

English Reprints

Rede me and be nott wrothe,
For I faye no thinge but trothe.

WRITTEN BY

WILLIAM ROY AND JEROME BARLOWE

English Observant Franciscan Friars

PRINTED BY JOHN SCHOTT AT STRASBURG IN 1528

A Proper Dyaloge betwene a
Gentillman and a Husbandman
Eche complaynyng to other their miserable calamite
through the ambicion of the clergie

TOGETHER WITH

A Compendious Olde Treatyse

Shewynge howe that we ought to haue the
Scripture in Englysshe

WRITTEN BY A LOLLARD

about 1450 A.D.

PRINTED BY HANS LUFT AT MARBURG, HESSE, IN 1530

From the Unique copy in the British Museum

EDITED BY

EDWARD ARBER

F.S.A. ETC. LATE EXAMINER IN ENGLISH

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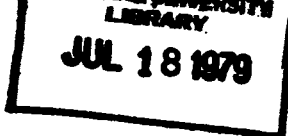
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CONTENTS

R ⁴	INTRODUCTION,	3
	NOTES of WILLIAM ROY and JEROME BARLOW,	9
X	SKETCH OF CARDINAL WOLSEY'S CAREER, ETC.,	15
	BIBLIOGRAPHY,	18

18915	I. READ ME AND BE NOT WROTH,	19
	<i>This small treatise as a glass or mirror most clear before all men's eyes, p. 23.</i>	

1. Frontispiece, 19
2. The description of the Arms, 20
3. Letter from N. O. [abroad] to P. G. [in England], 21
4. [Dialogue between the Author of the work and the Treatise], 26

In the preface whereof manifestly they shall perceive how great danger now-a-days it is, the truth either to describe with pen or with tongue to declare, p. 23.

5. The [Mock] Lamentation [for the decease of the Mafs. Supposed to have been uttered by a Strasburg priest], 30

In the Lamentation following, made by a belly beast, engendered among the greasy or anointed heap, otherwise called the Papistical sect, . . . they may surely grope and feel whereof our spiritual lords masters and (falsely so named) have proceeded and are come, p. 23.

6. A brief Dialogue between a [i.e. the above] priest's two servants, named WATKYN and JEFFRAY. [The First Part is supposed to have occurred before dinner], 37
7. The Second Part [of the Dialogue. After dinner], 70

In the Dialogue ensuing or brief Interlude is [the] Mass described with its abominable ministers, Popes, Cardinals, Bishops, Abbots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23.

INTRODUCTION,	125
-------------------------	-----

II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy,	129
1. An A. B. C. to the Spirituality,	129
2. [A Preface in verse. To the Christian reader],	130
3. THE DIALOGUE,	133
4. [The fragment, viz. Chap. vi., to the end of] an OLD [Lollard] TREATISE made about the time of Richard II.,	150
5. [THE DIALOGUE concluded],	169

III. A COMPENDIOUS OLD [LOLLARD] TREATISE [written about 1450 A.D.]; Showing how that we ought to have the Scripture in English,	170
1. The excufation of the Treatise,	170
2. Unto the Reader,	170
3. A COMPENDIOUS OLD TREATISE, ETC.,	172

*Rede me and be nott wrothe,
For I speake no thinge but trothe.*

INTRODUCTION.

AHe old imperial city of Straßburg was one of the cities of refuge to the early Protestant reformers, especially to those of the school of Zuingli. It was a Free City. Gradually the inhabitants had won from its Prince-Bishops the substance of self-government: until by the constitution of 1482, (which survived for three centuries, until it was swept away in the storm of the French Revolution) they were confirmed in the perfect control of their own affairs. The constitution of that year vested the executive government in a *Senate* of thirty nobles, assisted by two councils of *The Thirteen* and *The Fifteen*, which, however, were usually spoken of as one, by the name of an older council, viz. *The One and Twenty*.

The famous city enjoyed many privileges. In its turn, it was the seat of the German diet; and it could coin money; but what most helped Protestantism in that district was its privilege of being a sacred asylum to all refugees, not excepting even criminals.

MATTHEW ZELL, the Apostle of the Reformation in Alsace, [b. at Kaiferberg, 1477—d. 9 Jan. 1548] who had been Rector of Freiburg in Brisgau, came to Straßburg in 1518, and was then appointed preacher of the chapel of St. Lawrence in the Cathedral, an office which he held with great acceptance for thirty years, until his death.

Zell welcomed, in the year 1523, three distinguished Reformers, who took refuge in this bulwark city from the troubles and threatening storms around them. These were (1.) His old fellow-student at Erfurt, WOLFGANG FABRICIUS KOEPFEL, latinized CAPITO [b. at Hagenau, 1478—d. 8 Dec. 1551] who came to assume the priory of St. Thomas, which Leo X. had, of his own accord, given to him two years previously. (2.) In the same month of May, came MARTIN BUCER, or rather BUTZER [b. at Schellstadt, 1491—d. at Cambridge, 28 Feb. 1552], who was accompanied by his wife. (3.) And at some other date in the same year, came the disciple of Ecolampadius, CASPAR HEDIO [b. at Ettlingen, 1494—d. at Straßburg, 17 Oct. 1552] who, with his master and Capito, had begun a Reformation at Basle, even before Luther had spoken out.

These four men led the way to the Reformation at Straßburg. The latter three are named by Roy at p. 40, together with two others of lesser fame; JOHANN KELNER or KELLER, latinized CELLARIUS, one of the best preachers of the Reformation, and some other scholar, whom he calls SYMPHORIAN. The only

person of that name about this time that we can trace is a French Doctor, Historian, and Philosopher, named Symphorien Champier, latinized Benedict Curtius Symphorianus [*b.* at Saint Symphorien le Chateau in 1472—*d.* 1533]; but he appears to have lived at Lyons, and not in any way to have been connected with the Straßburg Protestants.

2. Three years later, so far as we can judge about April 1526, the English Franciscan monk, WILLIAM ROY, journeyed from Worms to Straßburg. He had been assisting, with hearty, though not entirely disinterested effort, at the secret production of the Instrument, which he knew to be the most powerful of all others for the Reformation of his own country, viz., the printed New Testament in English. While those precious volumes were floating down the Rhine England-ward: Roy journeyed upwards, with a consciousness that, whatever else he had or had not done, his share, whether great or small, excellent or unworthy, in that translation, had forfeited for him his life, if only he could be caught by the English hierarchy.

Possibly as he travelled he thought of his mother in London; or, looking back on his early days, of his studies and university life at Cambridge, of his novitiate at the convent at Greenwich, of the hour of his solemn vow, and of his eyes being opened to the enormities and scandals of monkish life and manners, as he, in this tract, writes them down for a perpetual dishonour. He might have thought of the royal Palace hard by; he might have recalled the rise of the Lord Legate, and thought of his doings—held up herein to everlasting infamy—up to the time when he himself left England: he might then have remembered the causes of his going abroad (to us unknown, though we may certainly credit him with strong yearnings after a purer and nobler life); of his first meeting with Tyndale on the continent, either previous to his arrival at Cologne or during his residence there; then of the heavy work of writing and comparison of texts; then of the detection of their work but not of them by Cochleus, whom he contemptuously calls herein that ‘vrchyn Coclaye’; then of their flight with the printed sheets up the Rhine to Worms, and of their completion of the Quarto, and production of the Octavo edition of the Testament there. Further, he might have thought over his quarrel with Tyndale (of which he would have his own version), of their parting, and of his resolve to go onward up the Rhine valley. So, protected by the indiscriminancy of and general respect for his white garb, he safely reached Straßburg.

3. The current Protestant talk there, probably was a discussion of Luther’s tract, *De Servo Arbitrio*, printed at Wittenberg in the previous December, in answer to Erasmus’ earlier work *De libero Arbitrio*, printed at Basle in 1523, see *p.* 42; and the Theological Disputation, then going on, at Baden, in Switzerland.

At that Disputation, brought about by the twelve Swiss cantons, the Dominican John Faber, John Eck the theologian of Ingoldstadt, and the Franciscan Thomas Murner the great Roman Catholic satirist of the time, together with the legates of the Bishops of Constance, Basle, Coire, and Lucerne, defended the Mass, Prayers for the Dead, Invocation of Saints, the retention of Images, and the existence of Purgatory; against Ecolampadius and other Protestant divines. The result was indecisive, inasmuch as no change was made: every one, whether Protestant or Catholic, continuing in the same belief and practice as before. Roy refers to Faber, Eck, Murner, with Emser, at pp. 41, 42.

4. A year later, May 1527, one of his old companions of the Greenwich brotherhood, JEROME BARLOW, who had called on Tyndale at Worms, on his way up, found out Roy at Strasbourg, and they two appear to have continued together for some months.

5. In December of that year came the news that the Bernese—the chief Swiss canton—dissatisfied with the result of the Baden Conference, and angry at its acts not having been communicated to them, had fixed another Disputation for the 7th of January following. With the invitations thereto, the Bernese sent out ten Articles, to which the Discussion was to be limited. They endeavoured to compel the representation of the neighbouring Bishops of Constance, Basle, Sion, and Lausanne, under threat of forfeiture of all their lands and goods in the canton, in the event of the non-appearance of their delegates; and they issued safe conducts to whoever else would come.

On the day of assembly, 7 Jan. 1528, representatives from Basle, Schaffhausen, Zurich, Appenzel, Strasbourg, Ulm, Augsburg, Constance, Lindau, and other cities, were present, but no one appeared on behalf of the Catholic bishops. The two Bernese pastors, Francis Colb and Berthold Haller, who had drawn up the Ten Articles, were assisted by Zwingle, Ecolampadius, Bucer, Capito, Blarer, and others. On the opposite side the principal disputant was the Augustine Conrad Treiger, who, as soon as the judges decided not to admit any other authority than simple Scripture, left the place. The speeches will be found officially summarized in *Handlung oder Acta gehaltner Disputation zum Bern in 1528*: printed by Christophel Froschover at Zurich, in 4to, with the date of 23 March 1528.

The Ten Articles were carried by a large majority, and the Disputation came to an end on 25 January 1528. Immediately after which the Mass, Altars, Images, &c., were legally suppressed in the Canton and its vicinity.

6. The effect of this Disputation was very great. Constance followed Berne; and Geneva, Constance. In Strasbourg, there continued a great fight of opinion all through the year upon the

subject; until the Maf was finally abolished in that city at 8 A. M. on 20th of January 1529, by a majority of 184 to 1 of the Magistracy; 94 others voting for its provisional maintenance only until the next Diet.

. One further result of the Disputation of Berne we believe to be *Rede me and be nott wrothe*. Otherwise there seems to be no immediate motive or purpose in putting into the mouth of a Straßburg priest the opening Mock-Lamentation of this Interlude bemoaning the decease of the Maf. The whole point of the Invective is that the Maf is dead but not buried. It was morally defunct but not officially abolished. As a matter of fact the Mass was not 'buried' at Straßburg till 20 February 1529, whereas we know that this Invective had been sent to England early in 1528; and on the 1st September of that year, Herman Rynck was buying up for Wolsey every copy of it that he could lay his hands upon anywhere in the Rhine valley. We were inclined to put its composition late in 1527, but we now think it was written not earlier than February or March 1528. The latest allusion in the Text seems to be the sack of Rome under Bourbon in May 1527 'now of late' see at p. 121.

8. Though Roy and Barlow lay the scene of the Interlude at Straßburg, see p. 39, it is clear that they do not localize the 'decease' to that particular town. They allude as *parts of the death struggle* to Erasmus' *De libero Arbitrio* of Sept. 1523, at p. 42; to Faber's appointment as chaplain, in 1526, to the king of the Romans, afterwards the Emperor Ferdinand II., at p. 42; and to Cochläus' *Responsio in epistolam Bugenhagij Pomerani ad Anglos*, printed late in 1526, see p. 44; and to the defence of the Maf by the universities of Cologne and Louvain so early as 1519. So that this part of the Invective is but a dramatized representation of the Reformation-struggle in Germany, and especially during the two years 1526-8 that Roy was in the country.

9. Such being the *locale*, the quest or plot is simply this. The Maf is dead in Germany, where shall it be buried! At Rome? In France? In England? This is debated by two servants of a Straßburg priest, apparently, however, not hitherto very intimate with each other. Watkyn, evidently a citizen, is full of faith in the power of the gospel; Jeffray, a new-comer from England, who has been 'in religion a dozen years continually,' is full of the craft and subtilties of the clergy. Thus the sharpest contrast is kept up in the Dialogue. At last, they fix on A'Becket's shrine at Canterbury as the appropriate grave for the dead Maf. Who then shall be the buriers? The Cardinal? The Bishops? The Secular Clergy? the four orders of mendicant Friars? or the Observant Friars? In the discussion of their respective fitness for this purpose occurs the opportunity for exposing their misdeeds; and it is on this framework that the attack is made upon the hierarchy, priesthood, and monasticism of England.

It was from this quest, as also the refrain of the *Lamentation* on pp. 30-36, that the tract—having itself no specific title—came to be known as *The burying of the Mass in Rhyme*.

10. We now come to the other aspect of the book. Ostensibly it was written by P. G. in England, and sent to N. O., an Englishman abroad, to print. But this was but a blind. The initials N. O. P. G. [? for Q] are apparently quite arbitrary. Tyndale in May 1528, and More in 1529, proclaimed its real authors to be Roy and Barlow; and we know from Rynck's letter that the impression consisted of a thousand copies, and that it was printed by John Schott at Straßburg.

It was written for circulation in England. A fearfully dangerous book to write or even to possess at that time. Intrinsically it is one of the worthiest Satires in our language. Its spirit is excellent. *I say no thinge but trothe* is its true motto. It is more salt than bitter; and where bitter, it is more from its facts than its expression. The book is the embodiment of the resentment of its authors at the burning of Tyndale's New Testaments at Paul's Cross in 1526. They justify their writing it by the expression of their belief, that there are three stages of admonition employed by the Almighty towards wicked men. First, He shows them His word in purity. That failing, He stirs up some men's spirit to endite their faults, making utterance of their mischief. These two methods being of no avail, He destroys them with pestilence and sword. So God had sent them the English New Testament. They had burnt it. He had now stirred up these Franciscans to this general Indictment. Let them beware lest a worse thing happen unto them. Mere ribald scoffing is thus disclaimed—'I hope that the rede what ever he be/ will nott take this worke as a thing convicious/ or a principle of hatred and debate,' p. 23. Yet it is written with great strength. Witness this stroke, among others, of the lash on the professed servant of the servants of our Lord.

