

In peace, if þe people fell to disobedience and rebellion against their prince. And therefore every childe may see þe cleargie would never be so mad as to be glad to bring the people to disobedience and rebellion against the Prince, by whose goodness they be preserved in peace, and were in such rebellion of þe people likely to be þe first that should fall in peril. But neyther is there desired by the cleargie, nor never shal by goddes grace happen, any such rebellion as the beggers procure & his felowes whatsoever they say long fulsome to see. But this man against þe cleargie fetcheth furth old farne peres, and runneth by to kyng Johns dayes, spending much labour about the payse and commendacio of that good gracious king, and crying out upon the pope that then was, and the cleargie of England, and all the lordes and all the commons of the realme, because king John, as he sayth: made the realme tributary to the pope: wherein he meaneth peradventure the peter pence. But surely therein is all his hate accusacio, a very cold tale wher the trouthe is knowen. For so is it in dede that albeit there be writers that say that peter pence was graunted by king John for the release of þe interdiccion: yet were they payed in dede ere ever king Johns great graundfather was borne, & therof is ther proofe ynough. Nowe if he say, as in dede some wyrters saye, þe king John made England and Ireland tributary to the pope and the sea apostolike, by the graunt of a thousand markes: we dare surely say agayne that it is untrue, and that all Rome neither can thewe such a graunt nor never could: if they could, it were right nought worth. For never could any king of England geue away the realme to the pope, or make the land tributary though he would, nor no such moneye is there payde, nor never was. And as for þe peter pence if he meane the nether was the realme tributary by the, nor kyng John never graunted them. For they were payde before the conquest to the apostolike sea towards the mayntenance therof, but only by way of gratitude and almes. Now as for the archbishop Stephen, whom he sayth, being a traytour to the king, þe pope made archbishop of Caunterbury agaynst the kinges will, therein be there as we suppose. two lyes at once. For neither was that Stephen ever traytour agaynst þe kyng as farre as ever we have heard: nor the pope none otherwise made him archbis-

hop than he made al other at that time: but the same Stephen was well and canonically chosen archbishop of Caunterbury by the count of the monke: at Chykses churche in Caunterburie, to whom as the king well knew and denyed it not, the eleccion of the archbishop at that time belonged. For the kyng refused nor his eleccion because of any treason that was layd agaynst him, but was discontented therewith, & after that his eleccion was passed and confirmed by the pope: he would not of long season suffer him to enjoye the byshopricke, because himself had recommended another unto the monke, whom they reiected, & preferred Stephen. And that thys is as we tel you, and not as the beggars procure writeth, for a false foundation of his rayling: þe shal now perceiue, not only by diuers cronicles, but also by diuers monumentes yet remainyng, as well of the eleccion and confirmacion of the sayd archbyschoppe, as of the long sute and proces that after folowed thereupon. Nowe sheweth he hymselfe verie worth with the spirituall iurisdiction, which he would in any wise were cleane taken awaye, saying that it must nedes destroy the iurisdiction temporal: whereas the good princes passed have graunted, and the nobles in their tymes, and the people too, have by plain parliamente confirmed them, and yet hetherto blessed be God, they agree better together, the to sal at variance for þe wild wordes of suche a malicious makebate: whiche for to bring the spirituality into hatred sayth that they call their iurisdiction a kingdome. In which woord he may say his pleasure: but of trueth he seldome seeth any spirituall man at this daye that so calleth anye spirituall iurisdiction þe vseth. Now where this man vseth as a profe thereof, that the spirituality nameth themselves alwaye before the temporalitie: this maner of naming cometh not of them, but of the good mynde and deuocion of the temporalitie: so farre furth that at the parliament when that any actes be conceived, the woordes be commonly so colwed, that the bil saith it is enacted first by our souerayn lordes the kyng, and by the lordes spirituall & temporal, and the comons in thys present parliamente assembled. And these billes be often drawn, put furth & passed first in the common house, where there is not one spirituall man present. But such trueth as þe man vseth in thys

Peter pence.

A king cannot make his land tributary.

Peter pence was payd before the conquest.

