The supplication

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A point, they blest he where he calleth the poore streers almoost, an acco: stirrulings that it is enacted by force, and the people compelled to pay it, where every man well wortheth that they have no power to compel no man to gue them ought not though they should be for beater. But this good honest true man saith that who so will not pay the streers theys quarterage they will make him be taken as a heretique. He be well content that ye take this for no yse, as many as ouer yare know be strum. But who heard ever yet that any man take for an heretique did so much as ones lap that he thought it contented by the majesty of any streer for refusilging to pay the streers quarterage. This lye, he is a little to lowde, for any man that were not ouer nameless. I know there is in this that he saith, if any man trouble a priest for any temporall luft: the clergie for this will make him an heretique and burne hym, but if he bee content to save a fagonette for their pleasure. The failled of this can not be known. For men know well in many a place how often that many folke enteirely pay the quarterage of rapte at the lessons. And as there is sometyme a rapte committed in orden, so that therein a rapte compted among the women never so willing, and often in places where there was no luke done at all. And yet of any such that so procured priestes to be exhorted: how many were menne harde taken and accused for heretiques? Ye se not bevy many lessons parte, but in one thirte o; other this pageant is played: where as through the realm whole as he put to penanence for here, be not so many in many peres as there bee priestes exhalted in few peres. And yet of all suret was taken for here, he shall not kynde foure or four hundred peres, that sur pretended them so to trouble for exhalting of a priest, so that this line is herein to large to get any clothe to cover it, now where he saith that the capitaine of Doctours Aleyns kyngdome, have heaped him by benefite by benefite, have advised him hymenes as much as the i. c. pounds where he payed for a trene by the perenere, and that trene hath be submitted to this quarterage truly as he made lawly to manfully against the hynges crownde his dignitie: all that know the matter do well perceive that the man doeth in this matter as he doeth in other, either lest for hys pleasure, or else kynde themeth how that the matter stode. For it is well known that doctours Aleyns was in the priuynce purlied only by spiritual men, and had much less power and much more ymage. He deemed him therein in the greatest of the clergye, then by any temporall me. He saith also to the kynges highness, your grace may fee what a worke there is in London, how the bishop make rugged for exhalting of certaine curates of exempted and incomptent, the last pere in the warmesquely. Would not upon these woeses every struner wende that there had beene in London many curates exhalted of exempted and rape, and that the bishop would labour to defende their suettes, and that there were aoute that matter a great contention in the citie: how nameless is he that can tell these tales in writing to the kynges highness: a truth, whereof neither bishop, no curate, no: mapze, no: abderman, no: any man elles, ever heard wore spoken. It were hard to say whether we should take it for lynes or lache of wyte that he saith all this; for he wase in the citie last pere: the hys booke neyther was putte by to the kynges, nor heareth any date. So that a man would wende he wase a fool that is written of the last pere, that y reader cannot butt which pere it was. But yet wende we doeth it for a twylpnes, for with he knoweth he had falsify in many dome to lose the time unknown, that hys wyse may be uncontrollly. For he woulde that men shold wende alway that it was in one pere or other. But finally for a speciall point he lyseth in Kyche bunne and saith that if he had not commended an acco of priuynce against a priest, he had bene yet alway and none heretique at all. Now is it of trewelt well known, that he was detected of heretique before the priuynce faute or thought upon. And he begat that faute to helpe to stop the other wall, as in deede it byd for the while. For albeit that he wase in the sinnitie was nothing belonging to the bishop of London: where Richard bunne was detected of heretique; yet lest fuch as would be glad wither to gether the thing toward the clergye, might have occasion to say this matter were hotly hakte against him to force him to forsake his fate of the priuynce, the bishop therefore did them as he pleased.
Still it appeared clearly to the temporal judges and all that were wise things learned in the temporal law, that his name of a signification was nothing worth in the divine law; for it is much as by plain sense that the matter was at question, that the plea be held upon insufficiencies, belong unto the spiritual court. After which things well apperying, the matter went forth aforesaid bishop, and he thereupon procured certain, and his books after brought forth, such and so noted with his own hand in the margins, as every wise man well saw what he was, and was full to see y he was such as they said he was.