What. ¶ *Is this proude Cardinall rycher/
Then Christ or goode Sayncte Peter/
In whose roume he dothe succede?*

Inf. ¶ *The bosses of his mulis brydles
Myght bye Christ and His disciples
As farre as I can ever rede.—p. 122.*

But the writers' real sentiments are expressed, perhaps more than in the 'Dialogue,' in the noble 'balett' at pp. 66-69, of which this is the keynote.

*Alas alas.
The world is worffe then evyr it was,
Neuer so depe in miserable decaye/
But it cannot thus endure all waye.*

And so stanza follows stanza, with the plaintive refrain, more of faith than of hope—

But it cannot thus endure all waye,

a certain instinct of a coming Reformation, as the 'balett' itself is a record of the utmost need of one.

In strong contrast with this is the 'breve oracion' in which the writers measure themselves against the Cardinal's furiousness. Oh to have seen Wolsey reading that!

11. Thus far we have dealt with the history and literary characteristics of this Invective. There remain its actual assertions. So far as we have been able to test them, they are, for the most part, with but a trifling exaggeration here and there, 'no thinge but trothe.' The parties most largely flagellated are Wolsey and the Observants. Just those, in fact, whom Roy and Barlow, sometime members of the Greenwich monastery, would probably be best acquainted with. This is an incidental internal proof of their authorship of the tract. Note especially the Observant Friar carrying in his sleeve his bladder full of ginger, nutmegs, or grains, when walking his stations, p. 82.

An examination of the assertions is beyond our present limits. They must be taken as *prima facie* testimony respecting English society, just when monasticism was ripening to its fall. If true, as we take them to be in the main, they simply and alone, amply justify the suppression of the monasteries in this country, of which dissolution there is a forerunning cry in these lines.

*Yet had we the Kynges licence /
We wolde with outen diffidence /*

Their golden shrynes in peces brake, p. 111.

12. In conclusion. We cannot suppose that this Invective exercised any very large immediate influence. Rynck effectually stopped that. It is surprising that any of the thousand copies should have escaped the sweep of his net, and the subsequent hunt by Wolsey and More. The first edition must ever be regarded as a suppressed book. So much is this so, that it actually does not occur in the list of suppressed books of 1542. Yet its truths and facts found expression in other contemporary writings; while posterity is much indebted to the two Franciscans for these excellent photographs of English clerical life of the time, of the proud insolent oppressiveness and ungodly living of the King's favourite; and of the advent and official reception upon English soil of the printed vernacular New Testaments.

Nowe hidder come to REMAYNE. p. 118.

NOTES
respecting
WILLIAM ROY AND JEROME BARLOW,

Observant Friars of the Order of St. Francis, and belonging to the
Monastery of Greenwich.

* *Approximate or probable dates.*

We have in the Facsimile Text of *The First Printed New Testament* published in the spring of this year (1870), sifted and collected into one focus most of the contemporary evidence now extant respecting the translation, circulation, burning, and confiscation of our first printed English Testaments. Among the evidence therein adduced will be found quotations from the present text, which occur on pp. 114-120, 46-7, of this Reprint, which are contemporary testimony to Wolsey's secret Council with the Bishops, and especially the subsequent burning before Bp. Tonstal at Paul's Cross, of copies of Tyndale's New Testament.

We need not therefore go over that ground again here, nor quote the original Latin texts which will be found in that volume. Our immediate purpose now is to give such few particulars as are known of these two friars, and we will, for that intent, take as proved facts, the results arrived at in that Facsimile Text.

Bp. Tanner [*Notit. Monast.* edit. Nasm. Pref. p. xiii.] gives the following account of the Friars-minors:—

"St. Francis, who was contemporary with St. Dominic, but of another country, being born at Assise in Italy, in the province of Umbria, and duchy of Spoletum, A.D. 1182, was founder of the Franciscan, Grey, or Minor Friars. The first name they had from their founder, the second from their grey clothing, and the third they took out of pretended humility. Their rule was drawn up by St. Francis, A.D. 1209; approved by Pope Innocent III. A.D. 1210, and by the general Lateran Council A.D. 1215. Their habit was a loose garment of a grey colour, reaching down to their ankles, with a cowl of the same, and a cloak over it when they went abroad. They girded themselves with cords, and went barefooted. Davenport saith, they came into England A.D. 1219. But the general opinion is, that they came hither A.D. 1224, and had their first House at Canterbury, and their second at London.

"Some considerable relaxation having by degrees crept into this Order, it was thought requisite to reform it, and to reduce it, as near as might be, to its first rule and institution. Whereupon such as continued under the relaxation were called CONVENTUALS, and such as accepted the reformation were called OBSERVANTS or RECOLLECTS. This reformation was begun about A.D. 1400, by St. Bernard or Bernardin of Sienna, confirmed by the Council of Constance A.D. 1414, and afterwards by Eugenius IV. and other Popes. King Edward the Fourth is commonly said to have brought them [*i.e.* the Observants] into England, but I find no certain account of their being here till King Henry the Seventh built two or three houses for them."—*Quoted in Dugdale's Monasticon Anglicanum*, viii. 1502, Ed. 1830.

Lysons gives the following account of the Monastery at Greenwich:—

"King Henry the Seventh, by his charter bearing date 1486, after reciting that his predecessor King Edward IVth had, by the Pope's license, given to certain Minorites, or Observant Friars of the Order of St. Francis, a piece of ground adjoining to his palace, on which were some ancient buildings; and that these Friars having taken possession, and having laid the first stone with great solemnity, began to build several small mansions in honour of the Virgin Mary, St. Francis, and All Saints, granted and confirmed the said premises, and founded a Convent of Friars of the Order above described, to consist of a Warden and twelve brethren at the least. It is said he afterwards rebuilt their Convent for them from their foundation. Katherine (Henry the

Eighth's first queen) was a great favourer of the Convent and their Order: she appointed one of the Monks of Greenwich, father John Forrest, to be her confessor: and used, while resident at this place, to rise at midnight and join the monks in their devotions. They returned this friendship by openly espousing her cause when the business of her divorce was agitated, which so far enraged the King that he suppressed the whole Order throughout England."—*Idem*, p. 1512.

*1486.

WILLIAM TYNDALE, born not earlier than this year.

WILLIAM ROY was educated at Cambridge. See Cooper.

Ath. Cantab. i. 44. *Ed.* 1858.

1521—3.

TYNDALE is tutor in the family of Sir John Walsh, at Little Sodbury in Gloucestershire.

1523. *OCT.

TYNDALE arrives in London. Applies to Tonstall, Bp. of London, to be his chaplain, thinking to have translated the Testament. The Bp. declines his services. Having no living at all, he then went to Humphrey Monmouth, a London cloth-merchant, who befriends him.

1524. *MAY.

TYNDALE leaves London and goes to Hamburg.

1525. *APRIL or

*MAY. TYNDALE received, probably at Hamburg, a remittance from Monmouth.

1525. *JULY or

*AUG. TYNDALE and ROY arrive at Cologne, and commence a secret impression of the English New Testament in the printing-house of Peter Quentel, the celebrated printer of that city.

1525. *SEPT.

JOHN DOBNECK, surnamed COCHLÆUS, gives the following account of how he stopped their work:—"Having thus become more intimate and familiar with the Cologne printers, he some-

times heard them confidently boast, when in their cups, that whether the King and Cardinal of England would or not, all England would in short time be Lutheran. He heard also that there were two Englishmen lurking there, learned, skilful in languages, and fluent, whom, however, he never could see or converse with. Calling, therefore, certain printers into his lodging, after they were heated with wine, one of them, in more private discourse, discovered to him the secret by which England was to be drawn over to the side of Luther—namely, That three thousand copies of the Lutheran New Testament, translated into the English language, were in the press, and already were advanced as far as the letter K, in *ordine quaternionum* [i. e. in quarto]. That the expenses were fully supplied by English merchants; who were secretly to convey the work when printed, and to disperse it widely through all England, before the King or Cardinal could discover or prohibit it.

Cochlæus being inwardly affected by fear and wonder, disguised his grief, under the appearance of admiration. But another day, considering with himself the magnitude of the grievous danger, he cast in mind by what method he might expeditiously obstruct these very wicked attempts. He went, therefore, secretly to Herman Rinck, a patrician of Cologne and Military Knight, familiar both with the Emperor and the King of England, and a Counsellor, and disclosed to him the whole affair, as, by means of the wine, he had received it. He, that he might ascertain all things more certainly, sent another person into the house where the work was printing, according to the discovery of Cochlæus: and when he had understood from him that the matter was even so, and that there was great abundance of paper there, he went to the Senate, and so brought it about that the printer was interdicted from proceeding farther in that work. The two English apostates, snatching away with them the quarto sheets printed, fled by ship, going up the Rhine to Worms, where the people were under the full rage of Lutheranism, that there, by another printer, they might complete the work begun. Rinck and Cochlæus, however, immediately advised by their letters the King, the Cardinal, and the Bishop of Rochester [Fisher], that they might, with the greatest diligence, take care lest that most pernicious article of merchandise should be conveyed into all parts of England." The original of this is *De Actis et Scriptis Martini Lutheri*, pp. 132-134, *Ed.* 1549.

∴ It is specially to be observed that Cochläus did not see the two Englishmen nor a sheet of their impression; he seems also not to have known even their names.

1525. DEC. 2. Dr. LEE, the king's almoner, journeying through France into Spain, thus writes to the king from Bordeaux :—"Please it your Highnesse moreover to understand that I am certeinlie informed as I passed in this contree that an Englishman, your subject, at the solicitation and instance of Luther, with whome he is, hath translated the Newe Testament in to English, and within fewe days intendethe to arrive with the same emprinted in England."—*Cott. Vesp. E. iii. fol. 211. orig.*

1526. *JAN. or *FEB. The New Testaments were finished at Worms. Now comes Tyndale's own explicit testimony, and the earliest mention of Roy by name. "Whyle I abode a faythful companion which now hath taken an other vyage vpon him/ to preach christ where (I suppose) he was neuer yet preached (God which put in his herte thyther to goo sende his sprite with him/ comforte him and bringe his purpose to good effecte) one William Roye a man somewhat craftye when he cometh vnto new acquayntance and before he be thorow knowen and namely when all is spent/ came vnto me and offered his helpe. As longe as he had no money/ somewhat I could ruele him: but as sone as he had gotten him money/ he became lyke hym selfe agayne. Neuerthelesse I suffered all thinges tyll yat was ended whych I coude not doo alone without one both to wryte and to helpe me to ccompare ye textes together. When that was ended I toke my leue and bode him farewell for oure two liues/ and as men saye a daye longer." Preface to *The Parable of the Wycked Mammon*, finished at Marburg 8 May 1528.

It is clear from this that Roy was with Tyndale from the time he first joined until the printing was completely finished. 'The faythful companion' does not seem to have been concerned in the translation and printing at all, but merely to have been Tyndale's friend and solace. Otherwise his leaving the translator in the emergency and with his good wishes, is inexplicable. Therefore Roy was the other Englishman who fled with Tyndale up the Rhine.

So the work having at length come to an end, Tyndale set himself to prepare

1526. SPRING. for translating the Old Testament by studying Hebrew. What became of Roy he thus us in continuation:
"After we were departed he went/ and gate him new frendes which thinge to doo he passeth all that euer I yet knewe. And there when he had stored hym of money he gote him to Argentine where he professeth wonderfull faculties and maketh bost of no small thinges."—*Idem.*

1527. SPRING. He then thus introduces us to Jerome Barlow—
"A yere after that and now. xii. monethes before the pryntinge of this worke/ [finished 8 May 1528,] came one Ierom a brother of Grenewich also/ thorow wormes to Argentine/ [Strasbourg] sayenge that he intended to be Christes disciple an other whyle and to kepe (as nye God wolde gyue him grace) the profession of his baptim/ and to gett his lyuing with his handes/ and to lyue no longer ydely and of the swete and labour of those captyues whiche they had taught/ not to byleue in Chryst: but in cuttshowes and russet coetes. Which Ierom with all diligence I warned of Royes boldnesse and exhorted hym to bewarre of hym and to walke quyetyly and with all pacience and longe sufferinge acordinge as we haue Chryste and his apostles for an ensample/ which thinge he also promysed me. Neuerthelesse when he was comen to Argentine William Roye (whos tonge is able not only to make foles sterke madde/ but also to disceyue the wisest that is at the fyrst syght and acquayntaunce) gate him to hym and set him a werke to make rymes/ whyle he hym selfe translated a dialoge out of laten in to Englysh/ in whose prologe he promyseth moare a greate deal than I fere me he wyll euer paye.

This passage indubitably fixes the authorship of *Rede me and be nott wrothe* upon these two Franciscan friars; more particularly assigning to Barlow its expression and to Roy its matter; not but what Roy must have been indebted to Barlow, who apparently had come straight from England, for some of his home facts, down to say April 1527.

Roy's translation 'out of laten' above referred to is apparently now lost. The title of the original Latin text, of unknown authorship, is given by Mr. Park, in *Harleian Misc.*, ix. 3, *Ed.* 1812, as *Inter patrem Christianum et filium contumacem dialogum Christianum*. It was written against the seven sacraments, as the following passage in Sir T. More's *Supplicacyon of Soules*, published in the summer of 1529, proves.

"They perceyuyng thys/ haue therfore furste assayd the furst way all redy/ sendyng forth Tyndals translacyon of the new testament in such wyse handled as yt should haue bene the fountayn and well spryng of all theyr hole heresies. For he had corrupted and purposely changed in many placys the text/ with such wordys as he myght make yt seme to the vnlearned people/ that the scripture affirmed theyr heresyes it selfe. Then cam sone after out in prynt the dyaloge of frere Roy and frere Hyerome/ betwene ye father and ye sonne agaynst ye sacrament of ye aulter; and the blasphemouse boke entytled the beryng of the masse. [i.e. *Rede me*, &c.] Then cam forth after Tyndals wykkyd boke of Mammona [dated 8 May 1528] and after that his more wykkyd boke of obdyence [dated 2 October 1528]. *fol. xix. b.*" 1528. AUG. 5. Wolsey sends orders to Rynck to buy up everywhere books printed in English, and to arrest Roy and Tyndale.

SEPT. 1. Rynck gets Roy's books out of the pawn of the Frankfort

OCT. 4. Jews. He writes thus to Wolsey: "Most holy and most gracious father in Christ, most merciful lord—after offering my humble and willing service to your Holiness's pleasure, with grateful and sincere mind, I wish to inform your grace and fatherhood as follows.

