A 

A fell to looke well what was follow. For 

he that was eate, as we said before, if this 
hill of ys were eate, to shoude you some 
after in a new supplication new bade 
reasons proude? Shoude please? Peoples 
cares, wher with he would labour 
to have lodes landes & al boneless 
goods to be pulled from them by force 
& distributed among beggers. Of which 
there should in this wise he deueth 
enceance and grow so many, that they 
shoude be able for a sodain shift to make 
a wrong parte. And surely as the tyme 

tucre cresped toward and laboured to 
turne all into fire: to will suche bode 
beggars as this is, never cease to folley 
cite and procure all that they can, the 
spoil and robbery of all sought have 
so to make al beggers as they be the self. 
We be content ye believe us not, but if 
in time to prove all ready by those 
through Lathers as that case by in 
maine. Which being once called by 
such seductive bookes as this beggers 
suppliecation, and such seditious 
erroris as he that made it extreemely 
upon spiritual prelates. But solely thereupon 
they were stretched unto the 
poor all princes, that they were 

C 

were in aye of themself to whose 

they laughte at self: to see them put in 
perill, hoping to have had the posset 
of their lole, till they saw that they were 
likely to lose their own with them. And 
to all the punishment? they purished 
upon those rebellious persons, of who 
were in one homer main aboue. Ye 
not yet that fire rather covered than 
quenched, because they suffered it creep 
soth as farre at self, & decrees grew 
thereby among the goddes selfe, as there 
ca never lack some new ravanie 

D 

Low Cobb, a captain of heretiques in England 
in the days of ymage Henry the first. And 
surely there shoulde some folowe some 
shee change in the tempozialtie, if this 
beggars proctor have byes malitious 
suppliacion speed against the spirzatiae. 
But peresse folke shoude abound byes 

hard heart & crueltie: man temperty 
is matter with a godey visage of the 
forewards folowe he shoude taketh 
for the minishment of mankind. With 


Thefe fad great 

zele that he beeth to generation for the 
good encrease of his olde people in ys 

lade. For he would: y caunte in any olde 
all ye clergy shoude have wives. For he 

affly his kinges highnesses (as & mæ haft 
caught a great pleasure to appole the 

king, wherein he shewed a figure of retho 
tique that me eal faire malapere) what I 
figure with an infinite number of people might have 
stayed malady, he 

forseate to have peyled your realm, 
if this sort of folk he had bene 
married like 
other men. Whys matter that priestes 
must nodes have wves he hingeth in 
directely in tit. 2. tit. places. And a 

among other he hath one, wherin he 
tweth in raulting aginst ye clergy a 
principal part of his erzeller eloquence. For 
there he byth his real figure of retho 
tique called repetition, repeating often 
by the hole clergy these be they in 
beginning of this clasi. These be the olde 

have made. 

C. Byde houses in your 

realm, These be they? corupt? gener 
acity of mankind in your realm. Thes 
be they byth the 

wish in eares into your society in your 
realm. And after divers of such these be the, he 

concludeth a knitt 

rest by the matter with his acustomed 
behemere set out of Lathers volumes, 

all who is able to nobler great brave 

borders hee oceas ful of enimes, that 
this mischencoues vinful generacies by 

geth up unpon vs: As though all the 

clergy were of this cebion no mæs 
but they. But among all these be the 

clery is a which is the loke: and the 

most deyment, he letteris in ye forze frate 
of the all: These be the that by their 

ab 

taining fea marriage, do let the genera 
tion of the people, whereby all 

realme at length: if it should be establishe 

made before in inhabitable. Lo the deep 

insight theys beggers predictors 

in the brave bordemee ocean so ful of 
enimes, to take the gnomes and 

paw of the count welth. He seeth far far 

than ever euyf was ware of, or any 

hs blessed apostles, or any of the olde 

hole fathers of Chistes faith and rely 
gyon this his holy attention bytherto, 

ill now y Luter cae of late 8 Lindale 
after him, s spied out this great secrect 

misterie? neither god no god mæ could 

expe. If they? abstanting for marriage 
should make all the lae decret x inhabi 
table, poh happe all y habitacion 

end their to long: for y lae hath hale 

and y begining of their abstanting from 
marriage ye not well many a faire 

day. And now if their abstanting from marriage 
not standing, the land hath bene 

blynde with the generation of your y are 
tempozialtie so long: ye shall shew 

hereafter by good grace and the help of 

good praters so, keeping the lande from 

wildes.
The Supplication

A wildernes, be able to get child:en Spite your selues, & all not neceffary to call new
monkes nee: seeres to help you.