Now goeth he further, and asketh the king, did not doctor Hyslay and his complices most haughtily as all y world kneweth, murder in prison that honest man Richard Hume, for that he said your wit of preter nitre, against a jest that so glifly he did him in his in a spiritual court, for a matter of the knowledge belonged unto his deputy, and what punishment he took for it. After that he had paid as it is said, two hundred pounds for him and his compeils, as lone as he had obtained your most gracious pardon, he was immediately promoted by the captains of his kingdom to benefice due to the value of three times as much. Who is he of his kingdom that will not rather take coage to commit like offences, seeing the promotions that fell to such men for their so offending, so weke and blunt is your law, to strike at one of the offenders of this crooked and pernicious generation. We banke here somewhat confused you to a piece of his own words, because ye should have a shew of his beinent eloquence, to which the bolde beggars ptoctor in arrogantly presume in his bill to ask the king a question, and to binde his highness to answer as his mastership appointed him. For it is grace lay may the be falleth hym before, that all the word be worthy the. But whereby if he call all the word all that ever god made, the is there, ill. parties that knoweth the contrary. For we dare be bolde to warrant you, that in heaven, hell, and here amonst us in purgatory, of all that this man so boldly affirsheth, the contrary is well and clere known. And if he call the word but only men among you other shewing up his misdeed, yet so shall he

The supplication.
Anye amonge them, the gave hem benefices where he might pay them again.
But this lather he techd himself, the wevth not to whosoever be di thet he saw him, for he faith it was said to. And yet were it no wrong, he were accou-
ted his own, till he put it better from himself. For what was of whose he heard it. How-
beit ther was other straw enough; we shall leave this in question betweene
him and we were there wothome els; we shall for the flit tap that lye that he
latherd, for him selfe, that is to witte, where he faith that the chancellour pur-
chased the lingers most graciousely
for the murering of Hymne. For this
is the true that he never sure any p-
don therefore. But after that the matter
had ben by that time a great diligence to
farce forth examinacion, that the hinges
highnes, at length (as time alway trieth
out the truth) well percutted his unwise-
copy, and there was also that were accus-
ed with hym: his noble grace
when they were arraigne upon that
enightmier and thereto pleased that they
were not guilty, commanded his attor-
ney general to confess the piece to be
true, which is the thing that his high-
nes as a most vertuous prince beeth to
do, when the matter is not only just,
but also knowne for just upon the parts
of others defender. Because y like as
wher y mater appeareth bestirful he both
as reason is suffer it to go for; the lettre
the truth be tried, so wher he seeth
and perceiveth the right to bee on the other
side, his highnes will in no wise haue
the wronge let forth or maintapned in
his name, now when it was thus in dede, that neither the chancellour nor
any man els ever sued any charter of his
for the matter: this is then y lattyp
that this ma hath made in to few lines.

Which things who so well consider, sa
not but meracell of the sole puthe
point wheather with he knitted by all his
heu matter, seyenge to the konge: whos
thee of their kingdome that wold not
take coaze to committ like offence
seynge the promissode that fall to such me
for: their offending: so wike and so biuot
is your fiued to strike at one of the
of the defendes of this crooked and perverse
generation. Lo how this great Tela-
os of the common wealth strieth out upon
the king, that his power is not stronge and
have to strike of innocentes hedes. He
hath of thelched ramshakd uppe all
downe recorques rolles to find out this
goodly figure, to call upon the kinge
as his highnes where is your swerde, and
tell him his swerde is to bul: as
though he would bid him bare it to the
ruters to grinde, that he might strak
of doctor Hosten her whose grace had
founde sauteelle, he restitit hym
himselfe to an inoffenc. If this ma were
here matched with some such as he is
himselfe, that hath the eloquence that he
hath, that could finde out such comely
figures of recorques as he beverly, lette
forth and furnishd with such behemeter
words as he tundred out like thuder
blastes, y had no lette matters in his
mouth that his great hodie botteler occuns
seal ful of evils, y weakenes y duties of
y kings swerde fistalect of y kingly
lygode, the rute of y kings crowne
with great examinatioun. So grettvjordt
a painefull exaction, oh ennoy so horrible, oh grettvjordt the breed of the
comeweth; what might one that bad
such like eloquence stay here to himselfe
so much and in lucre the while we fey
poze peving soweles neither can deute
not bitter. But beyle two; these things
we see and may well say that neither be
the great matters meete for: the mouth
of the beggars yCeorour, nor such pre-
sching of reformacions: amendmett of y
world meete matters for: him to medle to
which with opset herelesse plaine pedantic
errors, beseyle goth aboute to yso e
infect the worlds: not very convenient
for him to take upps him to giue consolute
to a kinge, when he deceyts hymselfe to
have to much pretension and so litter
wise, as to take the king a question and
appoint hym his answer: and therin to
tell him that al the world knoweth these
thing to be treq, which the kinge hath
hymselfe al ready by his attourney
and his judges in open judgmen, in his
high court of record testifed so confes-
sed for fals. If that ma wer not so; ma-
lice as mad not as a march hare, but as
a madde dogge yunnethe for the snak-
esthe he seeth not at whome: the felowe
could never els with such open solpe to
fool and liere his selfe. But it were
wone with the worlde if malice had
as much written, circumstancs spes-
dence in the purpose of an ingracious
purpose, as it hath haft, enuill willd
and wilnesse in the first interpreting.
For as an ape hath some limitt of a ma-
son a for hath a certaine wilnette for
what resembling an unpartake towere
so farre this felowe, his beginneth as one
would weene at good scale and charpte
here, honyng
The Supplication