A point, such blesch he tohere he calleth the poze freres almoise, an eraccio: surmising that it is eracted by force, and the people compelled to pay it, where enery man well wotteth that they haue no power to compell no man to gyue them aught not though they shoulde dye for defaute. But thys good honest true mā sayth that who so wpll not pay h freres theyz quarterage they will make hym be taken as an heretique. Wlce he well content that ye take thys for no lye, as many as euer haue knowe it trew. But who heard euer yet that any man take for an heretike, did so much as ones say that he thought it conueide by the malice of any frere for refusing to paye the freres quarterage. This lye, lo is a little to lowde, for any man that were not wren shamelesse. Lyke truth is there in thys that he sayth, if anye man trouble a priest for any temporal suite: the clergie forthwith will make him an heretique and burne hym, but if he bee content to beare a fagotte for their pleasure. The falschod of thys can not be vnknewen. For men know well in many a shire how often that many folke endite priestes of rape at the sessions. And as there is sometime a rape committed in dede, so is there euer a rape surmysed were the women neuer so willing, and oftentime where there was nothyng done at all. And yet of any such that so procured priestes to be endighted: howe many haue menne harde taken and accused for heretikes? He se not berpe many sessions passe, but in one theye or other thys pageant is played: where as though the realme suche as he put to penaunce for heresy, be not so many in many yeres as there bee priestes endighted in few yeres. And yet of al such so taken for heresy, he shall not fynde foure thys foure scoze yere, per aduventure not thys foure hundreth yere, that euer pretended them self so troubled for endighting of a priest. So that hys lye is herein to large to get any cloke to couer it. Now where he saith that the captayns of Doctour Aleins kyngdome, haue heaped him vp benefice vpo benefice, & haue rewarded him .x. tymes as much as the .b. C. poudes whych he payed for a fyne by the premunire, and that thus hath h spiritualtie rewarded hym because he fought so manfullye against h kynges crowne & his dignitie: all that knowe the matter do well perceiue that the man dothe in hys matter

as he doth in other, ept her llych for hys pleasure, or els lyttel wotteth how that the matter stode. For it is well knowen that doctour Aleine was in the premunire pursued only by spirituall mē, and had much lesse fauour & much moze rygour shewed him therin by the greatest of the clergie, then by any temporal mē. He sayth also to the kynges highnesse, your grace may see what a woꝝke there is in London, how the bishoppe rageth for endighting of certaine curates of ertoꝝcio and incontinecie, the last yere in the warmolquest. Wloulde not vpon these woꝝdes euerye straunger weene that there hadde bene in London many curates endighted of ertoꝝcion & rape, and that the bishop woulde labour to defende their faultes, and that there wer aboute that matter a great comocion in al the citie: How shameles is he that can tell thys tale in wꝝiting to the kinges highnes for a trowth, whereof neyther bishop, noꝝ curate, noꝝ mayre, noꝝ alderman, noꝝ any man elles, euer heard woꝝde spoken. It wer hard to say whether we shoulde take it for wylines or lacke of wytt that he sayth all thys woꝝke was in the citie h last yere: & the hys booke neyther was putte vp to the kyng, noꝝ beareth any date. So that a man woulde weene he were a foole that so wꝝiteth of the last yere, that h reader cannot wit which yere it was. But yet weene we he doth it for a wylines. For sith he knoweth hys tale false: it is wisdom to leue the time vnknewen, that hys lye may bee vnccontrolled. For he woulde that men shoulde weene alway h it was in one yere or other. But finally for a speciall pointe he byngeth in Richard Hunne and saith that if he had not commenced an accio of premunire against a prieste, he had bene yet alive and none heretike at all. Nowe is it of trewth well knowen, that he was detected of heresy before the premunire sued or thought vpon. And he begā that suite to helpe to stop the tother wall, as in dede it byd for the while. For albeit that he h was sued in the pmunire was nothyng belongyng to the bishoppe of London before whome Richard Hūne was detected of heresy: yet lest such as would be glad sinisterly to miscocffer euery thyng towarde the clergie, might haue occasion to say h the matter were hotely hādeled against him to force hi to forbeare his suite of the premunire, the byshop therfore did the moze for beare,

Untill it appered clerely to the temporall
 iudges and all that were anye thinge
 learned in the temporall lawe, that hys
 leaite of p̄munire was nothing worth
 in ȳ higes law, for asmuch as by plaine
 statute the matter was out of question,
 that the ple to be holden vpon mortua-
 ries, belonge vnto the spirituall court.
 After which thinge well apperyng, the
 matter went forth afore the bishop, and
 he there well proved nought, and hys
 bookes after brought forth, such and so
 noted with his owne hande in the mar-
 gentes, as euery wyse man well sawe
 what he was, and was full forye to see ȳ
 he was such as they there saw h̄i p̄ued.
Now goeth he ferther and asketh the
 kinge, did not doctour Hozsay and his
 coplices most heinoufly as all ȳ world
 knoweth, murder in prison that honest
 marchant Richard Hanne, for that he
 sued your writ of p̄munire againste
 a prest that w̄sgfully helde him in ple
 in a spiritual court, for a matter wher-
 of the knowledge belinged vnto your
 hyghe courtes: and what punishment
 hath he for it: After that he had paied as
 it is said, vi. hundred p̄oundes for him
 and his coplices, as sone as he had ob-
 tayne your most graciouslye pardon, he
 was immediatly p̄moted by the cap-
 tains of his kingdome w̄ benefice v̄p̄o be-
 nefice to ȳ value of. iiii. times as much.
Who is he of their kingdome that will
 not rather take corage to commyt lyke
 offense, seyng the p̄mociions that fell
 to suche men for their so offending: so
 weke and blunt is your sword to strike
 at one of the offenders of thys crooked
 and peruerse generacion.
We haue here somewhat combrd you
 w̄ a pece of hys owne woordes, because
 ye should haue a shew of his vehement
 eloquence: w̄ which the bolde beggars
 proctour so arrogantly p̄sumeth in
 hys byll to aske the kinge a question,
 and to binde hys hyghnes to aũswere
 as his mayster ship appointed hym.
 For if hys grace say nay: th̄e he telleth
 hym befoze, that all the world woteth
 yes. But surely if he call all the world
 all that euer god made: th̄e is there. iiii.
 partes that knoweth the contrary. For
 we dare be bolde to warrant you, that
 in heauen, hell, and here amonge vs
 in purgatozpe, of all that this man so
 boldly affirmeth, the contrary is well
 and clerely known. And if he call the
 world but onely men amonge you ther
 spuing v̄p̄o middle yearth, yet so shall he