And if he be for that the clergy bee as he faithe but the bumble part of the men,
not to much neither: therefore is there then so great perill of the land to fall to
wildernes, but that the lye of the parts may maintaine it populous, though it
hadde part astain.

But so to shew that he hath not lefte his anys fo favour toward his naturall countrey though
he run away from it for here: for unexpectedly the hundred partes to bearing marriage, all the lye
partes shall not bee able to preserve it with generation, but that it shall were not unelye defert, but also (whereof we most
wonder inhumanile) is to say suche as of it seelie not to be able for
mans habitation. But he paradishee shewith in humanile: for destroy, desolate
and inhabite, because men should feare that he can to rote in his custome, that he witheth not to
his owne wordes meanes. And somewhat pietie is it to be
considered, if in such partes of his hoke that he would have it appeare that they
living is to much: there he would make it seem they were very few. And where he
woulde have them take yonges: he would haue them seeme so many, that their
abstinence for marriage were able
to bring al the lande into desolation &
wildernes. And thus he handeth every part to so wisely: that there lacketh hym nothing perchance therein, but such a
peny weight of witt: for saute whereof,
by no meanes to feresthe not that one ye
of his proctes ever impignag a mother.

For that were right now so small a
part of people that a little would suffice
for their living: he now soberly to many that if they were married, infinite number of people he faith to the kings
would increase to people his realm.

Now if he trowe that of the alone if they were married, to infinite number of people woule increase, that it
would make the realm populous: the
other are they contrary to his countrey
then the hundred part (for one out of a C. is no very perceivable mistake, nor one added to an. C. no very perceivable increase) or elles if the be not
hundred part as he made his relating right now, yet if it be then trowe that he
fairly telleth that of the hundred part married to infinite number of people might increase to people the realm: then can
he not deny but that of the lye of the parts they may growe, lye of the kings times infinite number of people. And then they
being so, though the clergy being as he faithe but the hundred part never many:
for that the poore people not have to make
and were leane for feare of the realm falling to wildernes. In which he
seeth there may of the lye of the parts
succeed, grow & encrease, lye of the
kings times infinite number of people to make
the land populous.

Yet merciful we much of one thing that in all wees feare by generation should fail because the clergy
marrie not: he seeth not many married in all the realm but them. How many
seruantes, how many tauley serving men are there in the realm might it men
now such a ioyd needt, rather marrie then perimee: he seeth not so muche
for the matter that he make his best, as he dothe in neede to have all bowes
bowes, that he might gete Luther some lewde companions in England. But we
now what if this good men had: the rule of this matter, he would put all the
clergy his dozen god: he should ad
adventure finde some that would not The whole
much against this: but they should be of sort of besides the worst lost, C. such as now be familiar
of their order, C. whom it were most
neede to help for generation, lest such
crowes bringe you forth such ydes:
But as for the good preestes & good religiouse whose children were like to be
best, to be best brought up: the would not marry: bich of their bowes.

And thus should we have the naughty gene-
ral to encrease whereas there be so many alreadt: of the better then the no.
What would thes good may do now to good folke of the clergy that would not
marry: he would of likelyhood ethe the
to serues: be they his de these, that make them wed
in his home: but now what if we wole
not be them? namely fishe is eth
the out with eights saute, faute
likelyhoods, then what can
woord be finded therefore: he wold of
likelyhood committ the woman to weds
them: if the wech be nice a play wo-
cen and make the matter strainge then
wol he be to bed to. Surely we do not but here confesse the truth, thase
ter and wanton bowes do not beave
well with: but we must pray Godde
and you to perdon us: for in good faith
his matter of monkes marriages is
to mercy and so madde, that it were able
ta
offices.

A to make one laugh that Lith in the fire and for much the worse, in how much he more earnestly preacheth upon the thing in this point, to have in any parts the clergy robbed, spoilt, bounden, beaten and wedded. Whereby what appin he hath of wedding, ye have some perceive: for ye see well that if he thought it good, he would not withe it them. 

