of soules. 323

A shall here nothing else to touche it. 

But of one thing both ye and we may make as very sure, that there is no: can be any sinne committed in the world to lose, so gretious, no so abominable, but that a man work to gods grace, by contrition and penitence of heart, so humble confession of mouth and good endeavour of penance and satisfaction in deeds, against his thought, word, and deed by which god was offended, he shall obtaine of God's goodnes remission, forgesenes, and pardes. But it may peraduenture to believe that by some blindest of unkindest bids toward god exceeding to the blackest of his holy spirit, the cumbler of that sin may so farre offede, y he shall for his benefit and remission have grace of almighty god to discern where he was from him, that he doth never use his grace after, nor never more call upon him. And then his grace once clearely withal: given from a man, he cannot be able to repent and returne again to god. For grace is so light when with men you see the way to walk out of sin: and grace is so far without help where no man is able to rule out of sin, according to the wordes of holy writ spoken in the parson of our lord god,

Ex te perdicio ras, ex me salutacio ras. Thy perdition come of thy self, but thy salvation cometh of me by the aide and help of my grace. Which grace as we tell you beig for some man that live with: unchristens that sin for lack of repentance which never come where grace is clean gone, shall never be for: given in this world, so no in the world to come. And in such a manner kind of unkindest bids toward god and blashphemy toward the holy ghost, so all such wretches as have the grace of god ever calling and knockeing the for repentance at the doors of their life: and yet at no time be evet: not use to no work therwith so turne to god, but willingly will die desperate imperitent wretches. This kind of blasphemers of goddes goodnes and his holy spirit is in the miserable passing of them: furner full soules out of them: sensual bodies the grace of god to fully and so finally with: wain from them forever, that the be thereby fired and confirmed in an unchangeable malice, which eternally dwelling with them, is very special cause of their everlasting torment. But in this matter as we said we waved out of our purpose, saying that it seems to us necessary, since we saw in the place that we speak of that holy texte, that there is a certain sinne do touching the holy ghost. That it shall never be for: given neither in this world, nor in the world to come. For it seems as we say somewhat necessary to say somewhat therein, lest some that read it might conceive a wrong opinion and a false eare, drawing them towards displeasure, that if they had happened (whereby our lost for: bend) to fall into blasphemy again the holy ghost, they could never after be for: given how so ever they repented, or how heartely a how well so ever they shoulde have therefore. In which thing we have said you what we take for: true: we shall leave that matter for: these that know those wordes of Christie pionue your principal purpose, that is to say that there is a purgerso: how be it we shall scantly node to here you: for the wordes be plain and evident of themself. For when our Lord saith: the blasphemy against the holy ghost shall not be for: given neither in this world, nor in the world to come, he giveth vs celer knowledge that of our times some shall be for: given in this world and some in the world to come. How are there in this world every sinne be: given in such as shall be saved soules, except that benie all sinnes and such tez: all pynne as yet due to the deadly pynnes, reds: remain to be purged her in purgatoys. For none other place is there then this in the world to come after mans life, in which yther sinne or pynne due to any sin shall be remitted. For into heate that neither sinne nor pynne enter; and in hel that never none be released. And therefore why? Christ be knowing that some may of sin that not be remitted in the world to come. Both giveth knowledge that on the other side some sinnes shall in the world to come be remitted for: given. And then by no man doubtest but that neither in hel that any sinnes be for: given nor in heaven, very readest teareth that the place is which som sinnes shall be for: given after this life, canne be none other but purgatorio. There is as we suppose no Christen man lyng in, but he will thynke any one place of holy Scripture is yonghe to the pynne of any trouthe. Nowe have we poved you pugnatorio by the playne tere of som places, than one, two, or there, and yet shall we pove another so plain as we suppose.
The Suppllication