Aboute towards the poore beggers. But for the which he theweth himselfe that he nothing els intereeth, but only to destroy the clergey: yet after he courtely as many as hee ought aboue the state of beggers, and where he would in the beginning by the touching of great matters, feyne were very wise: within awhile in the progresse he pouereth himselfe very farke toole. And when he would feyne to thewe many notable thynges which no man had marked but he, ye makest so manie lies, & all that euer he doth further, he buildeth upon the same.

He layeth that the liuing which the clergey hath, is only cause that there be so many beggers that be sick & soxe. Very well & wisely, as though the clergey by their subsistence made me blind to a vaine. The clergey also is the cause that they be vise for hunger, as though euer the may cause beggers all that ever be could, & the clergey give them newe a grosse: as though there wold, not the clergey wolle a biode in the clergey left of such lapy men as the finde. But he pouereth you that the clergey must never be the cause why there be so many lapy men & beggers. For he saith that before the clergey came, there were but fewe lapy people: yet they begged not neither, but men be saith they had theye people give lapy folk to fast there aimes ynathe that no man needeth to begge before the clergey bega: which man of libertie is of great age, & euer the clergey began was yvone to sit at faynt maners with a fayte legge: but the clergey me not me gave him so much ynathe, For where as he allegeth the biode for him in the actes of the apostles, belyye we mentane much what the me meaneth. For thers he may te that the apostles & the biodes which were the the clergey, had all together in ther own handes, 4 distributed to every man as them self thought good. And therefore we wonder what he meaneth to speake of that booke. For the thinketh that he meaneth not to hurt the clergey to now, as to put it into there handes. And surely but if he meane to, els is this place nothing for his purpose. Howe herein he theweth also an hyper point of his wit, where he sayeth that the great liuing the clergey, hath, which he layeth to me be mone the halfe of his hole renuens & substanse of the realme is stiffer amonge fewer then the soure houseth part of the people: As though all the clergey pro there had no lapy people ther liuing, no seruants any wages, none artificers any money for working, no carpenter no mastin any mony for building: but all the mony that now cunning in cerke hasses they put it by by in there own helpees, a no lev may hath any relief therof. And therefore this point was wisely written yse as well as we. Now for the truth therof, if it were true that he saith, that the clergey compared to the relishe, of the men onely, be not one to an. C. The shall ye not need to seare the great Turke & he came to mosowe, except ye suffer among you to grove in great norther therse Lutherans that saunt oure lyn.