What that rede his words, were that he were some men had got: but he temeth by farre otherwise. For except ye were a wondrous fan man of himself he could never speak so earnestly in so mad a matter. Yet one thing would bee very layne witt of him. When he had robbed, spoilt, bounden, beaten and wedded all his clergy, what would he then? Should any of them be curates of his house, preach his minister the sacraments to the people? or not? If he should, it were a very strange passion to robbe him, buy him, beate him on one day; the knell to him, confesse to him, and receive the sacrament of his hand on the other day, evaineously he preacheth to them in the pulpit, and then bidde hym go home and cloute thonne. Either he must mene to have it thus, which none honest man could endure to see, or else of which twayne we wrote were well, 

Whither is the world, he entendeth to have all holy works accepted as nothing, and to have no sacramentes ministered at all: but when he is some after religion afforded his church buried the ceremonies of the teves ingagge with honour and reverence, so would he now that whate people should kill and cast out in a songe the holy sacraments of child, with illtyme, rebuke, 

And surely to tell you the truth, this is his most final intent and purpose: the very mark that he hath at, as a special point and foundation of all Luthers heresies, whereof this man is one of the baner herets. And therefore here would have have high fire wodes have good place against himself. For this mischieffull devise of his, is in deed a great blade bottomless sea full of evils, wherein would not be the generous ships of the common wealth which god would none of the people ones for take of his with all, excepted his holy sacramentes, as thys beggers proutor labourde to bringe aboute, which thing his beaute conuince we declare, although he thither expressly to saye so farre, because of the good and gracious catholique minde, that he well knoweth, and by his graces excellent writing persecuted to bee borne by the Angles byzantine to the catholique faith. For which he considereth his malice intent purpose to warde the faith, under the cloke of many temporal benefits, that he layth 

Now in the end of all holy bills he gathereth his holy comodities together, layenge that if the hinge take all from the clergy, sette them abroad at the wide world with right rought to wed and take wives, and make them lazine for their living till they hate: buyde them to cartes and beare them well, he farthe to the lyne in the beggers names; then shalle as well the number of our layde monstruite forse, as of the babwe, horses, thernes, pig people decrease. Then shalle these great percy excresces cease. Then shalle not your husband, power, crown, dignitie, obedience of your people be translated from you. Then shalle you have ful obedience of your people. Then shalle the idle people be sette to workes. Then shalle matrimony be much better kepte. Then shalle the generation of your people be increased. Then shalle your comens increase in riches. Then shalle none take our almoiste body. Then shalle your body be preached. Then shall we write and more. 

The base and stark hospital that ever was founde for us. We pray to you for noble estate not to endure, and here here he heped by many great commodities, if they were all trelw. But we shewed you before, we have also proved that his blis is much grounded upon many great lies, where of he by by began with some and after went forth with me. And now to shew that thence should bee somewhat falsely to the remanente as he began to lies, and went forth with lies, to wil he with lies likewise make an ennde: sauing that in the beginning he gave them out by tale, and in the ende he bringeth the in by hopes. For first he saith that then shalle the owner of lies and sick beggers decrease. Howso that there by the robbe, weding, buynde, sauing of the clergy, blind beggers get their sight againe, so tame beggers these legges of there no manne in all the clere lyke to lose that thalles by bys wayes leabying them.
The supplication

The marriage of priests is incestuous.

When should there be not many that now be in good helth, there being still a sore, and this beggar with his theme were this a diminishment of his and soxe beggers to make me send to them: Then shall he faith he bawdes, he hores, theeres, ylle people decrease. This man wexeth he was coffin to god, he could do as he did:  

And so as he hath be disprised, he be took for ylle of workes, forthwith he wexeth every man is in his work. And in this he reocneth sureere ere ouer by wone workes: the, where they shall dwell, that shall take so many to waue at ones y never beth to worke before,  

This is the network that is, in to many in the world y be able to worke, that other improve oone too for worke, or elles no man will take to worke. Yf ylike us trust that amongst the clergie and be many men of that godnesse a vertue,  

And soe a breuell giving in his harts to handle them in such disprizente and disfavourmane. But goe to lette there to him and be more still in question, yet at the least wise he will grant them be good no more. Now then if they be good he is of dere a play just that would secure good me. And on yther side if they be as he would have the all seeme, bithithly, lewe, and roughttowaten it be that by that reale of so many to noothyn, so sodenly sette out at large, ye should have bawdes,  