peradventure finde in some part of the
 world if he seke it well, mo than. iiii. c.
 v. god honest men, ȳ neuer hard speake
 of ȳ matter. And of such as haue heard
 of the matter & knowen it well: he shall
 finde inow and specially we thinke the
 kinges grace himself (whosc hyghnes he
 is so homely to aske ȳ question and ap-
 point him hys aũswere himself) that of
 al fine thinges which he hath here in so
 few lines affirmed, ther is not one trew
 but lyes every one. For first to begin
 wher he leaueh, wh̄e he saith ȳ the cler-
 gye haue sines ȳ death of Richard H̄ane
 p̄moted doctour Hozsay with benefice
 v̄p̄o benefice. iiii. times as much as. vi.
 C. p̄oudez: ȳ plase v̄ntruth of this point
 may enery mā sone knowe, ȳ will sone
 enquire. For he liueth yet at Excester
 & there liueth v̄p̄o such as he had befoze,
 without that new hope of benefice giue
 hym by the captaynes of hys kingdome
 for killing of Richard H̄ane, or thanke
 either saue onely of god for his long pa-
 cience in hys v̄ndeserued trouble. But
 to thende that ye may se how litel thys
 man forceth how lowd he lye: consyder
 that he sayth that the clergye gaue vnto
 doctour Hozsaye after he came oute of
 prison benefice v̄pon benefice to the va-
 lue of. iiii. times as muche as. vi. C.
 p̄oundes. Now if this be trew, th̄e hath
 doctour Hozsay had in benefices befoze
 al such as he had befoze his troble,
 ȳ vaiew of. ii. thousande. iiii. C. p̄oude.
 We trust that the man hys substance &
 his liuelode is so well knowen, that we
 ned not to tel that the beggars proctoz
 in thys point hath made one lowde lye.
 A nother is that he sayth ȳ Hanne was
 kept in ple in ȳ spiritual law for a mat-
 ter determinable in ȳ kinges court: for
 ȳ matter was for a mortuary, which bi
 plain statute is declared to partaine to
 the spirituall law. The thyrte is that
 H̄ane was honest, except herely bee ho-
 nest. The fourthe is ȳ doctour Hozsay
 & his complices murdred hym in prison:
 for therof is the cōtrary well knowen, &
 that the man hanged hym selfe for dys-
 payre, dispite, & for lacke of gracc. We
 might and we would lay for the fyft, ȳ
 payment which he speketh of the. vi. C.
 p̄oundes, with which money he would
 men should be weene that he bought hys
 pardon. Wher in he sayth a good great
 some, to thend that folke wel witting ȳ
 doctour Hozsay was not like to haue so
 much monep of his own, should be weene
 therwith that ȳ clargy laid out the mon-
 ey

A ney amonge them, & the gaue him benefices wherof he might pay them again. But this layeth he fro hiself, & sheweth not to who, for he saith it is said so. And yet were it no wrong y it were accounted hys owne, till he put it better from hym, & proue of who he heard it. Howbeit such there is other stozz ynough: we shall leaue this lie in question betwene hym and we wote nere whome els, & we shall for the siff lay you that lye that he layeth for the him selfe, that is to witte; where he saith that the chauceller purchased the kinges most graciouslye pdon for the murdering of Hunne. For thys is the trouthe that he neuer sued any pdon therfore. But after that the matter had ben by lōge time & great diligēce so farre forth examined, that the kinges highnes, at lēgth (as time alway trieth out the trouth) wel perceiued his innocēcy, and theirs also that were accused & endighted with hym: hys noble grace when they were arraigned bypon that endightmēt and thereto pleded that they were not guilty, commaunded his attorney general to confesse their ple to be true, which is the thing that hys highnes as a most vertuouse prince bleseth for to do, when the matter is not only iust, but also knowen for iust bypon the parte of y partie defendāt. Because y like as wher y mater appereth doubtful he doth as reason is suffer it to go forth letteth the trouth be tried, so wher he seeth and perceiue the right to be on the other side, hys highnes will in no wyse haue the wronge let forth or maintayned in hys name. Now whē it was then thus in dede, that neither the chauceller nor any man els ever sued any charter of pdon for the matter: this is then y siff lye that this mā hath made in so few lines.