Your grace's letters dated August 5, at your palace of Hampton Court, were given to me by John West priest of the order of St. Francis *de Observantia*, at Cologne on Sept. 21, having been sent on from Frankfort by a swift messenger in two days, which letters ordered me to buy up everywhere books printed in English, and to arrest Roy and Hutchins. They and their accomplices have not been seen at Frankfort since Easter and the market after Lent, and it is not known whither they have gone, and whether they are alive or dead. John Schott, citizen of Strasburg, their engraver, says he does not know whither they have vanished. Their books indeed are stuffed with heresy, full of envy and slander against your grace's glory and honour, and what is worst and contrary to Christian charity, make the king's serenity, my most kind and noble lord and illustrious prince, infamous to all worshippers of Christ. However, I, as a most humble, faithful and diligent servant, three weeks before receiving your grace's letters, heard and perceived that those very books had been pawned to the Jews at Frankfort for a certain sum of money, and then, on my own account, I laboured and endeavoured to get hold of them as soon as possible. The engraver [i.e. printer], John Schott, demanded beside the interest for the Jews, the pay for his labour and the expense of the paper, and said that he should sell them to whoever would give the most money. So, as your grace had sent me letters and commissions from England, I immediately spared neither my person, my money, nor my trouble, (as I was bound to do,) but made use of the privileges previously received from his Imperial Majesty. I gained over the consuls of Frankfort and some senators and judges, by gifts and presents, so that I might scrape and heap together all those books from every place; which was done in three or four places, so that I hope that all of those books yet printed are in my possession, except two which your grace's commissary the above named John West asked for and received from me for the greater profit and advantage of the king's grace and yours. Two books indeed, I gave him, as I found him faithful and diligent for your grace, whom he has often served and doubtless will in future serve. Unless I had discovered it, and interfered, the books would have been enclosed and hidden in paper covers, packed in ten bundles covered with linen and conveyed in time by sea, craftily and without exciting any suspicion to Scotland and England, where they would have been sold only as blank paper; but I think that very few, or none, have been exported or sold. Besides I have . . . and procured from the consuls of Frankfort a prohibition strengthened by oaths, of their

further printing from copper types, and the engraver himself is bound by his oath to send me the original written copy. In addition to this, I will endeavour in every way to arrest Roy and Hutchins and other opponents and rebels of the king's grace and yours, and to find out where they live, as John West, and my son Hermann Rynck and John Geilkyrche my servant will assure you by word of mouth, to whom your grace may give credence just as to myself, for they will keep silence concerning and conceal whatever orders your grace gives them. I send them now to the king's grace and yours, chiefly on account of the favourable issue of the business, and that I may show and do a thing pleasing to the king's grace and yours."

These privileges, in my opinion, contain that throughout the whole Roman Empire, especially in Germany, no rebels or traitors to the king of England shall be kept or suffered, much less heretics who excite sedition among the Christians of the whole kingdom of England. By force of this privilege, Edmund de la Pole, who called himself the duke of Suffolk, was demanded by king Philip, to be sent into England, as was fitting. Then William Roy, William Tyndale, Jerome Barlow, Alexander Barclay, and their adherents, formerly Observants of the order of St. Francis, but now apostates, George Constans also, and many other rebels of the king's grace, ought to be arrested, punished and delivered up on account of Lutheran heresy, which ought to be blotted out and rooted up, to confirm the Christian faith, of which there is much need in the kingdom of England. This opinion of mine the aforesaid privilege will show much more clearly, but I have retained no copy of it. Your grace's excellent prudence however will be able to consider and manage these matters more prudently than I can express them in writing. When therefore such a mandate comes to me hither, I will execute it to the honour of Almighty God, your grace and the whole realm of England, as a Christian, and with all my diligence, strength and care.

In this manner therefore, for the safety and profit of the king's grace and yours, and of all the subjects of the English realm, both religious and secular, as far as I could with divine help, and according to your grace's command, I searched for heretical books, sparing neither labour nor money. I went to the market at Frankfort with a papal and imperial mandate, using especially the privileges or mandates which I obtained from the late Emperor Maximilian and now hold from the present Emperor Charles. I compelled the engraver John Schott to take an oath before the consuls, judges, and senators of Frankfort to confess how many of such books he had printed in English, German, French or other languages. Then he confessed on oath that he had only printed hitherto a thousand books of six quires [or signatures. This is Roy's translation 'out of laten'], and a thousand of nine quires [The first edition of this *Invective* consists of nine signatures. A to I.] in the English tongue, at the order of Roy and Hutchins, who had no money to pay for the books printed, much less to have them printed in other languages. Wherefore I bought almost all these, and have them at my house at Cologne, as my son will show your grace and will request your grace to inform me what you wish to be done with the books so bought, which shall then be executed and done with all diligence as far as possible to me and mine with God's favour, to show our duty to the king's grace and yours. So may your grace fare well for many happy years. Dated at Cologne, 4 October, 1528."

Rynck confounds Tyndale with Roy: otherwise his secret information seems exact and true.

1528. DEC. 17. In a letter of this same red-hot zealot, West, we obtain the following further valuable information:—

"Syr. The cause of my writing unto your Mastership at this time is this. Our father minister, who is Father William Robbynson, Warder of Greenwich, was yesterday or this day, at my Lord's Grace to complain upon me, and that my Lord should take away the commission from me. And all because they will not let me come to *London* and to seek for them that my Lord knoweth of, and to enquire *where Roy was, when he was in England with his mother*, and for other sort of business according to my

14 NOTES RESPECTING WILLIAM ROY AND JEROME BARLOW.

commission, And they have great indignation at me because I have *sped so well*, and because there are more of them guilty in the matter of Lutherana.

Wherefore I pray you to help now as my special trust is in you, and the sooner the better. If you can get the obediency send it to me to Greenwich by one of your servants, and that he deliver it to no man but to myself. For I am weary of my life among them; and all because I see them that they be willing to maintain these rebellious heretics in their mischief, and they pray to God that they might not [? be taken]. At Greenwich, at our convent, the xvii December A^o Dom. 1528. JOHN WEST." *The original is Cotton. MS. Vitell. B. x. f. 171.*

1529. [? 2 FEB.] Simon Fish's *Supplication of the Beggers* is scattered in the streets of London. It is alluded to at p. 144.

SUMMER. Sir T. More answers it in *The Supplication of Soulys*, also alluded to at p. 144.

1530. SPRING. *A proper Dyalogue* is printed at Marburg.

Richard Bayfield, sometime Chamberlain of the Benedictine Monastery of Bury St Edmunds, having gone abroad to Tyndale and Fryth, returns with a large supply of Protestant

MIDSUMMER. books in Latin and English, which he lands at Colchester in Midsummer 1530.

NOV. He lands a second supply at St Catharines at Allhallow tide: but George Constantine having betrayed the consignment to Sir T. More, the Lord Chancellor seizes the whole of them.

1531. EASTER. Undaunted, he lands a third supply in Norfolk, and brings them to London in a mail.

NOV. He is arrested in Mark Lane, London.

NOV. 10—21. He undergoes several examinations.

NOV. 27. He is burnt at or near Newgate.

DEC. 3 Both the works here printed, are prohibited at Paul's Cross. See List of proscribed books in Lambeth Library MSS. 306. fol. 65. col. 2. printed in *Political, Religious, and Love Poems*. Ed. by Mr. Furnivall. 1866.

Sir T. More, in the Preface to his *Confutacyon of Tyndall's Answere. &c.* of 1532, in giving a long catalogue, more or less accurate, of Protestant books, has the following ribald passage respecting Roy, to whom he attributes Tyndale's *Exposition of I. Corinthians*. vii. c.—

"That work hath no name of the maker, but some wene yt was frere Roy/ whych when he was fallen in heresy, then founde yt vnlawfull to lyue in chastyte, and ranne out of hys order, and hath synnes sought many a false vnycefull way to lyue by/ wherein he made so many chaunges, that as Bayfeld a nother heretyque and late burned in smythfeld tolde vnto me/ he made a mete ende at laste, and was burned in Portu-gale."

Bayfield was very likely to know about Roy, and very unlikely to tell the Lord Chancellor anything to his detriment. That Roy should have got to Portugal is at present quite unaccountable; and provokes the supposition that the Martyr put More on a wrong scent. The archives of that country would readily prove whether an English heretic friar was burnt in that country between 1528—1531.

With this notice dies out our present information respecting the Authors of this Invective: unless the slightest possible notice of Roy by Bp. Bale in his *Illustrium majoris &c. f. 256. Ed. 1548* be taken into account.

OUTLINE OF THE CAREER of THOMAS WOLSEY,

Cardinal Archbishop of York, &c.,
And some Notes of his Children.

Taken chiefly from Thomas' *Historical Notes*, i. Ed. 1856; Le Neve's *Fastl Eccles. Angli.* Ed. 1858, &c.; and *The Life of Wolsey*, by his Gentleman Usher [? George Cavendish].

1470. OCT. 9. Henry VI. restored to the throne.

1471. MAR. Thomas, the son of Thomas and Joan Wolsey, *b.* at Ipswich. Cavendish says, 'an honest poore man's son.' A. Wood, who somewhat preposterously calls such an untamed tiger as Wolsey 'the greatest, most noble, and most disinterested clergyman of that age,' accuses the author of *Rede me, &c.*, whom he ignorantly calls a 'canting and severe Puritan,' of first saying that he was a butcher's son; but the statement—in itself no degradation to an honest mind—occurs much earlier. Mr. Furnivall has printed in *Ballads from MSS.* i. Ed. 1870, a poem written about 1520, now *Harl. MS.* 2,252, fol. 156, in which occur these lines—

To see a Churl, a Butcher's cur,
To reign and rule in such honour.

John Skelton, writing in 1522-3, *Why come ye nat to Courts*; thus refers to it:—

How be it the primordial	And his greasy genealogy,
Of his wretched original,	He came of the <i>sang royal</i>
And his base progeny,	That was cast out of a butcher's stall.

For which poem he fled for sanctuary to Westminster Abbey, where, protected by the Abbot Islip, he lived until his death on 29 June 1529.

1471. April 14. Edward IV. restored to the throne.

1483. April 9—June 25. Edward V. titular King.

1483. June. Richard III. seizes the Crown.

1485. Aug. 22. Henry VII. comes to the Crown.

Wolsey's Gentleman Usher states of him—'Being but a child, was very apt to be learned; wherefore by the means of his parents, or of his good friends, and masters, he was conveyed to the university of Oxonford, where he shortly prospered so in learning, *as he told me by his owne mouth*, he was made Bachellor of Arts, when he past not fifteen years of age, in so much that for the rareness of his age, he was called most commonly, through the University, the Boy Bachelor.

1500. OCT. 10. WOLSEY is made Fellow of Magdalen college, and Master of Magdalen school. Is instituted Parson of Lymington, near Ilchester, in Somersetshire.

1507. AUTUMN. Performs a journey for the king from Richmond to Flanders and back in 80 hours.

1509. FEB. 2. Is collated Dean of Lincoln.

FEB. 8. Is collated Prebend (Welton Brinkhall) of Lincoln.

MAR. 25. Is installed Dean of Lincoln by *proxy*.

1509. April 22. Henry VIII. succeeds to the throne.

1509. MAY 3. Exchanges his Prebendaryship for that of Stow Longa in the same Cathedral.

AUG. 21. Is installed as Dean *in person*.

Is introduced by Fox, Bp. of Winchester, to the Court.

Is made the King's Almoner.

1510. Is made Rector of Torrington.

JULY. 5. Is made Prebend of Hereford. [Resigns it in Jan. 1512].

1511 FEB. 17. Is appointed Canon of Windsor. [Resigns it in 1512].

16 CAREERS OF CARDINAL WOLSEY & HIS CHILDREN.

1512. JAN. 16. Is made Prebend [Bugthorpe] of York. [Resigns it on being made Bp. of Lincoln in 1514.]
1512. ? Is made Dean of Hereford. [Resigns it 3 Dec. 1512.]
1513. FEB. 19. Is elected Dean of York. Is admitted Dean FEB. 21. [Resigns it 6 April 1514, having been made Bp. of Lincoln.] Becomes Prime Minister, and has the direction of the supplies for the army invading France. Is made Bp. of Tournay on its capture.
- JULY 8. Is collated Precentor of St. Paul's, London. [Resigns it in 1514, on being made a Bp.]
- 1513-14. He obtains the Abbey of St. Amand.
1514. FEB. 6. Papal Bulls of Provision to the see of Lincoln. MARCH 4, Receives the temporalities. MARCH 27, Is consecrated at Lambeth by Archbp. Warham. Resigns various smaller preferments as above.
- JULY 14. Cardinal Bainbridge, Archbishop of York, is poisoned at Rome. Wolsey is appointed his successor. AUG. 5, As Archbp. elect, is entrusted with the custody of the temporalities.
- SEPT. 15. Papal bulls for his translation, which are published in York Cathedral on DEC. 3.
1515. Fox, Bp. of Winchester, retires in disgust at Wolsey. The Dukes of Norfolk and Suffolk soon follow.
- SEPT. 10. Wolsey is made a Cardinal by the title of *Sanctæ Cæcilie trans Tiberim*.
- DEC. 22. Archbp. Warham resigns the Lord Chancellorship, and retires from Court. Wolsey succeeds him on the same day.
1517. Appointed to collect the Tenth levied by the Popes for the recovery of the duchy of Urbino.
- A pension is assigned to him by the king of Spain.
1518. MAY 17. Appointed Joint-legate with Cardinal Campeggio.
- JULY 29. Campeggio makes his entry into London.
- JULY 30. Papal Bull to hold see of Bath and Wells *in commendam*.
- AUG. 28. Obtains the temporalities.
- OCT. Pension of 12,000 livres Tournais allowed him for the loss of the Bishopric of that town.
1519. Campeggio is recalled.
- JUNE 10. Papal commission as sole Legate. Erects a Legate's court. Is godfather to the second son of Francis I. The Archbp. of Canterbury complains to the king of Wolsey oppressing the clergy. The judge of the Legate's court is convicted. Wolsey consequently hates Warham still more. He had already been violently offended with him, for subscribing himself *Your brother of Canterbury*.
1520. MAY-JULY. Accompanies the King at *The Field of the Cloth of Gold*.
1521. APR. His Legatine power is enlarged by Bull.
- JULY. Mediator at the Congress of Calais. Abbey of St. Albans granted to him *in commendam*.
1522. Is disappointed of the Papacy. Adrian VI. chosen. Wolsey had two illegitimate children—a son, THOMAS WINTER, to whom he gave many ecclesiastical offices before he was of age, which Winter resigned on his father's fall: and also a daughter, who was a nun at Salisbury. [Brewer.]
- MAR. 27. In order to support the war against France without calling a Parliament, Wolsey orders by warrant a survey or valuation of the lands and property. This was followed by a general loan of the Tenth on the lay subjects, and the Fourth on the clergy. This made great noise all over the kingdom against the Cardinal.
1522. MAR. 28. WINTER is made Prebend of Lincoln. [He resigns it in 1529.]
1523. JAN. 9. Winter is made Prebend and also Archdeacon of York. He resigns both in Dec. 1529.]
- APR. 15. Convocation and Parliament assemble on the same day. Wolsey demands and obtains from the clergy a subsidy of Half their annual revenue, and gets it. He demands 4s. in the pound of the Commons, and gets 2s. He is much mortified at the Commons. His Legateship prolonged for five years.
- MAY. Is again disappointed of the Papacy. Clement VII. elected.