Harlottes, theeres, ylle people decrease, except he think that thole whom he calleth noweth already being as the nove he keep in, and in honesse still remaint,  

And better rules abide running at y holde nowe as lukes broken out of a phe. Over this howe ca there by the marriaage of priests, monks, theeres, be hores, bawdes, whoso be the very marriaage it felke being as it were infcoures, abominable, all were stark harlottes that married the, and all stark bawdes that shold help to bring the to gether. Then shall he faith, these create heresy eractions cease. How cansuch things cease as never yet began. He remember what things he called eractions, the steres quarterage, which he sayd that the eract of every household,  

I shall not all saye, that he is that among so many as the rest is not, lye on one side that ever any land he was to serva this seven vere, this wete, yonne pere, thys, yonne, C. pere, C. can be saved that ever it was eract of bissell? We know where he dwell, and att if he had no other cause to runne alone, for any fear of steres that ever eract of hem quarterage, he would not have been as aftred to woe by the best of their berdes. Then yll, ylle folk the faith he set a woake. By what meanes whose hath he bound me to lette ylle men a woake, but if he take that ylle me shall set a woake by their bome, whose bentheth out of there owne houses without money or ware, whether he not, yetis wotes whatther. The shal matrimony be much better kept. Why is, because there be no men unmaried that are abode to beke it. Whos if they be such as he calleth them were (if the went at abode) well likely to beke many a mother withs marriage ere they mad all their owne.  

When shall the generation of your people be increased. Is that the greatth lawte he findeth the lacke of generation? If he take as far as he woule seeme to see, then should he spote that it were first more neede to guide houses to dwell in, with lande thetto for tillage: of else experience teacheth that ther is generation enough for the cause that y granede beareth, and that things ones well proued for, there will proue bee founden to multiply more generation of such as may lawfully wed and wold woe, if the wolke where ater wedding their wife their children should dwell.  

Then shall all your sweerde, power, crowne, dignite, and obediente of your people, be taken from you. Whos hath take it away now? who hath his sweerde house but his highnesse himselfe of such hys deputys as he appoynteth him unto his crowne no man weareth but isself, as far as ever any of his heart. And yet if his highnesse have any crowned kings under him, his sweerde, power, crowne, dignite, is nothing besaid not annithed but honoured and enhancied by that. But all the mishiches is that the supciant loute batehe wene on his hetques, this is all the gretst. For as for obedience of the heynge people bys highnesse findeth none taken from him. Was there ever king in this realme better obayed the for? Hath his highnesse of
As of any parte of his realme bene better obaide or more hibily serviced of his clergy. Was there ever any hing in his realme that had his crowne translated from him, because the clergy had least gweven the, as because men gave alms to the poor presest; in good faith they may tryste us we never knewe none suche. What the beggers prouctour prouched with they believeth hym: and in the meane time they may wel beleve the lyth. Then shall ye have obedience of your people. Yet again? Well he finde in the hinges realme some that bare disobey him, it were not much against reason y haring so much y that stringe, that every man care patercally to false so farre out of tune: he should confesse himself a fool. Then shall your people encrease in riches: whereas y rather not one halfpenny fo for he hath spoke yet, except he meane when he be theth the launde from the clergy: then to venite it among the people and make a bole of the preestes alomost to. And if he meane so: when he faith it out plainly then will we tell you what he meaneth more. But in the meane reason to prove him both false and foolish, it is enough to tell him, that the people can not warre rich by their comming to them that are lent out naked by being taught to them. Then shall none begge out alomost fro vs. No paby, none: but all they ye ye will have set out naked to you, which bold beth the ye would be glad to see it and begge with you: and is the ake your alomoste fro you were wonte to give alomost to you. Then shall the gospel be preached. This may that that. There is the great matter y all this gapping is fro. For bound with all the gapping is fro: a new gospel. Hen people ben lesse this many yeres to preach a gospel of christ in suche wise as saint patric, saint gaban, saint lake, saint john, the write it, as in such wise as the old holy dochors saint herome, saint austyn, saint ambrose, saint gregory, saint christofor, saint bastle, saint cyriaca, saint warner, saint thomas, as all the old holy fathers since christ antedates untill your owne doyes have understan it. This gospel hath ben as we say alway this preachd. Why laith he now that the clergy were call out for nought. This the gospel should be preached. Who should then be the preachers. He meene not that the clergy that ye may fe be that well. Who than? Who but for ley