A supposeth evidente for the proofe of purgatory as none heretick hath done any good colour of escape. For our sauiour Chist faith as it is reckoned in the 1st. chapter of Esther, that men had a reckening of every riddle bound, that shall be after this present life. The wor- thy every man that by that reckening is understood a punishment therefore, which hath not in hell, and much lisse in heaven. And therefore can it be no where els but in purgatory. Lo, thus may ye see purgatory clerics pounced by the very scripture selfe, by the boke of Pro- venses, by the prophet Zacharie, by the holy boke of the Apocalypse, by the worshippers of saint John, by the Apostles saint Paul, by the writing of our sauiour Chist himself, so that we not a litle merueille either of the ignorance of flameless boldnes of all such as having any learning, dare call themselfe chriftien, and yet deny purgatorio. For if they have learning, they perceve not these clerics open textes, we merueil of their ignorance. With which while they ipnowe a ponde pretence of learning, they fall into a repose that saint Paul spake of. Paimin philophers, sicentes se esse sapientes falsi factam: while they called themselfe wise they provede forsoo. Now if they perceve well these textes of holy scripture to plainly prouze purgatorio, and yet themselfe stikk stite in denying we then merueille muche more, that they dare for: name call the self chrifti selfe, and then deny the thing which is blessed Apostles of Chist, the sacred maestry of our sauior Chist himself, in the holy scripture, in his holy gospells, so manifestly and so plainly affirmeth. And yet many other plain text are therein in holy scripture, as old holy bokes, where witnes wel proveth our purpose for purgatorio, which we speake here nothing of, the fewer textes the we have al ready showed you, the more might as ought to suffer you.

For to one plain text of scripture sufficiently for the proofe of any trouth, except any man be of the mind, that he will have god tel his tale without he believe him. Now if these heretikes fall to: they accustomed towardness and as they be wont to do, ill rather denying the swan is white, and the crowe blacke, then agree that any text in holy scripture hath any other force then themselfe selfe to say, and will in this pointe for the mainte- nance of their hereby, let set at nought saint Austin, saint Hierome, saint Am-

hate, saint Gregory, saint Chistofson, saint Balth扯, sainte Cyprian, and finally all the olde holy fathers and blesse. The churche lantes that any thing lap against the bath alway be yet can the neyther deny that the catholique purga- like church of Chist hath alway holden toge.

the contrary. For if the graunt that, ca that than by any maner meanes avoyd it but that this thing is true that at this church is full and whole so long as bath in suche wise believed, all though there were not founden in a holy scripture one texte to plainly prove it: as they might find many that seemed to false the contrary, except the will not onely faye that our blessed Ladye tolke her bireginitie after the by the of Chist, but euer that her bireginitie to maintaine the strength and authoerity of the very gospell selfe, which if the church may erre in this right faith, had clearely lost his crence. And therefore as we say, where as we by plain scripture have proved you purgatorio: yet if there were therein not one texte that any thing seemed to faye for it, but diuers and many textes which as farre seemed unto the misunderstanders to speake against purgatorio, as many diuers textes of the gospell appeared unto the great heretike Claudius to speake against the perpetual bireginitie of Christes blesse mother: yet call the catholique church of Chist, hath alwaye so firmely believed notwithstanding, it for a plaine truth, that they have alway taken the obstinate affirmers of this contrary for plain erroneous heretikes, it is a proofe full and sufficient for pur- gatorio to any man that will be take for a member of Christes churche, and is a lone a thing sufficient in any good chil- dren audience to stoppe the mouthes of all the ponde hgh hearted malicious heretikes that any thing would barke against us. But when the bee so conclud and concluded, that they have nothing to saye: yet cannot they not holde they peace, but fall to blasphemy, and also why there commeth none of us out of purgatorio, and speake with them. By which blasphemous questi- on they maye as well benye hell and heaven to, as they beene purgatorio. For there commeth as many to them out of purgatorio, as out of either of the other twayne. And turelye thither came one out of ane of them all there, unto folke of suche incredulite as those heretikes be: yet would they bee never the better. For if they believe not now them who they hold believe no more yold the believe.
of soules.