Winter is made Chancellor of Salisbury. [He resigns it in 1529.]

APR. 30. Wolsey receives the temporalities of the see of Durham *in commendam*, having resigned Bath and Wells.

1524. JAN. 9. His Legantine powers are granted to him for life.
First suppression of monasteries for his intended colleges at Ipswich and Oxford.

Wolsey is now at the summit of his greatness. He remains for yet five years as great a man as a subject could well be.

1525. Commotions near London on account of taxes. The King is furious. Wolsey appeases him, and gives him Hampton Court Palace. Henry allows him in exchange to live in his palace at Richmond.

1526. Further suppression of monasteries for his colleges.

MAR. 24. Winter is made Archdeacon of Richmond. [He resigns it in 1529.]

MAR. 26. Winter is made Dean of Wells. [He resigns it in 1528.]

1527. JULY—SEPT. Wolsey makes his astonishingly pompous progress to Amiens and back, as Ambassador Extraordinary to the French King, in order to negotiate a match between the Duke of Orleans and the Princess, afterwards Queen Mary.

JULY He sends Dr. Knight, Secretary of State, to Rome touching the divorce.

1528. JAN. He orders the heralds, Clarendieux and Guienne, to declare war against Spain, without the King's knowledge. Henry orders this matter to be examined in Council. Wolsey makes his peace with the king.

Third suppression of monasteries for his colleges.

1529. APR. 6. Receives temporalities of the see of Winchester *in commendam*, having resigned Durham.

MAR. 31. Campeggio and he open the court to try the divorce question.

AUTUMN. Whilst these things were thus in hand, the cardinal of York was advised that the king had set his affection vpon a young gentlewoman named Anne, the daughter of Sir Thomas Bullen, vicount Rochford, which did wait vpon the queene. This was a great grieue vnto the cardinall, as he that perceiued aforehand, that the king would marie the said gentlewoman, if the diuorse took place. Wherefore he began with all diligence to disappoint that match, which by reason of the misliking that he had to the woman, he iudged ought to be anoided more than present death. While the matter stood in this state, and that the cause of the queene was to be heard and iudged at Rome, by reason of the appeale which by hir was put in: the cardinal required the pope by letters and secret messengers, that in anie wise he should defer the iudgement of the diuorse, till he might frame the kings mind to his purpose. Howbeit he went about nothing so secretlie, but that the same came to the kings knowledge, who tooke so high displeasure with such his cloked dissimulation, that he determined to abase his degree, sith as an vnthankfull person he forgot himselfe and his dutie towards him that had so highlie advanced him to all honor and dignitie. *Holinshed*. lii. 908, *Ed.* 1586.

OCT. 19. He delivers up the Great Seal to the Dukes of Norfolk and Suffolk. The king orders him to go to Esher. He is stripped of all his offices except his Archbishoprick.

NOV. 3. Parliament meets. He is impeached.

1530. LENT. He removes to Richmond.

APRIL. He journeys to the north, and lives in his Archbishoppal residence at Cawood.

NOV. 4. Friday. He is arrested there by the Earl of Northumberland for high treason. He was to have been enthroned with high pomp as archbp. on the following Monday.

NOV. 29. Journeying towards London, he dies at Leicester Abbey on Tuesday 29 Nov. at 8 A.M.: *set.* 59.

His Gentleman Usher says, 'I assure you, in his time, he was the haughtiest man in all his proceedings alive.'

BIBLIOGRAPHY.

* Editions not seen.

Rede me and be nott wrothe.

I.—Separate publication.

1. [1528. Strasburg.] See title on opposite page. There are at present two
1 vol. 8vo. copies in the British Museum; one with pressmark C. 21. a,
the other in the Grenville Collection, No. 11,167.
4. [1845. London.] A simple reprint, in black letter, of No. 1, by the Chis-
wick Press.

II.—With other works.

3. 1812. London. *The Harleian Miscellany*. Ed. by T. PARK, F.S.A.
10 vols. 4to. *Rede me, &c.*, occupies vol. ix. 1-83. Ed. 1812.
5. 1871. SEPT. 20. London, 1 vol. 8vo. *English Reprints*; see title at p. 1.

III.—Adaptations, &c.

- *2. 1546. JUNE 30. Wesel. Printed by Henry Nycholson. Ed. by L. R.
1 vol. 8vo. [? A further carrying out of the arbitrary letters L, N O, P Q, R.]

A Proper Dyaloge, &c.

The only known copy of the Dyaloge was discovered by Lord Arthur Harvey in the library at Ickworth, in the autumn of 1862.

II.—With A compendious olde Treatise, &c.

1. 1530. Marburg. See title at p. 129, and Colophon at p. 184. 23 leaves.
1 vol. 8vo. The press-mark of the Museum copy is C. 37. a.
- *2. [1530. Marburg.] It would seem that when the *olde Treatise* was separately printed (see No. 2 below) that this *Dyaloge* was also reprinted. Oldys in his *Harl. Pamphlets*, No. 173, quotes such a copy, without date or name of place or printer, on 24 leaves.
3. 1863. London. The same, reproduced in facsimile (by hand-traced litho-
1 vol. 8vo. graphy), with an Introduction, by FRANCIS FRY, Esq. F.S.A.
4. 1871. SEPT. 20. London, 1 vol. 8vo. *English Reprints*: see title at p. 1.

A compendious olde Treatyse, &c.

A MS. copy of this *lettre* was bequeathed by Archbp. Parker to Corpus Christi College, Cambridge. It has the following title:—*A determination of a doctor of divinity against them that say it is not lawfull to have holy writte and other bookes in Englishe*. J. Nasmith's *Cat.*, &c., p. 333, Ed. 1777.

I.—As a separate publication.

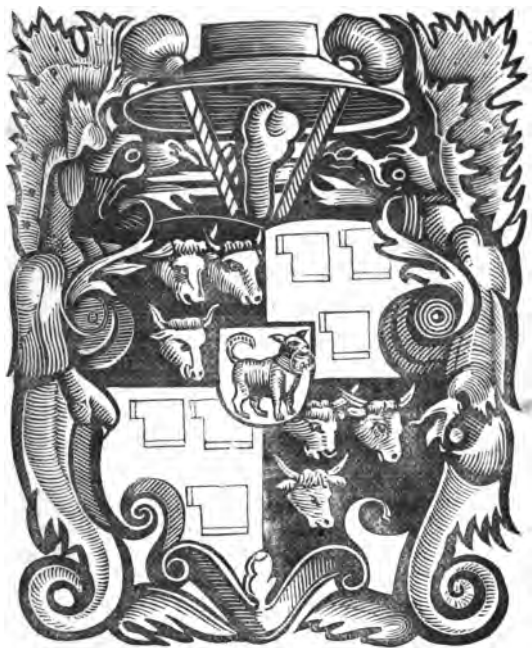
2. 1530. Marburg. A compendious olde treatyse/ howe that we ought to
1 vol. have ye Scripture in Englysshe/ COL. Empranted at Marl-
8 leaves. borow in the lande of Hessen/ be my Hans Luft/ in the yere
of oure lorde M.CCCCC. and .XXX. It has 34 lines to a page. A perfectly
distinct edition from No. 1. The press-mark of the Museum copy is C. 25. d.
3. [? 1546.] London. A compendious Olde treatyse shewynge/ howe that we
1 vol. 8vo. ought to haue the Scripture in Englyshe with the Auctours.
COL. ¶ Imprynted by me Rycharde Banckes/ dwellynge
in gracious streete/ besyde the cundyte. The Museum copy is C. 37. b.

II.—With other works.

1. 1530. Marburg. At the end of *A proper Dyaloge*, &c. See title at p.
1 vol. 8vo. 170. and Col. at p. 184. It is printed 32 lines to a page, some-
9 leaves. what narrower than those in No. 2.
4. 1563. London. The *Olde Treatise* is included in the first edition only
1 vol. folio. of JOHN FOX's *Actes and Monumentes*, &c., pp. 452-5.
5. 1844-6. London. It is consequently reprinted in the edition of that work
8 vols. 8vo. by the Rev. T. TOWNSEND, M.A., in vol. iv. 671-676.
6. 1863. Bristol. 1 vol. 8vo. Facsimiled by Mr. Fry, with the *Dyaloge*, &c.
7. 1871. SEPT. 20. London. 1 vol. 8vo. *English Reprints*: see title at p. 1.

**Kede me and be nott wrothe,
For I saye no thynge but trothe.**

**I will ascende makynge my state so hye/
That my pompons honoure shall never dye.**



**O Caytife when thou thynkest least of all/
With confusion thou shalt have a fall.**

[In the original edition, the griffons, club, and Cardinal's hat are painted red. In which way drops of blood are represented as falling from the edges of the six axes.]

The description of the armes.

Of the prowde Cardinall this is the shelde
 Borne vp betwene two angels off Sathan.
 The fixe blouddy axes in a bare felde
 Sheweth the cruelte of the red man/
 whiche hathe deuoured the beautifull swan.
 Mortall enmy vnto the whyte Lion/
 Carter of Yorcke/ the vyle butchers sonne.

The fixe bulles heddes in a felde blacke
 Betokeneth hys stordy furiofnes
 Wherefore the godly lyght to put abacke
 He bryngeth in hys dyvlysshe darcknes.
 The bandog in the middes doth expresse
 The mastif Curre bred in Ypswitch towne
 Gnawynge with his teth a kynges crowne.

The cloubbe signifieth playne hys tyranny
 Covered over with a Cardinals hatt
 Wherin shalbe fulfilled the prophesy
 Aryse vp Iacke and put on thy salatt/
 For the tyme is come of bagge and walatt
 The temporall cheualry thus throwen downe
 Wherby prest take hede and beware thy crowne.

To his singuler goode frendt and bro-
 ther in Christ Master. P. G. R
 O. desyreth grace and pea-
 ce from God the fat-
 her/ thorowe the-
 lorde Iesus
 Christ.



Y your laste letter/ dere brother in
 Christ/ I perceved/ that youre de-
 fyre was/ to have the lytle worke
 which ye sent/ wele examened/ and
 diligently put into prynt. Which
 thyng (the bonde of charitie/
 where with not alonly Joh. xv
 you and I/ but we with the whole nombre of Christis
 chofen flocke/ rema[n]yng amonge oure nacion of en-
 glishe men/ are knet together/ purly for the trouthes
 sake pondered) I coulde do no lesse but fulfill and
 accomplyshe. For as moche as it is a thyng so
 necessary. Where of no doute/ shall spryng grett
 frute vnto the sammyshed/ and lyght vnto theym which
 of longe season have bene fore blynd- Ma. xxv
 folded. Though the rammysshe resydue of gotes/ so
 farre envred with mannis blynde reason (which repute
 grett felicitye to make men beleve/ goode to be the
 naturall cause of evill/ darknes to procede oute of
 light) and lyinge to be grownded in trouth/ Mat. xxiiij.
 and to make of the worde of lyfe the glave of death/
 contrary to all trueth) that scripture calleth theym faulce
 teachers/ and bryngers in prevely of dampnable sectes/
 even denyng the lorde that bought theym/ ij. pe. j. ij

and brynge on their owne heddes fwyfte dampnacion/
 for their leadynge of many into their dampnable
 ap. xvij waies. Of whose boddies annd foules thus
 Ma. vij once blynded and ledde out of the narowe
 waye of lyfe/ into the broade waye of perdition/
 thorowe covetousnes they make their marchandyse.
 ij. Pet. ij Wherby the waye of trueth (that is to faye
 the glorious gospels of Christ) is evill spoken of. In
 so moche that they after this manner sealed with the
 apo. xvj. marke of the grett beast of the erth/ whose
 j. ti. iijj consciences. S. paul descrybeth to be
 finged with the hott yeron of blasphemy/ only geve
 hede to the spretres of erreure/ and dyvelyshe doc-
 tryne of theym which speake faulce through hipocrisy/
 iijj. forbyddyng to mary/ and commaundyng
 to abstayne from meates and soche wother) cannot
 but barke there att/ forbid it/ and with all violence
 persecute the reders there of. Yet. I neverthelesse
 ij. Pet. j with you/ doinge after the apostles erudi-
 ij. Pe. iij cion/ as longe as I folowe no decevable
 fables/ will not be negligent to put my brethren in
 remembraunce (thogh they partly knowe them their
 selves/ and are stablysshed in the present trueth) of
 those thynges wherby they maye the more evidently
 note the disceatfulness of mortall man/ and the better
 come vnto the knowledge of the immortall god.
 Seynge the tyme at honde wherin god of his infinite
 Luc. j mercy/ hath ordered before to make
 Rom. j theym thorowe Christ oure lorde parte
 Ac. xij takers also of his glorious will and porpos.
 Ebre. ij even as in the gospels oure saveoure before
 mar. iij. xvj to all his hadd promesed. I therefore con-
 lu. iij. ix fyderynge the worlde thus to be wrapped
 j. Ia. v

in myfery and blindnes (and now in thefe Lu. viij.
 latter dayes becom an hole or denne of Ma. viij
 falce foxy hypocrites/ and a mancion for all ravenynge
 wolves difgyfed in lambes fkyennes/ which hate all love/
 and with oute drede of god wander but for their
 praye) have iudged it a thyng moſte convenient/ to
 fett this ſmale treatous as a glas or myroure moſt
 cleare before all mens eyes. In the preface where of
 manyfeſtly they ſhall perceave/ howe grett daunger
 nowe a dayes it is/ the trueth other to deſcribe with
 penne/ or with tonge to declare. In the Luc. vj
 lamentacion folowyng/ made by a bely beaſt/ engen-
 dred amonge the grefy/ or anynted heap/ Ro. xvj
 wother wyfe called the papyſticall ſecte (whom Chriſt
 calleth a croked/ vntawarde/ and cruell gene- Ma. xvj
 ration of venemous vipers) they may furly xviij
 groape and fele/ where of oure ſpretuall Luce. ix
 lordes/ maſters/ and rulars (ſalcely ſo named) have
 proceded/ and are come. with what prefomcion they
 diſdayne the auncient and true noble bloud. and what
 preeminence and dignite they have ob- ma. xxij
 tayned through their faulce and crafti bryngynge vppe
 of the blaſphemous maſſe/ which principally is their
 holde/ ſtede/ and defence. Forthermore in the
 dialoge enſuyng or breſe interlude/ is mas deſcrybed
 with his abhominable miniſters. as Popes/ Cardinalls/
 biſſhops/ abbotes/ monkes/ fryres/ and lyke wother.
 wherein alſo is declared whatt trees they ma. vij.
 are with their frute. andd what they ſhall epis. Iu.
 remayne their maſſe once diſanulled/ and putt downe.
 Which all well conſydered/ I hoape that the reder
 what ever he be/ will nott take this worke as a thyng
 conviciouſ/ or a principle of hatred and debate. nor