Lutheranes; and what gospel had this preachers, not your old gospel of christ. for it is the which was war to be scheid unto you. And he would ye should now thike the gospel shall begin to be preachd; yet not begin to be preachd amonge you, till the clergy be cast out. What gospel that is thate that the be preachd? What gospel but Lutherans gospel and Tubalans gospel, telling you only faith Lutherans and suffisteth you for salution: that there nedeth no good works, but that it wer full, farrely, and abominable to go about to please god with any good works: that there is no purgatory, not the sacramentes be nothing worthy, not the laws can not be made by man to bind you: but that by your onely faith ye may do what ye will, that ye obey any lawe: that ye are a great host, all of you cures, and every boy at all lyth. And ye see you in such a leade libertie: thus may many a man sart the holy gospele that then that be preachd, where he against now as one of the most special commodities, that shall succeed upon his goddly godly devises. Will ye plainly pareycly he ron in this way. After all bys mischeue serious against the church: he hath an other matter in his minde, which he dare not speke of, but he maketh thereof a secret out of bring it in such wise at large, as he would ye should gese what he meaneth, yet he referred himselfe some refuge to sitt therefor when he lyeth. For if he should see that you should mislike it, he would in such case say that he ment for other thing and therefore he purposely it under these words: Here laime we out of this matter of all, least we declaring such an horrible carnal of ruth against the ministers of iniquite. Should seeme to declare ye one only sanc of another igno,acen of our hell beloned ministe of righteousnes. Which is to be hyd till he may be learned by these small reminiscences that we have spoken of, to know it plainly hymself. This thinges put forth like a ride, hard to rede what it should signifie: we have had hyde, by such as we before the wou that died and came hither, plainly declared unto us. And surely who so well abuseth his words, well pondereth his holde purpose, and the summy of these declareth what he meneth in that place. For what should that thing be he learneth out? Should be the greatest of all, that should be says...
The Supplication