Luke 16. A belsue him neither that would come out of purgatory to sel them: as Abraham aunderwed the rich man that required the same in hell, and as it well appeare also by the milcreant Jews which wer so little amended: for the coming again of Lazarus out of limbus patrum, that hee or she should believe hem they despised to destroy hem. And yet the thynge that require would content them: it hath not lacked. For there hath in every country, and in every age apparitions bene had so well known, and testified by whiche men have had sufficient revellation and proove of purgatory, except such as like not to believe them, and they be suche as would be better the better if the saw the. For whose listh to believe that all togeth er is lies that be heare so much people speake of, and see so many good me wife of, so nay country is ther in chystendome in which he shall hear credible report of such apparitions visiters times there sate and appearance, in s of many an holy saintes writing, that he findt suche apparitions in such wise told s testified, as no good man could in any wise mistrust them: and o ther this when s apostles at Chystes appearing to the. In soute, coke him at the first in a spiritu, it well appeareth apparitions of spirites was no newthing amongg the Jewses, which ye may well yeve also by the better part of the faide in es call of st. Paul, what if some angel or some spirite hau spoken to him as is mentioned in the apostles acts, so ye as we say who saith to take all this for lies, and is so fastishe and so prouidy curios that he lothen ere he believes that he had such apparitions specially be put into himselfs miracles wought i his presence, would ware the wurb and he saue the, he would ascribe attach s to some fantasie, or to the devils woakes, as did those Jewes s ascribed Chystes miracles to Belzebub. For surely sy suche people wer in the case of saint Thomas at Inde, that they were either ver per verious and good, having in that one ly pointe some hardnes of beliefs, as he had in Chystes resurrection: our lobe lowd but would of his special goodnes poude some special way for theys satisfaccion to recover them with. But now lish the plain eare hag hurred and malicious, longing for mys cles as py those crooked hearted Jewes, which fait unto Chyst s they lied to se him new som miracle, he doth therefore to these folk as Chyst did to the. For he as he answered the by the sample of Jonas s prophet, he would not none the more ye purrie and faithlike people, slyly he were dead, so answereth he those purries & crooked malicious people, that hee with the the new such apparitions till they be dead. And then he mend the wile that sate to come to his. And to their paines such a great light as to greaten their hearts to take them, s they shall saie as Chyst saide to saint Thomas of Inde. Beati qui no videtur & videntur. Blessed and happy he that believed this geres never saw it. For soley in this world the goodnes of gos to tempereth such apparitions, as his highness som feets the most profitable for help of the dead, and instruction and amendment of the quicke, keeping such apparitions of his genter cy most commonly for the sight of such as would turne his goodnes into their own harme. And surely of his tendre saucti on thoward you, both his gret goodnes pro vide such apparitions, revelations, miracles, should not bee to copious s conten, whereby good men being the thing at eye, should eclec great part of these now mess by faith s ecle Filip whe she wer once familiar with it, would then as ile regard as the now little beliefe. Now it is a world to seee with what folly they stound their false believer, and into what forde fantasies they fall, while they declene from the trouth. For while the very purgatory, the now afirmes (specially Luther himselfe) s soules unto domes day do nothing els but sepe. And would thee be if these fel in such a rese as many a soule in this here, and as Indas had alrede seped. ye pets in she. He say ther that theere wer any purgatory out of which the Pope might deliver any soule by his pardon, ther were beh very cruel in that he delievered them not without mony, and also that he rideth them not hence altogether at once. The selfe is a great folly, that lyth our lobe ye rendeth them thither for satisfaccion to be made in som what maner for theys wyne, the Pope should rather against goddes purpose deliver them free, then change the name of their satisfaccion from paynte into payne, almes be, as ther good woakes to be done by theys treads for them in some pynke profitable and necessary for the whole corps of Chystendome, as some good mem ber of the same. Howe is there in the se corde not onely muche more folly, but it imposseth
The supplication

A importeth also plaime and open blasphemiy. For, to preponseth that the Pope may deliuer al soules out of purgatorie; yet if he were therefore cruel as oft as he leue thy, and there, this 'incredible cruelty layeth crueltie to the blame of god, which may unclouedly deliuer all soules thence yet he leaueth them there. This blasphemy should also touch his high majesty for keeping any soule in hell; so without no man doubteth but that he might if he list deliuer them all for ever: But as he will not deliver any thence, so will he not without good order deliver any soule thence. For, as of his justice they be worthy to be there for ever, so we worthy to be here for the whole, in God no crueltie; though he suffer his merete to be commonly suspended and tempered with the balance of his grace. And though he have been here at one owerelike and Arbitrary his high supposed is praise worthy and not worthy blame.