Which thinges who so wel consider, cā not but meruaile of the soze pythpe point wherwith he knitteth by all hys heuy matter, sapenge to the kyng: who is there of their kingdome that wyl not take corage to committe liāe offence sepyng the promociōs that fall to such mē for their offending: so weke and so blūt is your sword to strike at one of the offenders of thys croked and peruerse generacion. Lo how this greate Zelator of the cōmen welth crieth out bypon the king, that his sword is not stronge and sharpe to strike of innocentes heddes. He hath of lykelyhed ransaked bype all dame retoyques rolles to find out this goodly figure, to call bypon the kinge &

aske his highnes where is your sword, and tell hym his sword is to dull: as though he would bid him beare it to the tutlers to grinde, that he might stryke of doctour Hozaies hed who his grace had founde fautelesse, & testified hym himself for an innocēt. If this mā were here matched with some such as he is hymself, that hath the eloquence that he hath, that coulde finde out such comely figures of retoyque as he findeth, sette forth and furnished with such vehemēt wordes as he thundzeth out like thūder blaffes, y hath no lesse matters in his mouth thā y great bzoze botōlesse occāseful of euils, y weakenes & dulnes of y kinges sword y trāslaciō of y kynges kyngdōe, the ruine of y kinges crown, with great exclamacions. Oh greuouse & paynefull eraccions, oh cause most horrible, oh greuouse thpywack of the comenwelth: what might one that had such like eloquēce say here to him: surely so much and in suche wise as we sely poze pewling folwes neither can deuise nor utter. But vereli two or thze thiges we see and may wel say that neither be these great maters meete for the mouth of the beggars pzoctour, nor such preaching of refozmacion & amendmēt of y woꝝld meete maters for him to medle w which with opē heresies & plain pestilent errors, besely goeth aboute to payso & infect the woꝝlde: nor very conuenient for him to take byō him to giue cōsaile to a kinge, when he sheweth hymself to haue so much pzesumpcion and so littel witt, as to aske the king a question and appoint hym his answer: and therein to tell him that al the woꝝld knoweth that thinge to be trew, which the kinge hath hymself all ready by hys attorney and his iudges in open iudgement, & in hys hygh court of recoꝝd testified & confessed for false. If that mā wer not for malice as mad not as a march hare, but as a madde dogge y runneth for the & snatcheth he seeth not at whome: the felow could neuer els with such open folwe so sodenly ouer see hymselfe. But it were wronge with the woꝝlde if malice had as much witt, circumspeccion & pudence in the pursute of an vngracious purpose, as it hath hast, euill wyll and wilinesse in the siff interpyng. For as an ape hath some similitude of a mā, & as a fox hath a certayne wilynesse soe what resembling an vnparfayte witte: so fareth this felow, y beginneth as one would weene at good zeale and charp

A booke towarde the poore beggers. But for the with he sheweth hymselfe that he nothing els intendeth: but opely to destroy the clergy first, & after y couertly as many as haue ought aboue the state of beggers. And where as he would in the beginning by the touching of great matters, sayne sceme very wise: within a while in the progresse he proueth himself a very sturke foole. And wher he would sceme to shewe many notable thynges which no man had marked but he, he prouideth wisely that no mā may beleue hi he maketh so many lies, & al that ever he doth ferther, he buildeth vpon the same. He layeth that the liuing which y clargye hath, is y only cause that there be so many beggers that be sick & soze. Very well & wisely, as though the clargye by theyr substaunce made me blinde & lame. The clargye also is the cause he sayth why they dye for hūger, as though euery lay mā gaue to beggers all that euery he coulde, & the clargye giue them neuer a grote: & as though there woulde not be many beggers walke a brode if the clargye left of such laye men as they finde. **B**ut he proueth you that the clargye must needs bee the cause why there be so many poore men & beggers. For he sayth that before the clargye came in, ther wer but fewe poore people: & yet they begged not neyther, but men he sayth gaue them ynough vnasked. But now where say he whē he saw the people giue poore folk so fast their almes vnasked that no mā needed to begge before the clargye began? This man of likelyhod is of great age, & ere the clargye began was wonte to sit at saint Sauours with a soze legge: but he begged not mē gaue him so much vnasked. For where as he aledgeth the byble for him in y actes of the apostels, verely we meruaile much what the mā meaneth. For there he may se that the apostels and the deacons which wer the clargye, had all together in ther own handes, & distributed to euery man as them self thought good. And therefore we wonder what he meaneth to speake of that booke. For we thinke that he meaneth not to hurt the clargye so now, as to put al into their hādes. And surely but if he meane so, els is this place nothing for his purpose. Nowe herein he sheweth also an hygh point of hys wit, where he sayth that the great liuing y the clargye hath, which he laieth & lyeth to be moze the halfe of y hole reuenwe & substaunce of y realms: is shifred amōg