Rom. ij yett despyfe the ryches of the godnes/ and
of the pacience/ of the longe soferance of god. but will
remember that his kyndnes only leadeth hym to re-

i. Cor. ij pentaunce. and mekely with the sprete of
quyetnes/ fyrst iudge it/ and then confydre hym filfe.
and fautlesse he shall fynde it a grett occasion/ to love/
and also to thancke god his father most mercifull/
which of his tender mercy hath nott delyvered hym
vppe vnto a leawd mynde/ with these vessels of wrathe/

Rom. j and children of the devill/ to do those

Ioan. viij thynges which are nott comly/ ful of all

Rom. ij vnrightousnes/ fornication/ wickednes/
covetousnes/ malicioufnes. &c. and sofered hym nott
to become lyke vnto theym/ a hater of god/ and of
his godly worde. agaynst whose vngodlines/ and vn-
rightousnes/ the wrath of the heavenly god apereth.
because they with holde the true rightousnes of god/

Rom. j whiche commeth throwe the lyght of the
gospell of Christ/ in the vnrightousnes of mans lawes
and tradicions. Ye/ and as sayth. S. paul/ though
they knowe the rightousnes of god/ howe they which
foche thynges committ are worthy of death/ yett nott
only do the same/ but also have pleasure in the
doars of them. Wherefore they are before god with
oute excuse. feinge that knowinge god/ they glorify
hym nott as god. nor yett are thanckfull. but wexe full
of vanities in their ymaginacions. countynge theym
felves wyse where as in dede they are foles. For with
their folysshe and blynde hert/ they tourne the glory
of the immortall god/ vnto the similitude of the
ymage of mortall man. He shall lykwyse clearly
perceve/ that we of duty colde do no lesse/ but for
the preservacion and tutell of the innocent and simple/

to declare the pestilent doblenes/ and decevable
 feduccion of the wicked. accordinge to the doctryne
 shewed vnto vs every where by Christ oure Ioan. vj. x.
 master. which cam to save annd not to destroye. For
 one rotten apple/ lytell and lytell putrifieth mat. xiiij
 an whole heape. a lytell sower leuen the Luc. xij
 whole lompe of dowe. one rancklynge j. Cor. v
 member/ the whole boddy. Shortly to conclude.
 Here in I am well perswaded/ lett the vngodly roare
 and barcke never so lowde/ that the fyre which Christ
 cam to kyndle on erth/ cannott butt Luc. xij.
 burne. that is to saye/ his godly worde forevermore
 encrease and continue. Wherefore dere ij. re. xxij
 brother/ yf eny mo soche smale stickes Psa. xvij
 come vnto youre hondes/ which ye shall cuij
cxvij
 iudge apte vnto the augmentacion of this fyre/ sende
 them vnto me (yf in englonde they maye not be pub-
 lished) and by goddis grace with all my power and
 possibilitie/ I shall so endever my fylse to kyndle
 theym/ that as many as are of the fede of Ioa. viij
 abraham shall se their light/ and therby Mat. v
 gloryfy their father celestiall/ which kepe you and
 youre continually strengthyng you with his
 sprete of comforte to his glory
 for ever Amen.



¶ The Author of the worke.

Go forthe lytell treatous nothyng a fraide.
 To the Cardinall of Yorcke dedicate
 And though he threaten the be not dismayde
 To puppylffe his abhominable estate
 For though his power he doeth elevate
 Yett the season is nowe verily come
 Vt inueniatur iniquitas eius ad odium.

The Treatous.

O my author howe shall I be so bolde
 A fore the Cardinall to shewe my face
 Seinge all the clargy with hym doth holde/
 Also in faveour of the Kyngis grace
 With furious sentence they will me chace
 Forbiddyng any persone to rede me
 Wherefore my deare author it cannott be.

The Author.

Thou knowest very well whatt his lyfe is
 Vnto all people greatly detestable/
 He causeth many one to do amisse
 Thorow his example abhominable.
 Wherefore it is nothyng reproable
 To declare his mischefe and whordom
 Vt inueniatur iniquitas eius ad odium.

The Treatous.

Though his lyfe of all people is hated
 Yet in the masse they putt moche confidence
 Whiche through out all the world is dilated

As a worke of singuler magnificence/
 Prestes also they have in reverence
 With all wother perfones of the spretualte
 Wherefore my deare author it cannot be.

The Author.

O deare treatous thou mayst nott confyder
 Their blynde affeccion in ignorance
 Whereby all the worlde both farre and near
 Hath bene combred with longe continuance.
 Itt is goddis will his trueth to avaunce
 And to putt antichrist oute of his kyngdom
 Vt inueniatur iniquitas eius ad odium

The Treatous.

Well yett there is greate occasion of grudge
 Be cause I apeare to be conuicious.
 Withouten fayle the clargy will me iudge
 To procede of a sprete presumtuuous/
 For to vse soche wordes contumelious
 It becommeth nott christen charite
 Wherefore my deare author it cannot be.

The Author.

O my treatous it is goddis iudgement
 So to recompence their madde blasphemey
 Seynge they burned his holy testament
 Thorowe the prowde cardinals tyranny
 Agaynst whose harde obstynacy to crye
 The stones in the strete cannot be dom
 Vt inueniatur iniquitas eius ad odium.

The Treatous.

Yf I presume to make relacion
 Of secreet matters that be vncertayne
 They will count it for diffamacion
 Or thinges contrived of a frowarde brayne
 To descrybe their faultes it is but vayne
 Except I were in some authorite
 Wherefore my deare author it cannot be.

The Author.

As touching that thou nede not to be deiecte
 The trueth shalbe thy conservacion
 Whyles thou presume no faultes to detecte
 But wheare thou hast hadde certificacion
 By their knowledge and informacion
 Whiche have forsaken the whore of rome
 Vt inveniatur iniquitas eius ad odium.

The Treatous.

Alas yett in their outrageous furoure
 They shall course and banne with cruel sentence .
 All those whiche have to me eny favoure
 Ether to my saynge geve credence
 In hell and heven they have preeminence
 To do as they lyst with free liberte
 Wherefore my deare author it cannot be.

The Author.

O treatous lett antichrist crye and roare
 Manassynge with fulminacions
 His cruelte shalbe feared no moare

Men knowynge his abhominacions
 Fye apon his forged execracions.
 Seynge his tyranny is overcome
 Vt inueniatur iniquitas eius ad odium.

Fye on his dyvliffhe interdiccions
 With his keyes lockis chaynes and fetters
 Fye apon all his iuridiccions
 And apon thofe whiche to hym are detters
 Fye apon his bulles breues and letters
 Wherin he is named feruus servorum
 Vt inueniatur iniquitas eius ad odium.

Fye on his golden thre folded crowne
 Whiche he vseth to weare apon his head
 Fye apon his maieste and renowne
 Clayminge on erthe to be in Christis stead
 Fye on his carkes bothe quykke and dead
 Ex hoc nunc et usque in seculum
 Vt inueniatur iniquitas eius ad odium.

Bliffed they be which are curfed of the pope
 . And courfed are they whom he doth bliffe
 A courfed are all they that have eny hope
 Ether in his personne or els in his.
 For of almyghty god a courfed he is
 Per omnia secula seculorum
 Vt inueniatur iniquitas eius ad odium.¹

¹ This refrain is taken from the Vulgate, and in the Douay version (1607-10, A.D.) is rendered—*That his iniquitie may be found vnto hatred.* In the Authorized Version the Hebrew is translated—*Until his iniquity be found to be hateful.*—Ps. xxxvi. 9.

¶ Heare foloweth the lamentacion.

Alas alas for woo and bitter payne
 Oppressed withe grefe and forofull care
 Howe shall we from hevy wepynge refrayne
 Confyderynge the case that we in are.
 We have now lost the pryce of oure welfare
 Seynge that gone is the masse
 Nowe deceased alas alas.

Wo worth the time that ever we were born
 To se the chaunce of this dolorours daye
 For now ar we mocked and laughed to skorn
 Owre honour brought to extreme decaye
 We maye well synge alas and well awaye
 Seynge that gone is the masse
 Nowe deceased alas alas.

Aproche proud patriarkis with youre pope
 Biffhops arsfyfhops and Cardinalls gaye
 With all other prelatis which had your hope
 To be mayntayned by the masse all waye
 Who shall finde oure belly and ryche araye
 Seynge that gone is the masse
 Nowe deceased alas alas.

Drawe nere ye preftis in youre longe gownis
 With all the fryres of the beggerly ordres
 Com hither monkis: with brode shaven crounis
 And all foche as are shoren above the ears/
 Helpe me to lament with dolourous teares
 Seynge that gone is the masse
 Nowe deceased alas alas.

The dolfull destruction of noble troye
 Was never to man haulfe so lamentable
 Nor yett the subuersion of Rome oure ioye
 Vnder whom we were counted honorable.
 O fortune fortune : thou arte vnfaourable
 Seynge that gone is the masse
 Nowe deceafed alas alas.

Departed is nowe the masse and clean gone
 The chiefe vpholder of oure liberte
 Wherby our whores and harlotis everychone
 Were mayntayned in ryche felicite.
 Full fore we shall repent this daye to fe
 Seynge that gone is the masse
 Nowe deceafed alas alas.

Our baudis and brothels have lost ther finding
 Oure bastardes compelled to go astraye/
 Oure wyninge mill hath lost her gryndinge
 Which we supposed never to decaye.
 Alas therfore what shall we do or saye
 Seynge that gone is the masse
 Nowe deceafed alas alas.

Oure gay velvet gownis furred with fables
 Which werre wont to kepe vs from colde
 The paulfreys and hackeneis in oure stables
 Nowe to make chevesaunce must be folde
 Aduē forked mitres and crosseſ of golde
 Seynge that gone is the masse
 Nowe deceafed alas alas.

We shall nowe abate oure welthy tables
 With delicate deyntyſes ſo delicious
 Oure mery ieſtes and pleaſaunt fables
 Are nowe tourned to matters dolorous
 We muſt laye downe oure eſtate ſo pompous
 Seynge that gone is the masse
 Nowe deceafed alas alas.

Oure fynghes shynynge with precyous stons
 Sett in golden rynges of ryche valoure
 Oure effeminate flesshe and tender bones
 Shalbe constrayned to faule vnto laboure
 For why decayed is all oure honoure
 Seynge that gone is the masse.
 Nowe deceased alas alas.

Where as we vsed apou on mules to ryde
 Nowe must we nedes prycke a fote a lone
 Oure wantan daliaunce and boftinge pride
 With wofull misery is over gone.
 Oure gliftringe golde is turned to a stone
 Seynge that gone is the masse.
 Nowe deceased alas alas.

We had oure seruantes in most courtly wyfe
 In grete multitude folowinge oure tayle
 With garded lyverey after the newe gyse
 Whome we frely supported to iest and rayle
 How be it nowe eache from wother shall fayle
 Seynge that gone is the masse/
 Nowe deceased/ alas alas.

Oure povre kynred we lytell vnderstode/
 And of whatt vilnes oure pompe did aryse.
 We desdayned the estates of noble blode/
 Nothyng afraide oure betters to despyse.
 Wherfor agaynst vs they will nowe surmyse
 Seynge that gone is the masse/
 Nowe deceased/ alas alas.

We were called lordes and doctours reverente/
 Royally raigynge in the spretualte.
 In every place wheare we were presente/
 They vayed their bonetis and bowed a kne.
 But it begynneth nowe wother wyse to be.
 Seynge that gone is the masse/
 Nowe deceased/ alas alas.

We devoured the sustenance of the poore/
 Wastynge the goodes of people temporall.
 Wherwith we norysshed many a whore/
 To satisfie oure pleasure beaftiall.
 And yett we were counted spretuall.
 Vnder faveoure of the masse/
 Nowe deceased/ alas alas.

Oure greate lordspippes and dominacions/
 With oure ryche iuelles and somptous plate.
 Oure places and large habitacions/
 Adorned with hangyngis and beddes of state
 From oure hondes shall nowe be seperate.
 Seynge that gone is the masse
 Nowe deceased/ alas alas.

A due/ oure ayde and suppartacion/
 Wherby fortune so merely did smyle.
 Farwele comforte and consolacion/
 Thus soddenly chaunged with in a whyle.
 Oure vayne confydence dyd vs sore begyle.
 Seynge that gone is the masse/
 Nowe deceased/ alas alas.

By the masse we were exalted so hye/
 That scantly eny man we wolde once knowe.
 We thought for to ascende vnto the fkye/
 Havyng oure feate above the rayne bowe
 But we are come downe agayne full lowe.
 Seynge that gone is the masse/
 Nowe deceased/ alas alas.

The masse made vs lordis and kyngis over all/
 Farre and nere every wheare havyng power.
 With honorable tytles they dyd vs call/
 Dredynge to offende vs, at eny houre.
 Then were we as freshe as the garden floure.
 Vnder favoure of the masse/
 Nowe deceased/ alas alas.

Amonge all the people we went a fore/
 By pretence of oure fayned holynes.
 They reputed vs for haulfe goddes and more/
 Thorowe the masses beneficialnes.
 Whiche is nowe tourned to oure hevines.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

The masse was only oure finguler suffrage/
 To delivre the people from their synne.
 There was no prest in towne nor village/
 But by the masse his lyvyng did wynne.
 Whose superfluite shalbe full thynne.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

O faythfull masse/ so constant and true.
 In heven and erth continually.
 We nowe thy chyl dren shall morne and rue/
 The chaunce of thy dekaye so sodenly.
 Constrayned we are all to wepe and crye.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

By the masse we had hie autorite/
 In heven and erth takynge oure pleasure.
 Kynges and prynces for all their dignite/
 To displease vs feared oute of meafure.
 Alas we have nowe lost oure chiefe treasure.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

The masse made vs so stronge and stordy/
 That agaynst hell gates we did prevayle.
 Delyveringe soules oute of purgatory/
 And sendynge theym to heven with out fayle
 Who is he then that wolde nott bewayle.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

Of all maner thynges the comodyte/
 By the massis healpe only did depende.
 From sycknes and pestilent mortalite/
 The focoure of the masse did vs defende.
 All prosperite that oure lorde did fende.
 Was for favoure of the masse
 Nowe deceased/ alas alas.