Our lord; but that ever we do hold (such is his grace that we never that any pain possible that we can suffer) hold our self content to here such souly as their bodies to plain blasphemy against goddes high mercifull majesty. For, there these souls in putting forth of this their owne arguments, make a contenence to how it against the pope, but in veri dedit the call it at gods head. For, as for the pope who so conf, bee it well, good farther this souly as his Christes in his church by getting over liberal pardon; than be in death to scarce drappear. For, our remittith not here at adventure though he may by his pleasure, but observed right good great respect, as prayers & intercedions made for, hee other satisfacion done for us by some one else. And this order both of reason ought to be his bicural in the dispensing toward our relief, the precious treasure of our gods that Christ hath put in his keeping. For, is it otherwise the pope of God should alway with every man here; or rather hope everie manne hence as these herebies would make menne believe that God doth in deed, and woulde that the world shoulde take it, then should God of the pope as we somewhat haue faide before, give a great occasion to merite holieye to fall in flame; and little to care or forsee howe they ryme again. Why, thynge nether less mete for this Popes office, not agrerable to his great wisdom of God, and much less mete for his merite. For, by eane shoule be gene innumerale folk great occasio of damnation, which presumung upon such easy & soft remission, would sufficly draw to leavings with little care of amendements. And so appeareth that the thing which these wyple men would haue for take for cruel, is of trash most mercifull; the thing which they shoulde haue to lern very benigne pitious in very deed most rigoroues most cruel, whereas as a sharpemakr that chaisteth his servant, is in his point most favourable than is an easie one that for lack of punishment letter them runne on the byple & geueth them occasio of hanging. Which thing hath place also betweene father & the child. And therefore in holie scripture is father is not accounted for tunecw and cruell, that beareth his child, but rather he that leueth it by done. For, he that spareth the rod, and lotheth not to leueth, hateth the child. And god therefore that is of all farther the most tender, loving, and most benigne and mercifull, leaueth no child of his uncorrected: but scourgeth every child that he taketh to him; and therefore neither god remitteth at adventure the paynes of purgatorie: nor more must the pope neither, but if that he will while he laboureth to do good he precious to us we are dead, be cruel & do much more harme to the he quick, and while he wille draw us out of purgatorie, drue man of the is hel. For, fore of which kind of help, we so far abhorre, that we would al rather chose to dwell here long in most bitter payn, then do such wise to great hence as might gene occasion of any mens damnation. Now, when they likewise object in countenance against the clergy, but yet in veri dedit that strike the stroke at us they shoulde be sceue the suffragis of good people, objecting that no men mai falsify for another, not that his prayer not almost no other good deed done by one man may stand another in deed, but every ma must needs at thing he will have help of, do it ever will himself, and so that no mens good deed done among you for in relief of our payne could in any manner ferue vs: this opinion as it is towards vs very pleasant and persimious, so is it of it, it selfe very fall & foolewy. For, it is all that ever more avail any ma, much more be done by himself, and no menes merity may be applied to the relief of another, then were topped away from all men.
A menal & heritages of Christes bitter passion, in which though it be true that god died on the cross because of the unities of god and man in person, yet had his other manifold at the granse; as, and his invincible Godhead felt no pain at all, whereof seuerely also the prayers that euere ma piapeth for other: Wherefore God spaitne poets praye for al other Chrisen men, & desier them al to praye for hym also, and ech of them for other, that they might be saued: And why is there so special a mention made in the acts of the apostles, at the belieu of saint Peter out of prison, the church made continuall pray for & intercession for: him: but to shew that God the raper delivered Christ for other mens prayers, And think ye that if God have pitte upon one man in this life for another, and belue the same at another mens persition from a little paine: or prisonente in the wounde there upon earth, he hath not at other mens humble and hearty praye much more pite upon such as ye in much more heavy paine to set here in is saue of purgation? Then find these folks another nar hard as the think to undo; for they say that if another mans meritens may fereme, where to shoule I ende to do any good my selfe. This oblication is muche like as ye they would say if other me may take me out of the fire, wherefore should I labou to raise me selfe. Veru truth it is that sometime God workes of one ma wast God affections, may purchase another man grace for to mend and workes of himselfe. But surely of common course he that will not himselfe workes them, geteth little good of other mens good deeds. For if the god do still blame backwarde, whereas other god men with other pater labou to pull the forward: it was long ere thou make any good days journey.