fewer then the foure hūdredth part of the people: As though y of the clergies etc there had no lay people their liuing, no seruant any wages, none artificer any money for working, no carpenter noz mason any mony for building: but al the money that euer cumeth in theyr hādes they put it by & by in theyr own belyes, & no lay mā hath any relief therof. And therfore this point was wisely wrytten yese as well as we. Now for the trouthe therof, if it were trow that he saith, that the clargye compared to the residue, of the men only, be not one to an. **C**. The shall ye not neede to feare the great Turke & he came to morowe, except ye suffer among you to grow in great number these Lutherans that fauour hym. For we dare make you the warrantyse that if hys lye be trowe, there be no mē a great many in London & within. iij. myres next adioyning, than the greates Turke bringeth in to Hungary. But in this ye must hold hi excused, for he medleth not muche w augrim to se to what sume the number of men ariseth that is multiplied by an. **C**. All hys practise in multiplicacion medleth with nothing but lyes: & therin match him w who ye wil, he wil giue you a. **C**. for one, wherof if ye lack let thys be the sample that he saith, if thabbot of westminster should syng euery day as many masses for hys founders as he is bounden to do, by hys foundaciō. **D**. monkes were to few, ye doute not we thinke but he can tell you who hath bound the to how many, & so cā make ye y plain rekening that thabbot is bound in y yere to no fewer masses thā. iij. **C**. lxx. **D**. He knoweth what is euery mans dutye saue hys owne. He is meete to be a beggers proctour, that can so prouill aboute & cā tell all thyng. But now wer al his paynted proces ye wot wel nothing worth, but if he deuysed against all these mischeues for good & hollome helpe. It is therfore a woerde to see what politike deuices he findeth against the great brode botōlesse ocean sea of euils: what remedies to repaire y ruine of the kinges crowne: to restore & uphold hys honour & dignitie: to make hys swerde sharpe & strong: & finally to saue al the shipwrak of the comē welth. We would padventure wone y the man would not deuise for god hollōc lawes for help of al these matters. Nay he wil none therof. For he sayth he doubteth y the kyng is not able to make any lawe against the. For he saith that the clargye

Ca. 4. and 5.

As stronger in the parliament than the king himself. For in the higher house, he rekeneth that the spiritualtie is more in number and stronger than the temporaltie. And in the comen house he saith y^e al the learned meⁿ of y^e realme except y^e kinges learned counsaile, be feed wth the church to speake against the kinges crowne & dignite in the parliament for theim: and therfore he thinketh the kyng vnable to make any lawe against y^e sayntes of the clergy. This beggers p^{ro}ctour woulde saie thew himself a maⁿ of great experieⁿce, **W**hich one that had great knowledge of the maner & order vsed in the kinges parliametes: But than he speaketh to sauozlie hereof, that it well appereth of hys wyse woordes he neyther canneth anye skill therof, noz neuer caⁿe in the house. For as for the higher house first y^e kinges own royall parson alone more than counterpayseth all the lordes spirituall present with him and the temporal to. And ouer this the spirituall lordes can neuer in number excede the lordes temporal, but must needes be farre vnderneath the if it please the kinge. For his highnes may call thither by hys wypt mani^{er} mo temporal lordes at hys own pleasure. And being as they bee, there was neuer yet seene that the spiritual lordes heded them selfe there as a partye against the the temporal lordes. But it hath bene seene that the thing which the spiritual lordes haue moued & thought resonable the temporal lordes haue denied & refused: as appereth vpon the mocion made for legitimacio of the childre borne before y^e marriage of their parentes. Wherof in albeit that y^e rezozmacion which the lordes spirituall moued, was a thing y^e nothing partayned to their owne comoditie, & albeit that they layed also for theyr parte the constitucion and ordynauance of the church & y^e lawes of other chrystien countries: yet coulde they not obtaine againste the lordes temporal y^e nothing alleged to the contrari but their own willes. And therfore in the hygher house the spirituall part neuer appered yet so stronge, y^e they might ouermatch the temporal lordes. And the how much are they to feble for them and the kinge to, whose hyghnes alone is ouer strong for them both, & may by his wozit call to hys parliamēt mo temporal lordes whā he wil. Now where he sayth y^e in the comen house all the learned menne of the realme are feed to speake for the clergy except y^e kinges learned counsell: there