For he dare make you the barmable that it hys lyce be truely, there be no in a great many in London & within, hythes next adoring, then the great Turke blissteth in in Hagary. But in this perch goth he create, for hee meador not much to auger in to let to bome the number of men it is that is multiplied by an. C. All hys practis in multiplication medeth with nothing but lyce: ther in match him to who ye tol, he will guie you a, C for one, where stille lack let thys be the tale that he saith, if the dower of westminister should synge every day as many mailes for hys founders as he is bouden to do, by hys foundaries. Monakes were to fewe, ye dye not we thinkke but he can tell you who hath bound the so many, so cahaste p. plain cheming that thaboog is boud in y yer to no fewer mailes than. C. 169. We knoweth what is every mony dutie fame hys owne. He is meere to be a beggere proctor, that can so pollut aboute & ca tell all thinges. But now over his painted procees ye lost not nothing worth, but the he by the ped against all these mischeues for good & hollome help. It is therefore a rare to see what politike devices he findeth against the great biode dovilese very great fault. what remedies to repair a ruine of the kings crowne: to reform uphold hys honour & dignitee: to make hys fowrde harp & stronge: finally to save all the shipwak of the come welth. We would aduenture were the man would now benifie the god holle lawes for help of all these matiers. Nay he will none therof. For he saith he doubteth the king is not able to make any lawe against the. For he saith that the clergey
As stronger in the parliament than the king himself. For in the higher house, he recketh that the spirituall is more in danger and stronger than the temporal. And in the common house he thinketh all the learned men of the realm except the kings learned counsel, be both to the church to speake against the kings crownes & dignities in the parliament for them: and therefore he thinkeeth the king unable to make any lawe against the savages of the clergy. This beggers procour would have therefore if a ma of great experience, one that had great knowledge of the maner of order used in the kings parliaments: But than he speaketh so lawfully hereof, that it well appeareth of his wise woorde, he neither cannot anse skill thereof, nor never cast in the house. For as for the higher house, the kings own parliaments alone make this couterpay all the lodes spirituall presently with him and the temporal to. And over this the spiritual lodes ever in number exceed the lodes temporal; but must needs be farre unworthy the if it please the king. For his highnesse may call thynge by this wypst mani mo temporal lodes at his owne pleasure. And being as they bee, there was never yet scene of the spiritual lodes beded them else there as a partie against the the temporal lodes. But it hath bene scene that the thing wherein the spiritual lodes have moved that is thought reasonable the temporal lodes have denied & refused as appeareth upon the motion made for the make of the childes birth of the marrie of their marriage of their marriage. In short, that this be in the parliament than the king weake & feable then the clergy, is a feble deuice. But nowe thet he will have no lawe deuilled for the remedy of his great constante, what help hath his deuilled els? The help of all thyI, if the thing be not other thing, but to let burn such riall riyer, raise & set upon the church, set the people the priests sautes to the lowndes of part, using the holy clergy in contempt & barered among the temporal folk. Which thing he sayeth is living muke necede further to make the ruine of the kings crowne & dignitie. And this thing he sayeth he muste more speckull & effectuall in the matter, than at the lawes that ever can be made be the stronger. Lo good lodes smailsters then shall neede no more parliaments. For here is god be thanked an easy way wisely founden to remedy by rapling the great bode botell and occc se of souls, to lame the common weake for this prak, the kings crowne for ruine. But nowe to this beggers. What remedy findeth they? procour for them to make hospitalis at ware of themeth, thet he will none in any wise. For therefore he saith the no prak, becaus they be profitible to priests. What remedy than? Give the any money? Nay nay not a grote. What other thing then? Nothing in their world will serve thet if the kings grace will build a sure vel.
The supplication

A hospital he never that sable to relieve at the sick beggars or ever, let him give nothing to the, but what the clergy hath taile all that from the. As not here a godly minister for a remedy is not this a teall feast to lose these beggars meanest, & is the end to damer to them: Oh the wife. Here want we reverence & eloquence to set out an exclamation in the praise and commendation of this speciall high praise. This bit put the fourth in the borne beggars name. But we deeply think of them, that have as much wit as their proctor lacheth, they had leonor for their hylamaker burned, then their supplication spede.

For they may one perceive he minimeth not there almoyst, but only spots of the clergy. For so that the clergy left it, he neither benefited further, nor further, aseth who have it. But it is eithe to see, whereby signeth his displeasure. He is angry a freteth at the spiritual satisfaction for the punishment of heretics and burning of their erroneous books: for even upon that brings he harpet very angry with burning of Tondals testament. For these matters he calleth them blood sinners bidden in the blood of holy sinners martirs. He verintale para duenture which holy annone of martirs he meant.

