for a man may be suspected and not gelt-
tie, so to be delered to a purgation with-
out prose; or without offence in hym, be
accurd.

I will in this point of nottong ex
officio, no further speake at this tyme then
concerning the crime of heresie. For I
am in godly faith both to meddle with this
boke of his at all. For loke am I any
thing to meddle against any other mans
writing that is a carbolthe man, saving
that it seemeth me breely that be this ma-
ner to god, yet if this mynde wer fol-
lowed in this matter, it would woake this
realme great harme and no god.

For surely if the nottong of heresies
ex officio wer left, and chaunged in
unto another other, by which no man
be called be he never to use suspected,
not by neuer to many men detected, but
if some man make himselfe parti against
him as his accuser, the strest her li-
lke to swarm full of heresies before
that right few wer accurd, or praedus-
ture any other one.

For whatsoever the cause be, it is not
unknowne I am sure that many will
gene unto a judge secret informacion of
such things, as though they be true, yet
gladly will he will not; peradventure dare
not, be openly a known that the matter
come out by him. And yet shall be some-
tyme gene the names of dyuers other,
which being called by the judge, and ex-
amined as witnesses against their wil-
es, both knowe and will also depose the
truth, and he that stikk gane infor-
macion alse, and yet will never one of them
willinge make himselfe an open accus-
er of the parte, not dare peradventure
for his ears.

And this point we not only in heresy,
but in many temporal matters among
our selfe, where I have had experience
many a time and oft, both in the yst-
ning of felonies, and sometyme of muche
other oppression tried be one man
and twayne in a place, whereby all they
neighbours siso smerte, and yet not
one to be observed openly complain.

Howbeit it cummente in heresies some-
time to muche wayle point. For I have
ofer where those that have been in the
company at the time, being folk of god
substance, and such as were taken for
wrong