be. ii. folkes at ones. For neyther be all the learned men of the realme knyghtes or burgeyses in the comen house, and the kinges lerned counsaile is not there at al: And therfore it seemeth y^e he hath heard somwhat of some meⁿ that had sene as lictel as himself. And surely if he had bene in the comen house as some of vs haue ben: he should haue sene the spiritualtie not gladly spokē for. And we littel dout but that ye remeber actes and statutes passed at sodry parliametes, suche & in such wise & some of the so late, as your self may see that either the clergy is not the stronger part in the kinges parliamēt, or els haue no mind to stryue. And for the ferther p^{ro}se y^e the kinges hyghnes is not so weake & vnable in his owri parliamēt, as this beggers p^{ro}ctour so p^{re}sumptuously telleth him, his grace wel knoweth & all hys people to, that in their own conuocacions hys grace neuer deuised noz despyred any thing in his life, y^e euer was denied hym. And therfore thys gay inuencio of thys beggers p^{ro}ctour, y^e he sayneth the kinges hyghnes to be in hys hygh court of parliamēt moze weake & feble then the clergy, is a feble deuice. But nowe lithe he wyl haue no lawe deuised for the remedy of his great complaintes, what help hath he deuised els? The help of all thys gere is he saith none other thing, but to let him & such rial ratters, raille & tell vpon the church, & tel y^e people the priestes fautes & for the lewdnes of part, bying the hole clergy in contempt & hatered among al y^e temporal folk. Which thing he sayth y^e kyng must needes suffer, if he wyl let chew y^e ruine of hys crowne & dignitie. And this thig he sayth shal be moze spendfull & effectuell in the matter, than al the lawes that euer can be made be they neuer so strong. Lo good lordes & maisters then shal ye neede no mo parliametes. For here is god be thanked an easy way wisely founden to remedy vrayling the great brode bottolesse occed sea of euils, & to saue y^e comen weale fro shipwack, & the kinges crowne fro ruine. But nowe to y^e poze beggers. What remedy syndeth theyr p^{ro}ctour for them: to make hospitals? Hai ware of y^e, therof he wyl none in no wyse. For therof he sayth the mo y^e woze, because they be profitable to priestes. What remedye than? Giue the any money? Hay nape not a grote. What other thyng then? Nothig in y^e woze will serue but this that if the kinges grace wil build a sure

Ca. xant. est vis matrimonii qui sub sunt legi.

A hospitall y neuer shal fayle to relieue al the sick beggers for euer, let hym geue nothing to the, but looke what the clergy hath & take all that from the. Is not here a goodly mischiese for a remedy? Is not thys a copall feast to leue these beggers meateles, & the send mo to dynner to theim? Oh the wylse. Here want we boyce & eloquence to set out an exclamacion in the praise and commendacio of this special high prouiso. This bil putteth he fourth in y poze beggers name. But we verely thinke if them self haue as much wit as their proctour lacketh, they had leuer see there bylmake burned, then their supplicacion speede.

For they may sone perceue y he minded not their almoise, but only y spoile of the clergy. For so that the clergy lese it, he neyther deuyfeth ferther, nor ferther sozareth who haue it. But it is ethe to see, wherof sprigeth alhis displeasure. He is angry & freteth at the spirituall iurisdiction for the punishment of heretiques and burning of there erroneous bookes: for euer vpon that stringe he harpeth: very angry with y burning of Tyndals testament. For these matters he calleth them blood suppers drawn in the blood of holy saines & martirs. He meruaile paraduventure which holy sayntes & martirs he meaneth. Surely by hys holy saines & martirs he meaneth they? holy scymatikes and heretiques, for whose iust punishemēt these folke that are of y same sect, fume, frete, frote and some, as sperce & as angerly as a new hūted sow. And for the rancour conceined byō this displeasure, cometh by all hys complaint of the possessions of the clergy. Wherin he sparreth and sozareth the nannes yet, because they haue no iurisdiction vpon heretiques: for els he woulde haue cryed out vpon their possessions to. But thys is now no new thing, nor the first time that heretiques haue bene in hand with the matter. For first was ther in the .xi. yere of king Henry y fourth, one John Badby burned for heresye. And fourth with therupon was there at the next parliament holden the same yere, a bill put in, declaring how much temporal lade was in the church, which rekening the maker therof gessed at by the number of knightes fees, of which he had went he had made a very iuste account. And in thys byll was it deuised to take there possessions out again. Howbeit by y bill it appered well vnto the which well bre-