Surely by holy sinners martirs he meareth they holy fraternitys and heretics, for whose last punishment those folk that were of same sect, fume, freke, froke and some, as thence as anger in as new hited low. And for the ranke received by this dispitcontent, cometh by all his complaint of the possessions of the clergy. Wherein he sparreth and searcheth the unness yet, because they have no juridicke upon heretics: for else he would have crept out upon their possessions. But this is now no new thing, nor the first time that heretics have been in hand with the matter. For first was ther in the expe of king Henry's fourth, one John baby burned for heresy. And sooth with thereupon was ther at the next parliament holden the same ree, a bill put in, declaring how much temporal lade was in the church, which rekening the maker thereof gelled at by the number of knights fees, of which he had went he had made a very inue account. And in this bill was it deuoted to take their possessions out again. Now bereby this bill it appereed well into the which well deuoted the matter, the maker of this bill neither will what land there was not, nor how many knights fees there was in the church, nor will what biga knight fees beare: but this bill beuoted of cancer still burn by some suche as favourcd baby that was burned, a would have his heresies tame go forward. And to bill such as it was, such as it esched and be over for nought. So happened it the lone after that in first yere of the kings more noble protonique kyng Henry the lyst these herezies secretly creeping on still among the people: a great number of them had stile courte confedered & after openly gathered & assembled them selle, pursupling by open water & battle to distroy this king by his nobles & abduet the realm. Whole trauatozke maleit that god callit the king prestented, with froc, overwaged, puisheth: by many of them taken in the field, a after for their trauatozke herezies was hanged & burned. Whereupon, forthwith at the parliament holden the same yere, likewise as that real politic his herouique nobles by his good choyche comunes beuoted good laws agaistherezies: so by some of such as fauoured them, effect was put in the bill against by spiritual. Whichest ones considered for such as it was a running of such malicke purpose as it eate: was again rejected, & set aside for nought. Then was there longe after that, one Richard hoard burned for heresy. And the forth was ther a cale other heretiqes gathered theem selle together at Abndon: which not intended to feelce any more laboure by putting by of biles in the parliaments, but to make an opie insurrection & subherte all the realm, & then to bill by the clergy & sel priviledged heredes as good chepe as heredes, the for a penile who would. But god saved the church and the realm both turned their malice upon their owne heredes. And yet after their punishment there were some that reneved the bill again. And yet long after this was there one John Coole rosted at Ly towne bill. And thereupon forthwith some other John Coole began to bear that bill abade againe and made some gaging a while but it awailed it not. And now because some heretiques bauent of late aburshed, this goelding therefor hath made thys begging bit: a gaggeth again upon the same manner, and as he thiketh by apper incencio likely to
A to speed now, because he maketh his bit in the name of his beggers, his bit couched as full of lies as any begger knoweth full of lies. We neither will nor shall neede to make much busynesse about this matter. We trust much better in the goodness of good men then that we should neede for those things to reason against an unreasonable body. We be sure enough that good men were they gave this girt into the church; and therefore ought to be of their lawhood that would put it out thene against. So which cause we carrieth our xoxe we trucull shall never suffer thes realmes to fall. Holy saint Auctor in his epistles when he perceived that some euyl people intramated at the possessiones then were gotten into his church; by an open letter to all the people offer them there landes agayne, that his church and he would to take the, and bade them take them whom would. And yet was ther not founden in all ye townes albeit that the people were as these Africanes he never bareaunse, herthe sobiounse, yet was ther none as we sayes founden ane one to bade, that yhis heart would ferne hyn to enter into one fote. When Phara the Rang of Egypte bought vp in the dere yeres all the landes that were in every mans hand, so that all the people were faine to sell thys inheritance for hunger. Yet ybooster as he was he would never suffer to any need the possessiones of the priestes to be solde, but made petition for them before, a suffer them to keep their landes still, as by his heart witnessed. And we hereby trauile that the good christes princes of y chiften realmes of Englande shall never fail of more favoure towards the clergye of Christe, then haue that prince Polster to the priestes of yhs poylles. Yet is it not enough to the cruel mynde of this man to take from the holy clergye at that ever thet haue, but yhe would further have them bounden into cartes and whipped to be oute to labour. Of al therues is this one of the worst: most cruel kynde. For al therues endure them that yhe haue taken a manes money from them, then taketh bind him and bare him to. But yet is yhs worst much worse. For he farreth as a cruel馘 that would without respect of yhs own commod occas, take a mans money from him, and taketh bind him and bare him to. Where, and then bine the man to a tree and bine him for yhs pleasure. By the charite. But he saith he would have them whippes to compel the to labour: yet yhe living in the sweate of their faces. And yhs would not go good man but for souilling of gods communtment. For he saith that it is commaided them in the sylbe chapter of Genevs. And therefore he entereth to indigu rent that he excepteth none, but calleth the best but yole holy priestes so would have them all robed and spogled, brounen and beaten to compel them to woxe with their banders, to gete their living in the sweate of their faces for the souilling of gods communtment. Amonge this company that he would todayn ysend forth newe robbed with right naught lefte them in then many a good man that hath spent full good in yhs services many a faire bay, and duly served god and prayed for vs, which we have well founden; many an old ma: many a ferre man: and many blind a many lame to. All which as one as they be depur out of their own dozes, this charitable man would be very well content to see them bounden and beaten to, because they be of the clergye. For except he maketh he none, in this world. He layeth bnto y charge of y clerige the selfe idle all, that they be at bounden to labour: and gete there living in the sweate of there faces, by the precepte that god gave to Adam in the fift chapter of Genevs. Here this man theweth his compunge. For if this be so: then were the priestes in the olde lawe bounden the god as wel as in the clergye nowe. And then have happe that of this pointe there was no mention made by myneys; how happe it that god in that lawe provided the much larger living then then did the lype people: and that such kynde of lyving as declared that yhs pleasure was that they should lyve out of labour and by the labour of other mens bandes. The holy apostle saint Poul, although it selte in some places to bare to take his lyving frely, but rather chose to lyve of his own labour then to be in their bager which would be happele have fair. He said because he would lyve at ease therby, and this by pol he specially to put such false apostles to silence, as for such desire of holy lyving fell some there to false preaching. Yet neither by pol he so in every place, as itis troubled and de Laurie he might well a lawfully have done the contrary, assuming it for good reaulyly.
The supplication