And therefore that holy doctors say Austin, in the blessed hole that he made of y care and care that euer holdes of vs fely parted soules, touchede quickly the very pointe that there can none take profit of other mens good deeds, but onelie such as have deserued by some good thing in their owne deeds, that other mens deeds should help them; and that hath never done at the leastwise by his finall recontance and purpose of amendement that departeth the world, in the state of grace. For he that is out of that state, can not take the profit of other mens meritens done for hym. And therefore damme soules cannot by other mens deedes be delievered of damnation; no; in like wise he that entendeth to perseuer in lyn, and do no good for himselfe, But if he be not if lyn, but haue with help of Gods grace desiered to be partners of suche good deeds as he that are our frendes wyl of your goodnes do, vs: ye may by your merits highe relick vs here and helpes to get vs hence. And surely great wonder were it if we should not able to take profit of your prayers. For there was no more Annie doubt but that the prayer of any member of Christendom, may profit any other that it is made for, which hath need and is a member of the same. But none: The soules is there yet living that is more very desiered at the bed of Christs indigent body that is his members of the church then we be, no man living hath more need of help then we be. For in surely of Satan we be felowe to angels, in need of relief we be yet felowe to you. And therfore being so farre members of one body with angels, holpe faintes and you, and haue, indeedely both of their help and yours, there is no doubt, but that every member that need hath may take good by other, we stande in the case that both angels and faintes intercessions at your good prayers, is also merited done for us: be whatsoeuer these heretike bable, may do be mercupious much good. How many have by goddes most gracious favour appareled unto their soules after the death and helved them self helpe of delievered hence by pigrimage, also merited do prater; specially by the face of oblatio of that holy sacrament offered for the in the maile. If these berythake say at such things be lesseth be the much worse yet, then their maister was Luther hisself, as loge and anti-sparkle of ofame was in him. For he custed in his sermone say many such apparitions be true, his heret could not for very shame beer him, so many foe often tolde in so many places, so faithfullly repored by to many honest folks, and so substan- cially written by so many blessed faintes shoude be all falle. Wherein if these menne like as uslere schole to palle and over we prayd: His (utter in this pointe, and bene these things all together: yet that there stryck in their teeth, the scripature of the sachakens weryed we tolde you that Judas Sachakens gathered and sente a great offeryng to Jerusalem, for to buye sacrifises to be offerred for theun that
The supplication

A he found slayn in the field, and certayne
things about the taking of the idols for
misde being by the law, which caused hym
to fear, lest they were for their sinne salla
er they died into payne, and therefore
made that gathering, almes offering
as himselfe faith, that the might thereby
be lovd and deliverd of their sines.

So that there appere in plainly by scrip-
ture, that such suffrages stande vs selue
sole by solde in God. Against which authori-
ty pple will with their master labor
to brake out and ben that boke for holy
scripture, we have stopped them that
gap al ready to suche a buch of thones,
as will hiche they handes thought a
pair of hedging gloves ere they pull it
out. And finally for this pointe that the
suffrages of the church and the prayers
of good chilftren people, to here in
relief and comfort, there nethed in thes
world, as saint Paul in faith (and fayre
fiat) maner other maner pple the
saint chariters, for ever eted to do so,
I have thought the self alway to bounde
to doe, baiming alway for hereless, alle
thou shald affirme this. And in
this pointe may the have a mercurial
elic of the ser.

The antiquitie of the ser.