derstode the matter, y the maker of y byll neither wist what land there was, nor how many knightes fees there was in the church, nor well what thig a knightes fee is: but y byl deuised of rancour & euill wpll by some suche as fauoured Badby that was burned, & woulde haue his heresies fame go forward. And so y byll such as it was, such was it estmed and sette aside for nought. So happed it the sone after that in y first yere of the kinges mostre noble progenitour king Henry the fift those herelyes secretely creping on still amonge the people: a great nōber of them had byst couertly conspired & after openly gathered & assembled theim selfe, purposing by open warre & battaile to distroy y king & his nobles & subuert y realme. Whose traitorous malice that good catholike king prevented, with shotte, ourthricio, & punished: by many of them taken in the field, & after for their traytouse heresies both hanged & burned. Wherupon forthwith at the parliament holden the same yere, likewise as that roial prince his vertuose nobles & hys good christen cōmunes deuised good lawes agaynste heretiques: so byō some of such as fauoured them, este sones put in the byll agaynst y spirituallie. Which este sones considered for such as it was & cōmūg of such malitouse purpose as it cāe: was againe reiected, & set aside for nought. Then was there longe after that, one Richard Hounds burned for heresy. And the fourth were ther a rabble of heretiques gathered theim selfe toggyther at Abyndon: which not entended to lese any moze labour by puttig by of billes in the parlyamētes, but to make an open insurreccion & subuerte all the realme, & then to kyl by the clergy & sel priestes heddes as good chepe as theyes heddes, thre for a peni bie who woulde. But god saued the church and the realme both & tourned their malice vpon their owne heddes. And yet after their punishment then were there some that renewed the byll againe. And yet longe after thys was there one John Coole rosted at y towre byll: And thereupon forthwith some other John Coole began to beare that bill abode againe and made some gagling a while but it auailed hi not. And now because som heretiques haue ben of late abured, this goseling there fore hath made thys beggers bil, & gagleth again vpon the same matter, and y as he thiketh by a pper inuencio likely

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A to speede now, because he maketh his bil in the name of h beggers, & hys bil couched as full of lies as any begger swar-meth full of lice. We neither wyll noz shal nede to make much busines about this matter. We trust much better in h goodnesse of good men, then that we shoulde neede for thys thinge to reason against an vnreasonable body. We bee sure ynough that good men were thei h gaue this gerc into the church: & therefoze nought shoulde they be of lykelihood that would pul it out thense again. To which rauine & sacrilidge our lozde we truste shall neuer suffer thys realme to fall. Holy saint Austen in hys dayes when he perceiued that some euyl people murmured at the possessions h then were gyuen into his church: dyd in an open sermon amoge all the people offer them thei landes agayne, & that hys church and he woulde fortake the, and bade them take them who would. And yet was ther not founden in all h towne albeit that the people were (as these Africanyes be) verye barbarouse, fyerce & boystruouse, yet was there none as we saye founden anye one so badde, that hys heart woulde serue hym to entre into one foote. When Pharao the Kyng of Egypte bought vp in the dere peres all the landes that were in euery mans hande, so that all the people were faine to sell thei inheritaunce for hunger: yet ydolater as he was he woulde neuer suffer for any nede the possessions of the priestes to be solde, but made puytion for them beside, & suffered them to kepe their landes styll, as the byble beareth witnesse. And we verely truste that the good chryste princes of h chrysten realme of Englade shall neuer faile of more fauour towarde the clergye of Chryste, then had that prince ydolater to the priestes of hys ydolles. **P**et is it not prouough to the cruell mynde of thys man to take from the hole clergi al that euer thei haue, but h he woulde ferther haue theym bounden vnto cartes and whipped to dzieue them to labour. Of al theeues is this one of the wozz & mosse cruel kynde. For of al theeues me most abhorre them that whē thei haue takē a mā's money from him, then take & bind him and beate him to. But yet is thys wyetch much woze. For he fareth as a cruell thefe that would without respect of hys owne comoditie, take a mans money from him and cast it he care not where, and then binde the man to a tree

and beate him for hys pleasure. **O**h the charytie. But he sayth he woulde haue them whipped to compl the to labour & get their liuing in the swete of their faces. And thys would be not god man but for fulfylling of gods commaundment. For he sayth that it is commaunded them in the fyrste chapter of Genesis. And therfoze is he therin so indifferent that he exceptetly none, but calleth the best but ydle holy theues & so would haue theym all robbed and spoyled, bounden and beaten to compel them to woze wyth their handes, to gette their liuing in the swete of their faces for the fulfylling of gods commaundment. Amonge thys company that he woulde sodaynly sende forth newe robbed with right naught leste them: is there many a good man that hath lyued full godlye many a faire day, and duely serued god and prayed for vs, which we haue well founden: many an old mā: many a soze sik man: and many blind & many lame to. All which as sone as they be dzypen out of their owne dozes, thys charitable man would be very well content to see them bounden and beaten to, because they be of the clergy. For exceptio maketh he none, in this woze. He layeth vnto h charge of h clergi h thei liue idle all, & that they be al bounde to labour & gette their liuing in the swete of their faces, by the pcepte that god gaue to Adam in the fyrst chapter of Genesis. Here this man sheweth hys conynge. For if this be so: then were the priestes in the olde lawe bounden therto as wel as is the clergye now. And then howe happed it that of thys pointe there was no mencion made by moyse: how happed it that god in that law prouided the much larger liuing then he did the laye people: and that such kynde of lyuing as declared that hys pleasure was that they shoulde lyue out of labour and vpo the labour of other mens handes. The holy apostle saint Poule, although him selfe in some places forbeare to take his lyuing frely, but rather chose to lyue of hys own labour then to be in their daunger which woulde happelie haue said h he pched because he would lyue at ease therby, and thys dyd he specially to put such false apostels to silence, as for such desire of ydle liuing fell some to here to false preaching: pet neither dyd he so in euery place, & also confessed and sayed h he might wel & lawfully haue done the contrary, affyrming it for good realo h

Gene. 47.