Alas against the ministers of iniquity which he meaneth calleth th' hole clargy that should be such an horrible carnage of euyl, it should pass a creede any mishewoome matter that he had all ready spake against before; What manner of mishewoome matter should this be? This horrible carnage of euyl that he leauch out, feth it is as he faith the greatest matter of all, must needes be written well be greater against the clargy, than that all great hose domoatome seece ocean sea of euyl, more than all his. These be the yps, more than the making of suche great numbers of beggers of sele men, babdy hoozes and theenes: more than the hindering of marriamone, corrup ting of generacion: more than translatyng the kingse kinglydom; more than bringyng the kingly crowne to ruine; more than bringing the comen weale to Hipwache, and all the realm to wildernesse. What thing can this horroyble carnage be, that the clergy dothe, that he leauch out for a while, that to farce creeth the mishewoome matteres before remembered, that in companion of it the calleth them all small enemy tes, and as a man would say little pretie peculliaries. Therby by this thing meaneth he none other, but preache of the very hole cors and body of the blest fayth of chyst, the ministring of the blest sacramentes of our sauyour chyst, of all those in especial secratatio of sacrde bodi; th' blood of our factorye chyste. For ypreaching of al which thigges, thys beggers procuror or rather the beatelles potour with other beggers lack grace and neither beg nots hole for none: here at this they call malicious wrath to y church of chyst. And being there is no waye for attaying them entent but one of the twayns, it is to be ethe playlyly to wyte against the fayth and the sacramentes when in it they garte the creede obtained, they then see wel the church must needes fall therewith: els to labour against the church alone, and get the clargy disstroyed, whenpon they perceive well that the fayth and sacramentes would not sapy to decay: they percep ting thys, have therefore yyst affay the first way all ready, sending yndals translation of the new testament in such wise hasted as it shoulde have e the fountain wellping of all their hole hereules. For he had corrupted y purposely change in many place the text, ysuch wordes as he might make it seeme to the unlearned people, the scripturte Lindals tak assurned there hereules it seynt. The caculation of the same after out in such dialogue of freee purposely by fere. Ray a fre to theyr nomine between their father a lane against the sacramente of his aultor; the blashemouke boke entitled by bery eng of the male. Then came to this after Lindals wicked boke of Mammon, and after his more wicked boke of obeisance. In which booke theorie specified their go forth plainly against the fayth and holy sacramentes of Christes church, and most specially against the blessed sacrament of the aultor, with as bilasious wordes as the wytchess e could he wolde. But whe they have perceived by experienc the good people abhorred their abominable bokes: then they being there by learned that the first beyn was not the bell for the farthe ather of their purpose have nowe determined the self to alaye the secconde wape, that is to write that forbearly to write and directe ly against all the fayth and the sacramentes as good chyste men could not abide the reding the they woulde, with letel touching of their other hereules, make one booke specially against the church and loke how it would pire. Whiche this succeed after their appetites they might with false crimines laye into some, or to the very faythes of some being the hole church in hatered and have the clergye distroyed, they shoude they more cately win their purpose that wape. For whe the precourers of the fayth and gospel were distroyed: yscare out of creende with the people, then shoude they haue they alone fali golpelles preache, as yscam perceyve that this ma meaneth where he faith that the tall the gospel be preache. And theroise this is the thing which thys ma as yet leauch against the, it is to wyte y preache of the right fayth and the sacramentes, which thing he rekehen in the clargie a more horroyble carnage, all y crymes whereit he hath belved the before: And theroise faith he shal leorh it out, let he shoude seeme to declare the one y sole saute of y kiges higheues. Which one onely saute he meaneth his graces most famous most graciale boke, his higheues as a prince of exellent erudicie, vertue, and devotion toward y Catholike fayth of yngel Henz chyst, made of hauberon of y sacrame the most graces against the furrouse boke of Martin sprouckle booke Luther. This godeyly becone done by his against Lu: higheues, with the acceptance of yss god.
A Is well deserved title of defence of faith given his grace by the see apostolique, this calleth this beggars pretent the kinges one and only fault is ignorance of their fals faith in esp. of these erronies, which this beggars pretent faith that he will for the while hide [p. 256] court under his cloak of silence, till the king may by these errors with it he beliesth the church in his beggars bill (which errors more he calleth small errors in consideration of the preaching of the catholike faith and the sacraments) be learned. What lesson toow pr: None other sure: pe, but that they hope that as well his highnes as his people,-menu by the beggars bills be first allured and brought in, to continue hate and diislove the church and the thevbe, lest that he thet lesson which he now lecteth unto do, the while, that is to write, to setthe forth the catholike faith and all the blessed sacraments, after the teaching of Luther and Zindalies gospel. And therefore faith he as we tolde you before, that then shall the gospel be preached. And in the mean time the ma diet as the went hysself toward the kinges grace a very wise fashion of flaters, calling him their best beloved minister of righteousness: yet be they not only runne away for fear of the righteousness of their beast beloved minister of righteousness, but also would it should seem that his highness will such a minister of righteousness, as either sette so litterly by righteousness he would be to frankly slander, yet was so litterly insight in righteousness that he could not perceiveth so great a matter and such an horible careme of evil committeth by the church, as were so heinous, so huge and so great: that in comparison thereof, the translating of the kings house, the ruin of his crown, the shipwreck of his commonwealth, the despising of his realm, and bringing all his land into desolation and wilderness: were but spech matters so small errors. And that his highness should toward this great horible, intolerable mitchewous demenure of th' church be avowing and allistent either of evil minde or of ignorance, til that by their beggary boil being turned into the hatred, the dissercution of the church might thereby be illumined to learn the perceiveth that his faith which his grace had before both learned, and taught, where himself is the defender, is safe and fained; and that the sacraments be but mennes inuentiones, and that thereupon he should be content to learn the gospel of Luther and the testament of Zindale. And thus ye may fe what the beggars pretent may be by his proper intent and cible, by which as ye be under a fonde face of slater he believeth toward his prince a foundry lode (whosc majesty both by the law of god, the outhe of his allegiance were highly bound to reuerence) an open plain dispute and contemnely. So to thenthe that ye may yet farther perceive so by th' dilberation of the clergy, means the clerical abolition of Chirists faith: it may like you to construe and compare together, what places of his beggars bill. In one place after another he hath heaped up by to gather all his nays against y' hole clargery, and thereunto added his great exclamations: Be the groundly shipwreck of the common wealth: he fatheth that in ancient time before the comming of the clargery, there were but few poor people, and yet they did not begge, but there was given them enough and asked, because at that time he faith there was no clargery (whom he calleth all by the name of avaricious wolves) to ask it fro them: and this faith he appeareth in the books of the acts of y' apostiles. In this place we let passe his thefold folp. One that he would be that ther tremble beggars in one place, prone thereby that there were none in all the world beside. For as he saith, lack of witte and understanding maketh y' bookes he woteth that there were none that beggeth in Jerusalem. Which if it were true, yet might therbes he prove in other places. A brother of his folpes is in that he allegeth a booke for hym that nothing profits but his purpose. For in all that hole bookes he calleth neither synde that there was at that time more poor people, nor that poor people at that time begget not. For of trouth there were poor people and beggars, yole people, and thenthe too good plentifully be there and alwayes before, and so therefor as long as beggeres be yet yadunitre seuen veres ye to. And so were there in dede in Hierusalem also amongst them all, till Christendome came in, and yet remained them amonge such people there as tourned not to the faith of christ. The third folp be, his latheth that bookes for hym whiche be in dede plentie plague agaynst hym.
The Supplication