This great thing against the in the judgeme
ince of Chri, of every good man the great antiquitpe
ste church, of the ser of Chri, church, by which
the church hath to long ago customeably
C recommended in their prayers al chrisf
sole by solde to God, for we that through
these herelesse find many mee both glad
to heare and light to believe evert time
alas we be furnished against the church y
now is, yet true that we that seene
veil oone so far from of all frame, but
that we will at the least believe that ther
hath bene some good and godly
wifes 
well learned to amog our clergy in daies
passed one time or other. So then to the
old time and to the good men we ther
were heare what the said, se what they did
and believe folowe the. There nepth
yet and bobes proveth, the very
meke and saint Chistocome, as fields
sainct Chistocome, aother holy
fathers in that berowtous same sayd it,
in which we shall finde that in their day
ly maues the prey ever for all chrisf
sole by solde we also perceve clerets by
sainct Chistocome in a lection of his, in
his time there wer in the funeral ser-
vice at the burying of the corps, the felte
sainct plains longer that ye syng noyn
at the sine. Thereby it well appeareth
that it is no nevoue thing; for his
time was far above a 3. yeare ago, and
yet was that sying long before apos
date. And because ye shall know that
they apostles the more surely, he faith that the gue st
so incline to pray for soules, was inuste to
begin in the church by the blesed a
postles themselfe. And so while so good
men to long ago began it, and good folk
had ever since continued it, yet meke
some geale whether the be good menne
2. no that now prouoke you to beake it.
NOW where they say that ye the sall
could do as good, that the y priestes
were very cruel and heerle therewith,
that there will no priest pray for vs passe
sole by solde, without be hyed thecor
where of our lord be thunke we find full
well the contrary. For albe that of Luth
ers priestes we can have none, he is
their makes offer noth by the sacramen
to God neither for quiche no obed
more, no make no very priestes among the sith
thei take priestes he for no sacrament.
ere if good chilftren priestes we finde grace
eiffany as well in their churges and mucho
other suffrages by alde institution of s
churches specially inpe for vs, though ye
no man gene them one peny through the
tyme. And so may all the woode wri
that this woode of these hereypkes hath
much malice and little effect therin. But
now though the priestes praye for vs of
their owne chariters, yet when good peop
desire them thereto and gene them
their alms therfore, then are they dou
lable bounden, and ther presh ther much
good and presh upon all lypes.

For then take we fruite both of prea
of the tone, and the alms of the father.

And then taketh the priest benet of his
owene pruyne made both for the gener
for vs. The gener also geteth fruite both
of his owene mericall almo, of dou
able pruyne also, ye is to put both y prea
of the prea y pruyne for vs, which com
ly pruyne for him to, also the pruyne of
w, which with great sererne of heart p
for the pruyne for our benefactors inestantly,
and are so farode in gods undoubted
favour, that verre feow men living byp
earth are so well heard as we, besides
of a kind of almo that any man can
give the most meritorious is ye which
is bestowed upon vs, as well for that it
is into the most nede and alse to them
that
that are abed, and lastly for that of all manner aimes it is molde grounded upon the founction of all chysten vertuous fath. For as soe to poze folke, a natural man will genere aimes either for pitie of some pitieous sighte, or for vertuynce of their impudence crying. But as soe as poze foules passed the world, whom he that geye aimes neither seek nor heare; woulde never beke one devise upon them, but if she had a faith that we live still, and that she feare that we live in payne, and hoped of his rewarde in heauen. Whiche kind of aime and good hope toone with his gifts and good woorde, and doth make it one of the best kind of aimes deede that any man can doe in the world, and it is that for us, in buses it is: What uncharitable, and what unfaithfull folke are these, that soe hate whiche they owe to piety, woulde make you believe if there were no purgatory, and woulde rather wilde by their willes that they owne fathers shoulde lyve here in payne til the day of done, than any man shoulde gene a priest one penny to pary for them. And yet ther there one thing woule to be considerd, and that rather hate pietyes for hatred of Chysten faith, than speake against purgatory; for hatred of pietyes.