Corin. 1. ca. 9.

v. iij.

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A he that serueth \bar{y} altare shoulde liue of \bar{y} altare and sayng also: if we sowe vnto you spiritual thynges, is it a great thig if we reape your carnal thinges? Now **C**hrisť his owne mouthe sayde vnto the people, that they shoulde not leaue their duties vnpayed vnto the priestes. And this good chrisťen man would haue the all clene taken from them, and yet the priestes well beaten to. He rekeneth all the clergy ydle, because they labour not with their handes til they faces swete. **B**ut our sauour **C**hrisť rekened farre other wise in blessed Mary Magdalen. **W**hose ydle sitting at her ease & herkening, he accouñted and declared for better busines the the busy sturting & wal-
king aboute of his good hostesse **M**artha which was yet of all worldly busi-
nes occupied aboute the beast: for she was busy aboute almopse and hospita-
littie, and the getting of the best poze mā and most graciously gest that euer was gested in this worlde. Nowe if this car-
not yet content thys good man because of godds commaundement gauen vnto **A**dām, that he shoulde eate hys brede in \bar{y} swete of hys face: the would we faine
Cwyt whither himself neuer go to meate, til he haue wrought so sore with his hā-
des that hys face sweateth. Surely we helue he labourerth not so soze befoze euery meale. But yet it werē not good to trust hys aunswer, for he wyll hap-
pely say yes, & not let for one lye amōge so many. Howbeit he thinketh it perad-
uenture prouough for hym, \bar{y} he sitteth & studieth till he swete in seking out olde heresies, and deuiling newe. And vere-
lye if he loke that such busines shoulde serue him for a discharge of hād labour, much better may we thinke discharged
Dtherof many good men whom he would haue beaten thereto, luyng they liues in fasting, prayer & pching, & studying aboute \bar{y} trowth. But it is good to loke betime what this beggers pctor me-
neth by this commaundement of hande labour that he speaketh of. For if he cō-
fesse that it bindeth not euery mā: then is it layed to no purpose agaynst the clergy. For there was a small clarge when that worde was said to our fyrste father **A**dām. But now if ye call it a p-
cept as he doth, & the will that yt extend vnto al \bar{y} whole kind of mā, as a thig by god cōmānded vnto **A**dām and al hys offspring, the though he say little now, he meaneth to go ferther hereafter then he speketh of yet. For if he might syt

John. ca. iii

haue the clergy put out of their king, **C**and all that they haue clene taken from them, and might haue them ioyned to these beggers that be now, and ouer \bar{y} added vnto them and send a begging to, all those that the clergy fynde now full honestly: this pageant ones plaicd, and hys beggers byll so well sped, then whā the beggers shoulde haue so much lesse liuing and be to many mo in multitude surch like wise as for \bar{y} beggers he now maketh hys bil to the kynges highnesse against **B**ishops, **A**bbottes, **P**ypours, **B**relares, and priestes: so would he the
Fwith in awhile after make a nother byll to the people agaynst merchautes, ge-
tilmen, kinges, lordes, and prices, and complaine that they haue all, and say \bar{y} they do nothing for it but liue ydle, and that they be commaunded in **G**enesys to lye by the labour of their handes in the swete of they faces, as he saythe by the clergy now. **W**herin if they weene that they shal stande in other case, then the clergy dothe now: thei may per-
adventure sore deceiue them selfe. For if they wyll thynk that their case shall not be called all one, because they haue landes and goodes to lye vpon, they
Cmust cōsyder so hath the clergy to. But that is the thing \bar{y} thys beggers pctor complaineth vpon, and would haue the taken away. Now if the landed mē sup-
pose that their case shall not seeme one wyth the case of the clergy, because they shall happely thinke that \bar{y} church hath they possessions gauen them for cau-
ses which thei fulfill not, & that if they possessions happen to be taken from the it shalbe done vpon that grounde, and so the lay landed mē out of that fere be-
cause thei thinke that such like occasiō and ground and consideracion fayleth & can not be founden in them & theye
Benheritaunce: surely if any man, clerke or lay, haue landes in the gifte whereof hath ben any condiciō adioyned which he fulfilleth not, the geur may well w-
reason vse therein such aduantage as the laue geneth him. But on the tother side who so will aduise pnces or laye people to take from the clegy their pos-
sessions, alleging matters at large, as laieng to their charge \bar{y} thei liue not as they shoulde, nor vse not well their pos-
sessions, & that therfore it were well done to take the from them by force, & dispose them better: we dare boldly say who so giueth this denice as now doth this beg-
gers pctor, we would giue you cō-
sell