The masse farre exceedeth mannis reason/
 Oft tymes of foule wether makynge fayre.
 It causeth frute for to rype in season/
 Puttynge awaye infeccions of the ayre.
 Greate estates frendshippe stably to repayre.
 Have confirmacion by the masse
 Nowe deceased/ alas alas.

The masse in due tyme procureth rayne/
 Wherby floures and erbes fresshly do sprynge.
 And masse maketh it for to seace agayne/
 When it so aboundeth to their hyndrynge.
 All maner matrymony and maryinge.
 Is solemnyfed by the masse/
 Nowe deceased/ alas alas.

To soudears and men goynge a warre fare/
 The masse is ever a sure proteccion.
 It preserveth people from wofull care/
 Dryvyng awaye all affliccion.
 Alas who can shewe by descripcion.
 All the proffettis of the masse/
 Nowe deceased alas alas.

O wofull chaunce: most infortunate/
 So sodenly makynge comutacion.
 Never fence the worlde was fyrst create/
 Was there a thyng of soche reputacion.
 For in every londe and nacion.
 All goodnes cam by the masse/
 Nowe deceased/ alas alas.

Whatt awayleth nowe to have a shaven hedde/
 Or to be aparelled with a longe gowne.
 Oure anynted hondes do vs lytle stedde/
 Wher as the masse is thus plucked downe
 Vnto oure dishonowre all doeth rebowne.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.


The gooddes of the churche are taken awaye/
 Geuen to povre folkes soffrynge indigence.
 The devyne servyce vtterly doeth decaye/
 With halowed oyle/ salt/ and frankynfence.
 To holy water they have no reverence.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

All people because the masse is departed/
 Seketh nowe/ Ceremonies to confounde.
 The aultres of the lorde are subuerted/
 With ymages which cost many a pounce.
 The temples also are throwen to the grounde
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

Wherefore nowe of my lamentacion
 To make an ende with oute delaye.
 Fare wele O holy confecracion/
 With blyffed sanctus and agnus dei.
 No lenger nowe with you we can praye.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

A due/ gentle dominus vobiscum/
 With comfortable/ ite missa est.
 Requiem eternam/ is nowe vndon/
 By whom we had many a fest.
 Requiescat in pace and goode rest.
 Seynge that gone is the masse/
 Nowe deceafed/ alas alas.

¶ Here foloweth a brefe Dialogue betwene two prestes serbauntis/ named Matkyn. and Ieffraye.

- Matkyn**  **Effraye/** hardest thou oure master/
Thus with lamentable maner/
Most pitoufly complayne?
- Ieffraye** **¶** Herde it catha? yee be th[e]roode/
I praye god turne it vnto goode/
That it be nott to oure payne.
But is it of a very surety/
As it is spoken in the country/
That the holy masse is deade.
- Mat.** **¶** Dead? yee Ieffraye by my hande/
And that thou myght well vnderstande/
Hadde thou eny witt in thy heade.
For the soroufull constraynte/
Of oure masters complaynte/
Allonely for hys deceace was.
Wherfor lett vs oure counsell take/
What shyfte for vs is best to make/
Seynge that deceaced is the masse.
- Ief.** **¶** Mary watkyne thou sayest very trothe/
We shall have but a colde brothe/
I feare me shortely after this.
But I praye the tell me nowe playne/
Was he by eny myschaunce slayne/
Or was it for age that he deade is.
- Mat.** **¶** Naye/ it was not furly for age/
For he was of lusty courage/
Though he had very many yeres.
Alfo he had continued still/
Yf prestes myght haue had their will/
With the helpe of monkes and fryres.
Butt he was assauted so fore/
That he coulde resist no more/
And was fayne to geve ouer.

- Then cam his aduersaries with myght/
 And slewe hym oute of honde quyght/
 As though he had bene a faulce rover.
- Ief.** ¶ With what wepen did they hym kyll/
 Whether with polaxe or with bill?
 A goode felowshippe lightly tell.
- Mat.** ¶ Naye: with a sharpe two edged fworde/
 Which as they faye was goddis worde/
 Drawne oute of the holy gospell.
- Ief.** ¶ And is goddis worde of soche myght/
 That it flewe the masse downe right/
 Of so auncient continuaunce?
 My thynketh it shulde not be true/
 Seynge that prestes wolde hym rescue/
 With worldly ryches and substaunce.
 Monkes/ channons/ all shaven crownes/
 Wolde have brought their villagis and tounes/
 With their whole religious rable.
 Which vnder antichristis raygne/
 Are of sectes variable and vayne/
 Forto be reckened in numerable.
 Oure master also I dare faye/
 With many wother prestes gaye/
 Whom I knowe very well.
 Wolde have spent all their goode.
 Yee verely their owne hert bloude/
 To helpe masse agaynst the gospell.
- Mat.** ¶ Tosshe man they did all their best/
 Not sparynge to opyn their chest/
 Gevyng out brybes liberally.
 Wherby they had gret confidence/
 For to have done moche assistance/
 In ayde of the masse certaynly.
 But it provayled them nothyng/
 For goddis worde hath soche workyng/
 That none maye resist contrary.
- Ief.** ¶ Well/ yet take it for no sorne/
 I tell the wheare as I was borne/
 They resist the gospell openly.

And the principall doars be fuche/
 As nowe a dayes governe the churche/
 No smale foles I promes the.
 And namly one that is the chefe/
 Whiche is not fedd/ so ofte with rost befe/
 As with rawe motten so god helpe me.
 Whose mule yf it shulde be folde/
 So gayly trapped with velvet and golde/
 And geven to vs for oure schare.
 I durst ensure the one thyng/
 As for a competent lyvyng/
 This seven yere we shulde not care.

Mat. ¶ Yf he be soche what is his name/
 Or of what regarde is his fame?
 I beseeche the shortly expresse.

Ies. ¶ Mary/ some men call hym Carnall/
 And some saye he is the devill and all/
 Patriarcke of all wickednes.

Mat. ¶ Well/ to be brefe with outen glofe/
 And not to swarve from oure purpose/
 Take goode hede what I shall saye.
 The tyme will come or it be longe/
 When thou shalt se their statly thronge/
 With miserable ruyne decaye.
 Note wele the ensample of Rome/
 To what misery it is come/

Which was their hedde principall.
 Goddis worde the grownde of vertue/
 They went aboute for to subdue/
 Wherby they have gotten a faule.

Ies. ¶ Beleve me/ thou speakest reason/
 I trowe we shall se a season/
 To the confusion of theym all.

But nowe to oure mater agayne/
 I wolde heare mervelously fayne/
 In what place the masse deceased.

Mat. ¶ In Straßbrugh/ that noble towne/
 A Cyte of most famous renowne/
 Wheare the gospell is frely preached.

- Ief.** ¶ And what dost thou their names call/
Which were counted in especial/
The aduersaries of the masse?
- Mat.** ¶ Truly there where clarkes many one/
And gretly learned every chone/
Whose names my memory do passe.
Howe be it/ Hedijs/ Butzer. and Capito/
Celarius/ Symphorian/ and wother mo/
In dede were reputed the chiefe.
Whose lyuyng is so inculpable/
That their enemies with oute fable/
In theym coulede fynde no represe.
- Ief.** ¶ What did then the temporalte/
Wolde they all there vnto agre/
With outen eny diffencion?
- Mat.** ¶ As for the commens vniuerfally/
And a greate parte of the senatory/
Were of the same intencion.
Though a feawe were on the wother fyde/
But they were lyghtly satisfiied/
When they could nott goddis worde denaye
- Ief.** ¶ I perceauē then manifestly/
The bissshoppe with his whole clargy/
Were absent and a waye.
- Mat.** ¶ They were not absent I the ensure/
For with the masse they dyd endure/
Whyls to speake they had eny breth.
In somoche that for all this/
The bissshoppe ceaseth not with his/
To revenge the masses death.
He spareth nott to course and banne/
Doyng all that ever he canne/
To revoke masse vnto lyfe agayne.
He spendeth many a gulden/
To hange/ morthor/ and bren/
The masses aduersaries certayne.
- Ief.** ¶ And getteth he any goode therby?
- Mat.** ¶ But littell yet I the certesy/
And I trowe lesse he shall have.

- Nowe for all his hye magnificence/
 They counte hym savyng reuerence/
 Not moche better than a knave.
- Ief.** ¶ Peace whorfone/ beware of that/
 I tell the his skynne is consecrat/
 Anoynted with holy oyntmente.
- What.** ¶ Yee/ so many a knaves skinne/
 Is grefyd with out and with in/
 And yett they are not excellent
- Ief.** ¶ Cockes bonnes/ this is rancke herefy/
 Yf it were knowne: by and by/
 Thou shuldest a faggote beare.
 To speake so of soche a prelate/
 Whiles they are all of the same rate/
 For the more parte every wheare.
 But to the purpose that we beganne/
 What did monkes and fryeres thanne/
 When masse went thus to wracke?
- What.** ¶ So vttered was their abusione/
 That with great confusione/
 They were fayne to stande abacke.
- Ief.** ¶ Och: I knowe a fryer in a place/
 Whom they call father Matthias/
 Yf he had bene at this brayde.
 He wolde have made soche a noyse/
 With his horrible shrill voyce/
 Able to have made theym afrayde.
- What.** ¶ Tosshe/ there were fryres two or thre/
 In fayth as grett pached as he/
 With bellies more then a barell.
 Which for all their learned strengthe/
 Were so confounded there at lengthe/
 That they gave over their quarell.
- Ief.** ¶ What made Ihon Faber and Emser/
 With their ayders Eckys and Morner/
 Did they vnto masse no focoure?
- What.** ¶ Yes truly/ with wordes of greate bofte/
 They spared not to sende their oste/
 Threatnyng with fearfull terroure.

Howe be it they had soche impediment/
That they coulde nott be there present/

As thou shalt the case vnderstonde.
Emser somtyme a regular chanon/
To defende the massis cannon/

Longe before had taken in honde.
Which craftely to vpholde with lyes/
So greuously troubled his eyes/

And also encombred his brayne.
That there was no remedy/
But he was fayne certainly/

At home/ a sole to remayne.
Flatteryng Faber/ full of disdayne/
Was newe admitted to be chaplayne/
Vnto duke Ferdinand by othe.

Wherfore he had ynough of busynes/
To dissuade the dukes noblenes/

From favourynge the godly trothe.
As for Morner/ the blynde lawear/
And Eckius/ the frowarde sophistar/

They have afore castynge wysdome.
That in soche honorable audience/
Where as wyse clarckes are in presence/
They will nott very gladly come.

Ref. ¶ Medled nott Erasmus/ in this matter
Which so craftely can flatter/
With cloked dissimulacion?

Mat. ¶ He was busy to make will free/
A thyng nott possible to be/
After wyse clarckis estimacion.
Wherfore he intermitted lytle/
As concernynge the massis tytle/
With eny maner assercion.
He feareth greatly some men saye/
Yf masse shulde vtterly decaye/
Least he shulde lose his pension.
Notwithstondynge he hath in his hedde/
Soche an opinion of the god of bredde/
That he wolde lever dye a marter.

Then ever he wolde be of this consent/
That christ is not theare corporally present/
In bredde wyne and water.

Alfo he has geven soche a laudacion/
Vnto the ydols of abhominacion/
In his glosynge pistles before tyme.
That yf he shulde wother wyfe reclame/
Men wolde impute vnto his blame

Of vnstable inconstancy the cryme.

Ref. ¶ Howe did they then with lowayne/
And with the vniuersitie of Colayne/
Made they right nocht for massis parte?

Mat. ¶ Yes furly with terrible vociferacion/
They made wonderfull exclamacion/
The worde of god to subverte.

They sent thether Thomas and Scote/
With wother questionistes god wote.

Full of crakyng wordes inopinable.

But when it cam to the effecte/

They were so abasshed and deiecte/

That once to hisse they were nott able.

Ref. ¶ It was a thyng playnly acorst/
That masse went thus by the worst/
Havyng so many on his wyng.

Mat. ¶ Goddis worde is so efficacious/
And of strengthe so mervelous/
That agaynst it is no resistyng.

Ref. ¶ Neverthelesse amonge this araye/
Was nott theare one called Coclaye/
A littell pratye foolyshe poade?

But all though his stature be small.

Yett men saye he lacketh no gall/

More venemous then any toade.

[Should be] **Mat.** ¶ No/for he hadde another occupacyon/

Mat. ¶ Wrytinge to the englysshe nacyon/
Inuencyones of flatterye.

Ref. ¶ To Englonde? in goode tyme/
I trowe the vrchyn will clyme/
To some promocion hastely.

Mat. ¶ Or els truly it shall cost hym a fall/
 For he is in fauoure with theym all/
 Which haue the gospell in hate.
 Continually he doth wryte/
 Euer laborynge daye and nyght/
 To vpholde antichristes estate.
 Of papistes he is the defender/
 And of Luther the condemner/
 The gospell vtterly despyfynge.
 To forge lyes he has no shame/
 So that they somewhat frame/
 With the proceffe of his writynge.
 He wrote of late to Herman Ryncke/
 Wastyng in vayne paper and yncke/
 Pomeranes epystle to corrupte.
 Which by christen men requyred/
 Accordynge as he was defyred/
 Dyd his parte theym to instructe.
 No thyng ther in was reprovable/
 But all to gedder true and veritable/
 With out heresy or eny faulte.
 Howe be it this wretch vnshamfast/
 Thorowe malicie was not a gaste/
 The trueth with lyes to assaulte.

Ref. ¶ Yf he be as thou sayst he is/
 I warrant he shall not mis/
 Of a benefice and that shortly.
 For I ensure the oure Cardinall/
 With wother bishops in generall/
 Love soche a felowe entierly
 But lett this now passe and go to/
 What is best for oure profit to do/
 Seynge masse hath made his ende?

Mat. ¶ Surely as farre as I can gesse/
 We are lyke to be masterlesse/
 Yerre it be longe so god me mende.
 For as sone as the masse is buried/
 Oure master shalbe beggered/
 Of all his ryche possession

Ref. ¶ Then mate I put the out of doute/
 It is goode that we loke aboute/
 Least we solfe a newe leffon.
 Howe be it/ howe longe will it be/
 Or ever that we shall fe/
 Of this dedde masse the buriall?