Which thing, though it some you darke at the first hearing: ye that yet if ye look well, very well perceiue. For it is so ver that this kind of peple did speake against purgatory, onely for the hatred of the Pope and the cleargie, than would they greynd that saide folks are yet purged in the lyfe here for their synnes unfasfied in the world; and it should then suffice them to say for their purpose, they neither piety no Pope, no any man els, no any mannes aimes or pary, can in this place of punishment any thing relieue vs. For this were enough we fee well to terme their purpose against the cleargie. But yet because they have a farre farther purpuse against all good chysten faith, they be not content therefore to leue at this point, but Stepe the furth farther, and Zone purgatories terrie, to thende that menche should take holones to care the leste for theys lime. And if they might once be beleued ther in then would they Stepe yet farther and Zone hell and al, and after that heauen too. But as soe heauen, albe it as ye then denote it not yet put they many a simple foule thence, which wer if not for theys mischievous doctrine: were elles well lyste to be there a full bright and glorious faynt. And sure the more that wise menne appulse the self upon this matiere: the more that they merueyale of the madde mynde of them that Zone purgatories, or lape that the papers of good worke of men living in the lyfe, can doe be here no good. For every man that any but hath, woteth well that the furst or over in evry doute hel to be taken. Howe suppose then that purgatory could in no wise be possed, and that Zone woulde yet lape playnely that there were one, and Zone woulde for playnely say: let us now see whether lost of these twain might make most harme, if they: part weare the world. First he that beleued ther were purgatory, and that his paper and good worke bought for his foule soule might relieue them therin, and becaus therin ther was no purgatory and alme for them. He could not see the reward of his good will, although his opinion were true, and that there were no purgatory at all. More than he leste his labore nathe that paper for one whom he feared to lose in purgatory where he is already in heauen. But on the other lyfe, he that beleued there is none, therefore playeth for none: if his opinion be fal, and that there be purgatory in deede, as in deede there is: he leste much good, and greefe him as much harme, for he both search much the leste to sinne, and to lye longe in purgatory, sauing that his herefie shall save him thence, send him downe depe into hell. And it searcheth betwene these two kynde of folke, as it scarce betwene a lewde galante, and a poore frow. Whom wha the galant saw going barefoot in a great frost & howel, he asked him why he did take such paine. And he answered that it was very little pain, if a man would remember hel. Ye ferre quod the galant, but what and there be none hell than act than a great foole. Ye master quod fere, but what and there be hel: than is your matter, hyppse a much more foole. Forsovere, ther was never yet any of that sort, that could for shame lapes that ane manne is in peril for believing that ther is purgatories. But they feare onely that there is none in deede, and that they may without any lyme assume their opinion for trueth. But note upon the other fow manye an hundred thousande that is to witte, all the whole churche of Christ, that is, or ever hath beene, assume that
The Supplication

Athe affirming of their opinion against the purgatory, it is a plain damnable heresie. Wherefore it well and plainly appears that every wife man hath, that it is the saccus uterique to believe in such wise as both the parties agree to be out of all peril, then that way which so farre the greater parte, much farther the better part, as it be undoubtedly so. And nowe, whereas every soul may see by any wise man will take the saccus way, which is as ye see, double prowed to believe that there is purgatory: yet saith the wise proctor of beggars, where now will the saccus way, that there is none. For he saith, that many great letters men and right cunning men, will not let to put themselves in the parde of blame of death also, so they are in their minds that there is no purgatory. He is loth to say that these be heresie, but he saith these be they that men call heresie. Wherein he speaketh much more lyke as the word of God, by his son the saccus beast as men call them, and the wise men and well lettered, which shall not speke upon their own consciencce to agree that their adversaries take the saccus way and deathe out of peril, but themselves the most dangerous and farthest from all saccus. But yet, would we for the sake of the wise men who they be. Surely none other but Luther, Zuingill, and the beggars proctor, and a few such of the leete, men of such vertue, wisdom, learning, as their leete writing, and much more they, is the living therefore. But now they are far from another man of saccus, both in number, wisdom, learning, truth, and good living, which affurme and say the contrary. And surely if it so be, God and honest men would have faithfull come forth and tell one that some of his tribes were in a saccus at one time, that the heresie might receive them there. When it is so, the fellows would come and say the contrary, and tell him playn, there is no such peril at all as is borne in hand that his friends are preserved in; for he would never be so light to believe these. If so, then, in good company, against those tribes. If so, they are God and honest men: he then should be brought bindelely, and declare thereby he would gladly. And so he would have the whole saccus out of peril, he doth not nowe so light to believe those. If so, then, in good company, against those tribes. If so, they are God and honest men: he then should be brought bindelely, and declare thereby he would gladly..
A many such sore, they had not yet kind of y simple suite halfe so many, as for our parte reina such holy blessed ladyes to match the. For likewise as many they holy works erudite written, by the help of the holy ghost, understandly declare, that not only saint Austin, saint Hierome, saint Ambrose, and that holy Pope saint Gregory, with saint Chrysostome, and saint Basil, also remembered, and those holy women also, that we have spoken of. But over ² the great soluste doctor Eugen, all the ii. great doctors of holy sainety of one name in Grece: Gregorius Paulus, Gregorius Illeonus, Gregorius Episcopus, saint Chrysus, saint Damascene, of famous doctors of holy martyrs saint Epistius, saint Hilary, saint Cesare, and saint Thomas, finally all such as are of that suit in either Greces or Latviaes, have ever taught testified and exhorted the people to pray for all chrestian soules, prayed for purgatorie: for both there no man doubt but that all good devout chrestian people from Chrestes dates hither, hath by me and fast been of the same believe, and to their daily prayers almes done done for, have done vs great reliefe. So that as we lappe, both for number of many folks, godnes of chrestian folks our enemies are farre under vs. And yet have we for the bountage, as we have before declared you the faere of Chchrisths, the boke of kings, the wordes of the propheete sabzie, the faith of scharie, the wordes of saint John, the wordes of saint Peter, the teston of saint春夏, the testimonie of saint Patrude, and the plain sentence of our famous Chryple.