Ah that serveth the altar should live on the altar and saying also if we come unto you spiritual things, it is a great thing if we reap our carnal things, now Christ his own mouth laye into the people, that they should not leave their duties unended into the piestes, and this good Christ man would have the all clene taken from them, and yet the piestes well beaten to. He rehearsed all the clergy whole, because they labour not with their hands till they face slote.

But our favour Christ reposed one other wife in lychs Mary Magdalen. Who so well sitting and happy, he woret and declared to better businesse the this busy sitting and walking about of his good housewife Martha which was full of all good businesse occupied about the beast: for she was busy about al mode and hospitalite, and the getting of the best place in and most good. And thus she was gPhoto here. Now if this can not yet content thy good man because of good commandment given unto Adam, that he should eate his bread in the face of his face: the whole the fairest of his meal, if thee not dear to me, till he have brought so close with his hand as his face sayeth, Surely the believe he laboureth not so close before every meal: But yet it were not good to trust them unlavord, for he will happily lay yes, for let for one ley among so many, Howbeit thou thinkest it peradventure enough for them, he sitteth and lovest till he were in seeking out noble, and deuentile newe. And because the loke that such businesse should serve him for doth charge of hard labour, much better may we think doth charge thereof of good good to get them ever shall have beare there more loving their lives in task doing, prayer, poping, thinking about of doubt. But it is good to take betime what this beggars geteth much by this commandment of labour that he shouldeth of. For he сотitles that this bindeth not every man: then is it layed to no purpose against the clergie. For there was a small clergie when that world was laid to our spiles father Adam. But now if we call it so except as he does, the will that ye extend unto white, whole kind of man, as a big by god command unto Adam and all his offspring. Though the they lay little nowe, he meanteth to go farther hereafter till he speake theret. For he might why he

have the clergy put out of their living, and all that they have clene taken from them, and might have them thowe to these beggars that be now, and over the added unto them and send a begging to all those that the clergy synne now full honestly: this pagans ones placed, and this beggars will to well sped, then what the beggars should have so much leste living and be to many no in multitude suretly likewise as for beggars he now maketh his bile to the knyngs hierarchy against Bishops, Abbotes, Pryours, Prelates, and piestes: so would be the within anly after make a noter by to the people against merchants, gettmen, knyngs, lovers, and piestes, and complain that they have all and say they do not nothing for it but live whole, and that they be commanded in Genes 9 to lye by the labour of their hands and the face on their faces, as he saith by the clergie now. Wherein if they ween that they shall lade in other case, then the clergie bode it nowe: they may peradventure here deceive them selve. For if they will think that there case shall not be called all one, because they hae landes and goodes to lycpe uppon, they must consider to bath the clergy to. But that is the thing thy beggars, pettou complaineth uppon, and would have the taken away. Now if the laded me suppose that their case shall not seeme one with the case of the clergie, because they shall happen think that y church hath these possessions given them for causes which they fulfill not, that if they possessions happen to be taken from the e shall be done upon that groundes, and to the laped mit out of that fere because they think that such like occasion and ground and consideration facteth can not be founden in them: they be ever enthem: surely if any man, clerke or lay, have landes in the gifts whereof bath ben any condicions abworld which he fulfilleth not, the better may well to reason be therein such advantage as the lawe gieneth him. But on the other side who do will advise princes or laye people to take from the clergy their possessions, alleging matters at large, as laing to their charge to live not as they shoulde, not be not well their possessions, a that forsoe it were well done to take the from them by force, dispute them better: we bare boldly say who to giueth this devices as now both this beggers pioctour, we would give you caut