[Should be **What.**] ¶ As touchynge that in very dede/

What. ¶ They are nott yett fully agrede/
 But I suppose shortly they shall/
 Some wolde have hym caried to Rome/
 For be cause of all christendome/
 It is the principall Ce.
 And some wolde have hym to France/
 Because of the noble mayntenaunce/
 That he had of Parys vniversite.
 Some also perfwade in goode earnest/
 That in Englonde it were best/

His dedde coors rychly to begraue
Ref. ¶ Nowe after my folyffe coniecture/
 They coule nott for his sepulture/
 Devyse/ a better place to have.
 Also theare is Sayncte Thomas schryne/
 Of precious stones and golde fyne/
 Wherin the masse they maye laye.
 Wherof the ryches incomprehensible/
 As it is spoken by perfones credible/
 Myght an Emperours raunsome paye.
 Morover theare is the Cardinall/
 Of whose pompe to make rehearceall/
 It passeth my capacite.
 With stately bissoppes a greate sorte/
 Which kepe a mervelous porte/
 Concernynge worldely royalte.
 Prestes also that are seculer/
 With monkes and chanons reguler.
 Abownde so in possession.
 That both in welfare and wede/
 With oute doute they farre excede/
 The nobles of the region.

- Mat.** ¶ Yf it be thus as thou dost declare/
It is best that masse be buried theare/
With due honorable reverence.
- Ief.** ¶ Ye but they have a frowarde witt/
And par case they will not admitt/
But vtterly make resistence?
- Mat.** ¶ Holde thy peace and be content/
The gospell by a commaundment/
To do it will strayghtly theym compell.
- Ief.** ¶ They fett nott by the gospell a flye/
Diddest thou not heare whatt villany/
Th[e]y did vnto the gospell?
- Mat.** ¶ Why/ did they agaynst hym conspyre?
- Ief.** ¶ By my trothe they fett hym a fyre/
Openly in London cite.
- Mat.** ¶ Who caused it so to be done?
- Ief.** ¶ In sothe the Bisschoppe of London/
With the Cardinallis autorite.
Which at Paulis crosse earnestly/
Denounced it to be heresy/
That the gospell shuld come to lyght.
Callynge theym heretikes excecrable/
Whiche caused the gospell venerable/
To come vnto laye mens fyght.
He declared there in his furioufnes/
That he fownde erroures more and les/
Above thre thousande in the translacion.
Howe be it when all cam to pas/
I dare faye vnable he was/
Of one erreure to make probacion.
Alas he sayde/ masters and frendes/
Consyder well nowe in youre myndes/
These heretikis diligently.
They faye that commen women/
Shall assone come vnto heven/
As those that lyve perfectly.
- Mat.** ¶ And was that their very sayinge?
- Ief.** ¶ After this wyse with oute faynynge/
In a certayne prologe they wryte.

That a whoare or an open fynner/
 By meanes of Christ oure redemer/
 Whom god to repent doth incyte.
 Shall soner come to saluacion/
 By meritis of Christis passion/
 Then an outwarde holy lyver.

Mat. ¶ They did there none wother thinge shewe/
 Then is rehearced in mathewe/
 In the one and twenty chapter.

Ref. ¶ For all that/ he sayde in his fermone/
 Rather then the gospell shulde be comone/
 Bryngynge people into erreure
 He wolde gladly soffre marterdome/
 To vpholde the devyls fredome/
 Of whom he is a confesseure.

Mat. ¶ Why/ makest thou hym a faynt?

Ref. ¶ Euen soche a one as paynters do paynt/
 On walls and bordes artificially.
 Which with myters/ crosse/ and copes/
 Apere lyke gaye bishhops and popes/
 In strawnge fassion outwardly.
 But they are ydols in effecte/
 Mamettis of antichristis secte/
 To blynd folke deceatfully.

Mat. ¶ I perceave well nowe that/ honores/
 As it is spoken/ mutant mores/
 With soche men most commenly.

But thynkest thou in thy mynde/
 That he coulde in his herte fynde/
 In soche a case death to souffre/

Ref. ¶ Naye/ yt it was a worde of office/
 I warante he is nott so folisshie/
 To putt his boddy so in daunger.
 Neverthelesse with tonge and porssie/
 All though he shulde fare the worssie/
 Gladly he will do his dever.
 To plucke the worde of god downe
 And to exalte the thre folde crowne
 Of antichrist his bever.

Also there is a charge vnder payne/
 That no man eny thyng retayne/
 Of the gospell newly translate.
 For yf they presume the contrary/
 They lose their goodes with oute mercy/
 And their boddies to be incarcerate.
 Morover that no clarcke be so bolde/
 Prevy or pearte/ with hym to holde/
 Preachynge ought in his favoure.
 But contrary their braynes to sett/
 Bothe in scoles and in the pulpett/
 Hym and all his to dishonoure.
 Wherefore it boteth the gospell nothyng
 As concernynge the massis buryinge/
 To fende eny precepte thether.
 For they had lever by this daye/
 Go vnto the devill strayght waye/
 Then to obeye hym in eny maner/
 ¶ That. ¶ This passeth of all that ever I hearde/
 I wonder they were nott a fearde/
 Of so notable blasphemy.
 Nott with stondynge their interrupcion/
 Shall tourne to their destruccion/
 At longe runnyng fynally.
 For though they caused to be brent/
 The outwarde shaddowe or garment/
 Of goddis worde so hye of pryce.
 Yett the grownde of his maiesty/
 Printed in christen hertes secretly/
 They are nott able to preiudyce.
 Therfore whyther they will or nill/
 Yf it be the holy gospels will/
 Masse in Englonde to bury.
 Let theym crake vntill they burst/
 Doyng their best and their wurst/
 Itt awayleth not a chery.
 They are worldly and carnall/
 And the gospell is spretuall/
 Assisted with angels presence.

- Ref.** ¶ Yf it come vnto that rekenynge/
They will mo. angels with theym brynge/
Then shalbe in the gospels assistance.
- What.** ¶ Have they of angels eny garnyson/
Ref. ¶ Ye god knoweth many a legion/
Att all tymes theym to focoure.
- What.** ¶ Howe do they these angels gett?
Ref. ¶ By my fayth of povre mens swett/
Which for theym fore do laboure.
- What.** ¶ Aha/ I wott well what thou meane/
Soche angels are nott worthe a beane/
Yf it come to the poynt once.
But nowe wolde I heare the expresse/
The maner of their holynesse/
Brefly declared att once.
- Ref.** ¶ Mary that is done forthe with all/
For they have no holynes attall/
As farre as I sawe yett ever.
Howe be it shortly to discouffe/
Their proude estate so glorious/
I shall here my selfe endeuer.
Fyrst as I sayde there is a Cardinall/
Which is the Ruler principall/
Through the realme in every parte.
- What.** ¶ Have they not in Englonde a Kynge?
Ref. ¶ Alas manne/ speake not of that thyng/
For it goeth to my verye harte.
And I shall shewe the a cause whye/
There is no Prynce vnder the skye/
That to compare with hym is able.
A goodly persone he is of stature/
Endued with all gyftes of nature/
And of genttylnes incomparable.
In fondrye sciences he is sene/
Havyng a ladye to his Qwene/
Example of womanlye behaveoure.
Notwithstandynge for all this/
By the Cardinall ruled he is/
To the distayninge of his honoure.

Mat. ¶ Doeth he folowe the Cardinales intende?

Ief. ¶ Yee/ and that the commones repente/
With many a wepyng teare.

Mat. ¶ The Cardinall vexeth theym than?

Ief. ¶ Alas fens Englande fyrst began/
Was never soche a tyrante theare.

By his pryde and faulce treachery/

Whoardom and baudy leachery/

He hath bene so intollerable.

That povre commens with their wyves/

In maner are weary of their lyves/

To se the londe so miserable.

Through all the londe he caused periury/

And afterwarde toke awaye their money/

Procedynge most tyrannously.

The povre people nedy and bare/

His cruell herte wolde nott spare/

Leavyng them in greate misery.

Infomoche that for lacke of fode/

Creatures bought with Christis blode

Were fayne to dye in petous cas

Also a ryght noble Prince of fame/

Henry^a the ducke of buckyngame/

He caused to deye alas alas.

The goodes that he thus gaddered/

Wretchedly he hath scattered/

In causes nothyng expedient.

To make wyndowes/ walles/ and dores/

And to mayntayne baudes and whores/

A grett parte therof is spent.

Mat. ¶ Let all this pas I praye the hertely/

And shewe me somewhat seriously/

Of this spretuall magnificence.

Ief. ¶ Fyrst he hath a tytle of. S. Cecile/

And is a Legate of latere/

A dignitie of hye premynence.

He hath bissshopryckes two or thre/

With the popes full authoritie/

In cases of dispenfacion.

^a Should be EDWARD STAFFORD, 3rd Duke of BUCKINGHAM, beheaded 1551.

What. ¶ He maye then with the masse dispence/
Yf he be faulen in the sentence/

Of the grett excommunication ?

Itf. ¶ That he maye in all maner cases/
Howe be it he geueth nothyng grates
But selleth all for redde money.

Excepte courses and blessinges
With fyght of his golden rynges
All this he geueth frely.

What. ¶ Hath he so large faculte/
Of the popis benygnyte/
As it is spoken abroad ?

Itf. ¶ He stondeth in the popes roume/
Hauyng of his bulles a grett some/
I trowe an whoale carte load.
Wherwith mens porfes to discharge/
He extendeth his power more large/
Then the power of almighty god.
For whether it be goode or ill/
His pervers mynde he will fulfill/
Supplantynge the trueth by falshod.

To gett hym a synguler name/
The londe he bryngeth out of frame/
Agaynst all goddis forbod.

He tourneth all thyng topsy tervy/
Not sparyng for eny symony/
To sell spretuall gyftes.

In grauntes of consanguinite
To mary with in neare degre/

He getteth awaye mens thryftes.
Of seculer folke he can make regular/
And agayne of regular seculer/

Makynge as he lyst blacke of whyte.
Open whordom and advoutry/
He aloweth to be matrimony/

Though it be never so vnryght.
Iafulle wedlocke to divorce/
He geueth very lytle force/

Knowynge no cause wherfore.

- He playeth the devill and his dame/
 All people reportinge the fame/
 Courſe the time that ever he was bore.
- What.** ¶ It cannot ſyncke in my mynde/
 That the Cardinall is ſo blynde/
 To make eny ſoche diuorcement.
- Ref.** ¶ Though it be nott in thy beleſe/
 I tell the to putt it in preſe/
 He doth all that he can invent.
- What.** ¶ Bitwixte whom doſt thou wene?
- Ref.** Bitwixte the Kynge and the Quene/
 Which have bene longe of one aſſent.
- What.** ¶ Some cauſe then he hath eſpyed/
 Which aſonder theym to devyde/
 Is neceſſary and vrgent.
- Ref.** ¶ Nothyng but the butcher doth fayne/
 That the goode lady is barayne/
 Lyke to be paſt chylde bearynge.
- What.** ¶ Had the kynge never chylde by her?
- Ref.** ¶ No man ſawe ever goodlyer/
 Then thoſe which ſhe forth did brynge.
- What.** ¶ Is there eny of theym a lyve?
- Ref.** ¶ Ye a Princes/ whom to deſcryve/
 It were herde ſo an oratoure.
 She is but a chylde of age/
 And yett is ſhe bothe wyſe and ſage/
 Of very beautifull ſaveoure.
 Perfectly ſhe doth repreſent/
 The ſinguler graces excellent/
 Bothe of father and mother.
 Howe be it all this not regardynge/
 The carter of yorcke is meddelynge/
 Forto divorce theym a ſonder.
- What.** ¶ Are nott the nobles here with offended?
- Ref.** ¶ Yes/ but it can not be amended/
 As longe as he is the ruler.
- What.** ¶ I thynke the Quene is not faulty/
 But hathe done ynough of her party/
 Yf it had pleaſed goddis benifcence.

- Ref.** ¶ None is faulty but the butcher/
Whom almyghty god doth suffer/
To scourge the peoples offence.
Vnto god he is so odious/
That nothyng can be prosperous/
Where as he hath governaunce.
Sens that he cam fyrst forwarde/
All thynges have gone backwarde/
With moche myschefe and mischaunce.
No yerly purpose he doeth intende/
That euer commeth to a goode ende/
But damage and tribulacion.
- What.** ¶ In these parties it is verified/
That he hath a college edified/
Of mervelous foundation.
- Ref.** ¶ Of preuy houses of baudry/
He hath made a stues openly/
Endued with large exibicion.
- What.** ¶ Lycknest thou to whoarmongers/
A colage of clarckes and scolears/
Ensuyng learned erudicion.
- Ref.** ¶ Thou mayst perceave/ by reason/
That vertue shalbe very geason/
Amonge a sorte of ydle losels.
Which have ryches infinite/
In welth and worldly delyte/
Geven to pleasure and nothyng eles.
- What.** ¶ They rede there both greke and ebrue/
Ref. ¶ I will not saye but it is true/
That there be men of great science.
Howe be it where pryde is the begynnyng.
The devill is commenly the endyng/
As we se by experience.
And if thou confyder well/
Even as the towre of Babell/
Began of a presompcion.
So this colledge I dare vndertake/
Which the Cardinall doth make/
Shall confunde the region.

What is it to se dogges and cattes/
 Gargell heddes and Cardinall hattes/
 Paynted on walles with moche cost.
 Which ought of dute to be spent/
 Apon povre people indigent/
 For lacke of fode vtterly lost.

What. ¶ Hath he for soche folke no providence?

Ief. ¶ No/ favyng only to rid them hence/
 A proper waye he ymageneth.

What. ¶ After what maner porviaunce?

Ief. ¶ Truly least they shulde be combraunce/
 A warfare he them sendeth.

What. ¶ Many of theym then are slayne?

Ief. ¶ They never come home haulfe agayne/
 I maye tell the in goode plyght.

For some be taken presoners/

And some are dedde of the fevers/

Many of theym losynge their fyght.

Of twenty thousande fyghtynge men/

Scant returneth home agayne ten/

In good state and perfect lykyng.

For the more parte made beggers/

And so become robbers and stellers/

Wherby they have a shroade endynge.

What. ¶ He fareth nott the better for warre/

Ief. ¶ Yes mary/ it doth hym prefarre/
 To more gaynes than I can rehearse/

For fyrst or the warre do begynne/

They laboure his favoure to wynne/

Gevynge gyftes many and dyvers.

And yf it cannot be so pacified/

They brybe hym on the wother syde/

At the least for to be favoured.

And fynally warre for to cease/

With rewardes they must hym greace/

Or els peace cannot be performed.

What. ¶ Dothe he practyse soche conveyance?

Ief. ¶ Ye/ and for that cause in Fraunce/
 This warre tyme he was beloved.