As for where he saith it appeareth there the clergy was not then come, we can not in the world devise what people he speaketh. Papims, Jews, or christen men. If he meane amongst papims, lbs folpe and lbs falseh bothe is too evident. For, who knoweth not that amongst the Papims they had alway their priesters, whose living was well plentifully provided for, as ye may percieve not only by many other popes, but also by many places in the byble, especially in the ribit. chapter of geneses. If he speakes of the Jews, every man woteth well that they had a clergy thousands of priests before the booke that he allegeth, and their living ferte more largely provided for the any parte of the people beside, and that by goddes alone ordinance. Howe if he speakes of the chriesten people that was at that time in Jerusalem where the sabbath begane, lfts bookes maketh los against hym. For there was a clergy as long as there was any chriesten people. For the clergy begane then. And that clergy had not a parte of the chriesten peoples substance, but had it altogether, and dvy distribute it as they lawed. Which no man doubted that by parties chawed them. As in some nedes, they must nedes have lacked. So that there were manye poor men, if they be poxe that have nought left, and all they beggers, if they be beggers lfts be sake to thew they nede alike, lfts the clergy had altogether. And peradventure this wise man lfts bookes for hym, being such as if they shold have lyte and studied therefor, he could not have fouend a boke that made more against hym. But as we spelyd, we shall letch lfts false foly pale. Grasp you to consider what he would have you believe. He faith and would ye should weene that there were fewe poxe folke, and no beggers no where before the clergy of chriesten dome came in, but al the poorettie beggery came into the world with the chriesten clergy. Nowe knoweth every man that the chriesten clergy lfts the chriesten faith, came into the chriesten people to gether, so that in effecte lbs woddes way to this that al poorettie beggary came into the wordde with the chriesten faith. Sete note to lfts place the other place of lbs in the ende, concluisit of lbs bokite, where he faith that after lbs clergy spoyled ones and cast out, then lfts the godspell be preached, and then had we beggers have enough more to lpyke as in lbs tone place he neweth that all beggarie came with the clergy that bagon in the faith, to neweth be in to ther that they shold with the clergy all beggarie goe. again, if they were to eleve cast out that chriesten godspell beinge cast out with them, and the sapphro which came in with them, they might haue lfts godspell preached as they lay the shold be as in dece they shold which they call lfts godspell, lfts is to wit Luthers godspell and eyndales testament, preaching the descretion of Chriestes berpe lfts faith and lbs holy sacramentes, anuauing lbs abolisson of line lfts wketches, lfts under the talle name of chriesten freedome, pursing forward lfts beneficiit unbreded appetite of lbs w Citadelis and rebellios liberte, that layed it one time, as we showed you before above. Now of the poze unpladice Luthersians in Almaine. And this is al that these heretiques lade for as lbs fute of these sedicion books and beggers bodes, provoking by lbs such bodes to be eased of their beggers, which they now sustaine being runne out of the calme for heresie. For if they might as they lain would have the clergy cast out, lfts chriesten godspell cast of, and their owne godspell preached: the hope that to pynde that would bese where be fait: the that we bane enough and more. For of all lfts ever he hath said, he baste not almsaid one bese would fanc lbs. And surely this wise would after they godspell ones reach and receaved he fouend over bese. For the shold the beggers, not fyned beggers as he frethem to speake, for that he likt bese and bane, but they shold persuadique beggers as he is in bese, hole, and stronge in body but bese a likt in soule, that bave their bodies clene fro babbles and their soules soul infect byghe great poxeles. leppy: these beggers would hope to have except good me take godde hole woulde not faile to have enough a great deale more. For after that they might lfts clergy first disordered being in ones after lfts the preaching of Luthers godspell and eyndales testament, and might with their heresies, a false faith infect a corrupt people, causyng the to set the blest sacramentes aside, to lest hole bodes of faileing bode at prounth, to determine al godde wodes, to lest a rale against hole bowed chalitry, to blashmee hole holy fathers doctores of Chriestes church.