Soles if their heretiques be so true and stubborne, that rather than they will confess themselves concluded, they will hold on their false wayes and fall from wors to worse, and like as they have already against their former promise first reced ouer reason and after lawe, and then all the dooures old holy ladyes of chrestes church, finallie the whole church it is. If they will at length, as we greatly fear they will, reject all scripture, and faith of Christ and all. Now as we say, if they be so, yet have we left at the worst way, Luther against Luther, Huskyn against Huskyn, Tyndall against Tyndall, and finallie euery heretique against himself. And then when these folks sitt in Almayne upon thys here bench in judgemen on vs and our matters, we may as the knight of king, Alexander appeale from Alexander to Alexander, from Alexander the drunken, to Alexander the sober: so shall we appeale from Luther to Luther, from Luther drunken to Luther the sober. From Luther the heretique to Luther the catholike, and like wise in all the remanent. For ther be no man doubt but that every one of them all, before they fel drunkens of the drunks of olde popishion heresies in which they fell a quarriling with the devill; they dyd full sadde and soberly pray for, all chrestian soules. But since they be fallen drunkens in swetched and sinfull heresies, they neither care to other menites soules, nor to their own neither. And on the other side, if ever they be to be with grace to purge themselves of those popishion heresies, where with they be now so drunkens, they will than gene sentence on our soule as they dyed be fore. It is not certain that we believe you somewhat for example where by ye may see what heretiques they were before, in what drunkomens the devils daughters hath brought the. And in this, should we thew it better than in Luther himself, arch heretique and father shoot of all that drunken fellowship? Male this man was so fast on our soule while he was well and sober, that yet when he began to bee well wanted, he could not finde in his heart utterly to fall from vs.

But when his head first began to base, of that small dyde he wrote that purgatorie could not be proved by scripture, and yet that notwithstanding he wrote Luther disputeth in this wise therewith. I am very sure ther is agayne that there is purgatorie, and it little more: not by what heretiques bable. Should I believe an heretike bome of late scath folke were so base, and so that the faith were false that hath been held by so many blind preste: loe here this man make well upon our soule. But yet sayes he therwith one thing or twain, that could not adde therwith: and therby may ye see that he begin to creede. For he both assumed that purgatorie could not be proved by scripture, and assumed farther that nothing could be taken for a sure and certaine truth, but if it appeare by clear and evident scripture. Whiche two thinges presupponed: howe could any man be certain of purgatorie? But the heles is, that both those pointes be false. For both is purgatorie proued by scripture, and the catholike faith of Chrestes church wer sufficent to make me sure thereof, albeit