1. Alington’s Letter Presenting Lord Chancellor Audley’s Criticisms of More:
   (1) Being obstinate in acting overly wise and in desiring to rule in his own way (317)
   (2) Acting as a scrupulous ass (317-18)

2. The Dialogue Between Daughter Meg and Sir Thomas: Part I
   - Setting and intro: How and when Margaret presents these criticisms to her father (318-19)
   - More’s first response, beginning with his first calling Meg “Eve” (320)
   - Meg summarizes Audley’s criticisms; gives the letter to More, who reads it twice carefully (320-21)
   - More’s comments on his daughter Alington (321m)
   - More’s comments on his “exceptionally good lord” (Audley) and his “good master” (Cromwell) (321b)
   - More’s cheerful answer to Audley’s fables “cheerfully told” (322)
     - First fable, about wise men ruling fools who have been in the rain:
       The fable’s origin and history: Wolsey (322)
       What More “will not dispute”: Wolsey’s interpretation and use of this fable (322-23)
       What More does dispute: that the wise were actually wise (323 – 1 paragraph)
       What More cannot guess: whom Audley takes for wise (323 – 2 paragraph)
       What More is sure of: he is a fool; he never desired to rule (323b)
       - Stresses twice the need to rule oneself, quoting Boethius’ *Consolation of Phil* (324)
     - Second fable, about the scrupulous ass:
       Why it is not Aesop’s (324 – 1 short paragraph)
       What is too subtle for More: whom the lion and the wolf represent! (324m)
       - At end of par., note apparent contradiction between supposition and belief
       Argues that he doesn’t rely on his mind alone (325 – 1 paragraph)
       - Lists reasons why he can’t trust anyone living (325)
       Tells story of Company (325-27)
       More applies this story to his situation (327-28)
   - Meg’s response: conform not for fellowship but conform to consciences of the good, esp. since it involves law made by Parliament (328)

3. The Dialogue: Part II
   - More: Praises Margaret for “not doing a bad job” (328b). He then takes up when and why one should conform one’s conscience to laws or truths with which one may disagree.
     Distinguishes law of one land from law of “CC lawfully gathered together in a Gen. Coun” (329)
     Gives example of a law in dispute, other than a law made “by a General Council of the Church or by general faith grown...throughout all Christian nations” (329)
     Gives example of a dispute among the learned (329-30)
     On the need to conform one’s conscience to
       - a “determination” of “a well-assembled General Council” (330)
       - an evident truth appearing by the common faith of Christendom” (330)
     Why he refuses the oath: he will not tell (330b)
     What he will not dispute about others’ change of mind (331)
     What opinion he “will not conceive” of those who changed their mind (331)
       [Compare this listing of reasons with the one on page 325.]
     The issue of numbers: many are on his side (332)
     He is sure of his own conscience, but will not tell her everything (332)
       [See page 354 for when More does reveal his conscience.]
   - Meg: Responds by looking sad (332b)
   - More: Questions “mother Eve” (333t)
   - Meg: Gives the “Master Harry argument” and makes it her own (333)
   - More: Laughs and invokes Eve again (333)
   - Meg: Recalls Cromwell’s warning of what Parliament can still do (333)
   - More: Recounts what “he had not failed to think about”; repeats his riddle (333-34; cp. 213, 348)
   - Meg: Warns of being “too late” (334)
   - More: Why More wishes never to change; what he would do if he does (334-35)

4. Concluding Paragraph (335)