A to moche and spoile the blessed fayntes and martyrs that dyed for Christes fayth, to recee and refute the fayth that those holy martyrs liued and dyed for, in the frede of the true fayth of Christ so tyned this, to take no tye of the false fayth of a forde freke, of olde condemned and of newe reseued within so seve buses with contempt of God and all good men, and obstinate rebellious mynde against all lawes, rule, and governance, with arrogant presumptuns to mede with every mannes substance, with every manes lande, and every mans matther nothing pertympanying to them; it is we few no doubt, but that suche bold and presumtuous beggers will, yeDemand, or not well to thry handes, or take not as he writeth enough and moe to. For: they shall gather together at alate, assembl theselves in plumpesse in great roues, and from allying fall to the taking of their almose themselfe, and under pretent of reformacion (hearing every man that ought hath, in hand that he hath to much) shall alay to make newes divison of every mannes land and substance, never desdaining that they suffer them, till they make al beggers as they be the self, and at last bying all the realme to crime, and this not without bohurpe foule blodpe handes. And therefore this beggers proucture, or rather the practise of hel, should haue concluded his suspication not under the matter that he hath done, that after the clergie call out, that shall the ghospele be preached: then shall beggers and bande decreale: then shall suche folkes and their be fewer: the shall the realme encrease in richelesse, and so forth. But he shoulde haue sayde. After ye clergie is thus bereased and call out then shall Lutheris gospell come in, the Hall Lyndals testament bee taken up: then shall false heretiques bee preached: then shall the sacramentes be lecte at nought: then shall fasting and prayor be neglected: then shall holy saintes be blasphemed: then shall almynge be compromised: then shall alwyse God be displeased: then shall he withdaw his grace and lyke runne to ruine: the hall al verite bee had in derision: then shall al crixie reigne and runne forth unhailed: then shall youth leane labour and al occupation: then shall folkwar pyde and sa to unhastiness: then shall of the sheep and thryes, beggers and bande encrease: then shall unhastiness flock together and swarme aboute, suche here breyn bolde of other: then shall al lawes be laughed to scoone: then shall the seruants of God haue nought by thry masters, and brulye people rebel against thry rulers: then shall ryse up euying and robbere, murder and mistichie, playe intercession, whereof what should be the ende, or: when you shoulde set, only god knoweth. At which mistichie may yet be withstand easely and with Goddes grace: shall it, ye shall suffer so much bold beggers to seoure you, with sedge to hostile. But well perceiving that thes malicious purpose is to bring you to be frustracion, ye lyke good Christen people avoiding thes false traines: grimes, grynne none care to thes hunnys hereffles, nor walke thes sedicious ways. But perceiving in youre olde fayth of Christ and observing his lawes with good and godly movokes and obedience of your most gracious king and governour go forth in goodnes and vertue, whereby ye cannot fail to owre prospere in richesse and worldly substance, which well employed with help of godes grace, on charitable dedes to the recepve, and rather in remembrance and reliefe of you, whose nede is relieved by your charitie thewed: for our faire to your neighbre, be able to purchase you much pardon of the bitter payne of this painfull place, and buying to the topfull bille, to whiche god hath with his blessed blode bought you, and with his holy sacramentes encharged you. And thus will we leave the mannes malicious folly, tending to the desstruction spyke of the clergie, and after of youre fayntes, wherein his madde renemyng hath conrayered us to trouble you with manyes trilles god were full binorne for you, and now lay we turne you to the treating of that onepoint, which though it especialy pertyneth to our self, yet much more specially pertyneth it unto you, that is to wit the impugnaci of that uncharitable heresye whereby he would make you to owre great harme, suche more of your own, believe ye we nedde none helps and that there were no purgatory.

The ende of the first boke.

The seconde boke.

When we confider in oure selfe, beare in mynde and suffer in our counray Christs, the present painfull pangs that we feel, and thry with ponder.