- What.** ¶ Thou makest hym then a trayter?
Ref. ¶ I reckon hym a falce fayterer/
 Yf the very trueth were proved.
- What.** ¶ Well lett this pas/ howe dothe he/
 In gevyng grauntes of liberte/
 And cases that be dispenfable?
- Ref.** ¶ He foloweth the commen practyse/
 Of marchantes in their marchandyse/
 To gett worldly goodes movable.
 Savyng they take grett laboures/
 And he doth all by his factoures/
 Restyng in quyet felicite.
 He hath falce farises and scribes/
 Gapynge for nothyng but for brybes/
 Full of fraudes and perversite.
- What.** ¶ They are named yett wother wyfe/
Ref. ¶ Trothe/ but they folowe their gyfe/
 In wicked operations.
- What.** ¶ I put a case nowe they be leawde/
 As I thyncke they are all be shrewde/
 In their adminiftracions.
 Shall they to hell for the Cardinall/
 Or els thynkest thou that he shall/
 Go thether in his owne perfone?
- Ref.** ¶ Though he have here soche prerogative/
 In all poyntes that be dispensative/
 To performe it by commysion.
 Yett in this poynt sekerly/
 He must performe it personally/
 Withoute eny exempcion.
- What.** ¶ Yf he be as thou hast here sayde/
 I wene the devils will be afraide/
 To have hym as a companion.
 For what with his execracions/
 And with his terrible fulminacions/
 He wolde handle theym so.
 That for very drede and feare/
 All the devils that be theare/
 Wilbe glad to let hym go.

- Ref.** ¶ As for that thou mayst be assured/
The devils with courses are invred/
As authours there of with out fayle.
- Mat.** ¶ What yf he will the devils blisse?
- Ref.** ¶ They regarde it no more be gisse/
Then waggyng of his mules taylor.
- Mat.** ¶ Doth he vse then on mules to ryde?
- Ref.** ¶ Ye and that with so shamfull pryde/
That to tell it is not possible.
More lyke a god celestiall/
Then eny creature mortall/
With worldly pompe incredible.
Before hym rydeth two prestes stronge/
And they beare two crosses right longe/
Gapynge in every mans face.
After theym folowe two laye men secular/
And eache of theym holdynge a pillar/
In their hondes/ steade of a mace.
Then foloweth my lorde on his mule/
Trapped with golde vnder her cule/
In every poynt most curiously.
On eache syde a pollaxe is borne/
Which in none wother vse are worne.
Pretendynge some hid mistery.
Then hath he servauntis fyve or six score/
Some behynde and some before/
A marvelous great company.
Of which/ are lordes and gentlemen/
With many gromes and yemen/
And also knaves amonge.
Thus dayly he procedeth forthe/
And men must take it at worthe/
Whether he do right or wronge.
A grett carle he is and a fatt/
Wearynge on his hed a red hatt/
Procured with angels subsidy.
And as they say in tyme of rayne/
Fower of his gentelmen are fayne/
To holde over it a cannopy.

Befyde this to tell the more newes/
 He hath a payre of costly shewes/
 Which fildom touche eny grownde.
 They are fo goodly and curious/
 All of golde and ftones precious/
 Coftyng many a thoufande pownde.

What. ¶ And who did for thes shewes paye?

Ref. ¶ Truly many a ryche abbaye/
 To be eafied of his visitacion.

What. ¶ Doth he in his owne perfone vifit?

Ref. ¶ No/ another for hym doth it/
 That can fkyll of the occupacion.
 A felowe nether wyfe nor fadde/
 But he was never yett full madde/
 Though he be frantyke and more.
 Doctour Alyn he is named/
 One that to lye is not affhamed/
 Yf he fpye avauntage therfore.

What. ¶ Are foche with hym in eny pryce?

Ref. ¶ Ye/ for they do all his advyce/
 Whether it be wronge or right.

What. ¶ Hath the Cardinall eny gay manfion?

Ref. ¶ Grett palaces with out comparefon/
 Moft glorious of outwarde fight.
 And with in decked poynt device/
 More lyke vnto a paradise/
 Then an erthely habitacion.

What. ¶ He commeth then of some noble ftocke?

Ref. ¶ His father coulde fnatche a bullock/
 A butcher by his occupacion.

What. ¶ Howe cam he vnto his glory?

Ref. ¶ Playnly by the devils policy/
 As it is every wheare fayde.

What. ¶ Are the states here with all content.

Ref. ¶ Yf they fpeake aught they are fhent/
 Wherefore I tell the they are a frayde.

What. ¶ Whatt abftinence vfe the he to take?

Ref. ¶ In Lent all fyfthe he doth forfake/
 Fedde with partriges and plovers.

- Mat.** ¶ He leadeth then a Lutherans lyfe?
Ref. ¶ O naye/ for he hath no wyfe/
 But whoares that be his lovers.
- Mat.** ¶ Yf he vse whoares to occupy/
 It is grett marvell certaynly/
 That he escapeth the frenche pockes.
- Ref.** ¶ He had the pockes with out fayle/
 Wherefore people on hym did rayle/
 With many obprobrious mockes.
- Mat.** ¶ He was then abhorred of his prince?
Ref. ¶ By my troth man/ not an ynche/
 Still in favoure continually.
- Mat.** ¶ By the devill then he worketh?
Ref. ¶ Truly so every man iudgeth.
 But alas what remedy?
- Mat.** ¶ Hath he children by his whoares also?
Ref. ¶ Ye and that full proudly they go/
 Namly one whom I do knowe.
 Which hath of the churches goodes clerly/
 More then two thousand pownde yerly/
 And yett is not content I trowe.
 His name is master Winter/
 For whom my lorde his father/
 Hathe gotten of the frenche kynges grace.
 That when the bissshop of Rone/
 Out of this lyfe is dedde and gone/
 He shall succede hym in his place.
- Mat.** ¶ And is his father as redy/
 To promoute the noble progeny/
 As he is towards his bastardes?
- Ref.** ¶ He fauoureth lytell noble lynage/
 Takyng a waye their heritage/
 Rather then to sett theym forwardes.
 He breaketh mens testaments/
 And contrary to their intentes/
 At his owne mynde and pleasure.
 He wilbe nedes their exsecutours/
 Sayinge with the devill all his oures/
 Rychely to encrease his treasoure.

Many a goode ladys ioynter/
 He engrosfeth vp into his cofer/
 Of the which some here to name.
 I reckon the Countes of Darby/
 With the Countes of Salisbury/
 Also the Duches of Buckyngame.

Mat. ¶ Is the devil soche an whorfone?
Ref. ¶ Och/ there is nether duke ne barone/
 Be they never of so grett power.
 But they are constrayned to crouche/
 Before this butcherly floutche/
 As it were vnto an Emproure.

Mat. ¶ Nowe furly then after my mynde/
 They cannot soche another fynde/
 The dedde massis office to solempnise.

Ref. ¶ Yf it be his pleasure he maye/
 Howe be it he vseth lytell to praye/
 For it is late or he do aryse.
 Also as farre as I canne muse/
 To do this office he will refuse/
 Dredynge his pompe therby to lose.

Mat. ¶ As for that/ it shall nothyng skyll/
 Playnly yf it be the gospels will/
 Do it he must and cannot chose.

Ref. ¶ Yet it wilbe a parelous busines/
 For bishhops and prestes doutles/
 To ayde hym will nott be slacke.
 Though they loue hym as the devill/
 Yett to do the gospell some evill/
 No diligence in theym shall lacke.

Mat. ¶ Have the bishhops so grett ryches/
Ref. ¶ It is not possible to expres/
 The treasure of the spretualte.

Mat. ¶ What/ are the bishhops divines?
Ref. ¶ Ye they can wele skyll of wynes/
 Better then of devinite.

Lawears they are of experience/
 And in cases agaynst conscience/
 They are parfet by practyse.

To forge excommunicacions/
 For tythes and decimacions/
 Is their continuall exercyse.
 As for preachynge they take no care/
 They wolde se a course at an hare/
 Rather then to make a sermon.
 To folowe the chace of wylde dere/
 Passynge the tyme with ioly chere/
 Amonge theym all is common.
 To playe at the cardes and dyce/
 Some of theym are nothyng nyce/
 Both at hasard and momchaunce.
 They dryncke in gaye golden bolles/
 The bloudde of povre simple soules/
 Perisshynge for lacke of sustenaunce.
 Their hongery cures they never teache/
 Nor will soffre none wother to preache/
 But soche as can lye and flatter.
 Biddynge the beades after this rate/
 Ye shall praye for the goode estate/
 Of my lorde my master.
 And so redynge a ragge mans roule/
 He exhorteth to praye for the soule/
 Of this persone and of that.
 Which gave boke/ bell/ or challes/
 To the fortheraunce of goddis serves/
 Babblynge he wotteth neare what.
 Soche preachers be commended/
 And the wother are reprehended/
 Which preache the gospell purly.
 So they sitt apon couffhens fofte/
 Their royalte exalted alofte/
 They regarde nott goddis worde furly.
 They are so geven to avaryce/
 That they ponder no preiudyce/
 Happenyng to the comen weall.
 They norysshe servautes in ydelnes/
 Which when they are masterles/
 Are constrayned to begge or steale.

To tell all the abhominacion/
 Of their wretched conuerfacion/
 It were bothe longe and tedious.

- Mat.** ¶ If the biffhops do fo abownde/
 Howe are feculer preftes fownde/
 With perfons which be religious?
- Ref.** ¶ Thynkeft that with theym it is scant/
 Naye naye man/ I the warant/
 They fele no indigent rearage.
 For they have goodes innumerable/
 And fare moche better at their table/
 Then lordes of worthy parage.
 Fortune with preftes runneth on wheles/
 So that fome have after their heles/
 A fcoare of yemen taule and floute.
 Whom forto mayntayne ydely/
 They have benefyces very many/
 In the country there aboute.
 Wherby they are fo proude and vayne/
 That the noble men they difdayne/
 With fcornfull indignacion.
 Though peraventure their fathers/
 Were other fowters or cobblers/
 Of no maner reputacion/
 As for religious folke to be brefe/
 In all Englonde they have the chefe/
 And moft pleafaunt commoditees.
 The goodly foyles/ the goodly londes/
 Wrongfully they holde in their hondes/
 Endued with many knyghtes fees.
 By coloure of their faulce prayres/
 Defrauded are the ryght heyres/
 From their true inheritaunce.
 They are the caufe of myfery/
 Of whordom/ theft/ and beggery/
 To the commen welles hynderaunce.
 No frutfull worke they vse/
 All honeft laboure they refufe/
 Geven wholly to fluggifhnes.

They are nether gostly nor diuine/
 But lyke to brut beastes and fwyne/
 Waltrynge in fynfull wretchednes.
 I speake this of the possessioners/
 All though the mendicant orders/
 Are nothyng leffe abhominable.
 Whose lyvyng is with oute laude/
 Norisshe in rapyne and fraude/
 Grounded on lesyngis detestable.
 They are the devils messengers/
 And of antichrist the members/
 Example of all peruersite.
 They are ydols of flattery/
 And apostels of hypocryfy/
 Replenisshe with enormite.
 Lo/ here I have thus reported/
 Howe their lyfe is partly ordred/
 And vnder what condicion.

Mat. ¶ That thou hast I make god a vowe/
 Infomoche that I marvayle howe/
 Thou knowest their disposicion.
 But I praye the/ dost thou iudge/
 That they will murmer and grudge/
 At the dedde massis buryng?

Ies. ¶ Ye fyr I wis man I am sure/
 They will laboure with busy cure/
 His sepulture forbiddynge.
 For why their superfluite/
 By the massis liberalite/
 Only hath supportacion.

Mat. ¶ What supposeth thou of men temporall?

Ies. ¶ I thynke they wolde holde here with all/
 Yf they had due informacion.
 Neverthelesse at the begynnynge/
 dede masse amonge theym to brynge/
 There wilbe some difficulte.
 Be cause of longe continuance.
 They have had trust and affiaunce/
 Thorowe the masse saved to be.

For these prestes and fryres perfwade/
 That by the masse they shall evade/
 Eternall payne and punnysshment.
 Whose suffrage doeth theym grette stedde/
 Profitable bothe to quicke and dedde/
 After their mynde and iudgement.

Mat. ¶ Ye to prestes and fryers miserable/
 Doutles the masse is profitable/
 And is the mill of their welfare.
 But the people without faynyng/
 It is playne a fraudfull deceavyng/
 To make their porse empty and bare.

Ief. ¶ Nowe truly I trowe as thou dost saye/
 Even there goeth the hare quyte awaye/
 And all their babellyng is but lyes.
 All though there be wother obstacles/
 Be cause of the grett myracles/
 Dayly practyfed before oure eyes.

Mat. ¶ Thou never sawest myracle wrought?

Ief. ¶ I/ no be hym that me bought/
 But as the prestes make rehearceall.

Mat. ¶ Canst thou rehears me nowe one?

Ief. ¶ No I cannot/ but oure fyr Iohn/
 Can/ in his Enghlyshe festiual.

Mat. ¶ Geve they to soche fables credence?

Ief. ¶ They have them in more reverence/
 Then the gospell a thousand folde.

Also ther is nether whoare nor these/
 Nor eny of so wicked mischese/

But by the masse is made bolde.
 For yf they heare once a prestis masse/
 They trust surly that daye to passe/
 Without all parell or daungeoure.
 Crafty forcerers and falce dyce players/
 Pickeporfes and prevy conveyers/
 By the masse hope to have focoure.
 Marchantes passyng viages on farre/
 And soudiars goynge forthe to warre/
 By the masse are ofte preserved.

Masse bryngeth synners to grace/
 And fendes awaye it doeth chace/
 Above all thynges preferred.
 Masse solemniseth marriage/
 And kepeth people from damage/
 Cauſynge also wedder to be fayer.
 Masse maketh tame thynges of wylde/
 And helpeth wemen to be with chyldē.

Thorowe assistance of the fayer.
 Masse awayleth agaynst sycknes/
 A proved remedy for all distres/
 And for thynges that be gone.
 Thus to conclude with breuite/
 Of the whole churches felicite/
 The masse is mayntener alone.

Mat. ¶ The nobles that be wyse and sage/
 I suppose with soche blynde dotage/
 They cannot so toliffshly begyle.

Ref. ¶ Troth it is/ some of theym begynne/
 To have lytell confidence there in/
 And lesse wolle with in a whyle.
 Which of the bishops is perceaved/
 Wherefore they have nowe restrayned/
 Vnder the payne of courffynge.
 That no laye man do rede or loke/
 In eny frutfull englishe boke/
 Wholy scripture concernynge.
 Their frantyke foly is so pevishe/
 That they contempne in Englishe/
 To have the newe Testament.
 But as for tales of Robyn hode/
 With wother iestes nether honest nor goode/
 They have none impediment.
 Their madde vnſavery teachynges/
 And theyr fantasticall preachynges/
 Amonge simple folke to promote.
 For no cost they spare nor stynte/
 Openly to put theym in prynte/
 Tredyng scripture vnder their fote.

Also their decrees and decretallis/
With folyffe dreames papisticallis/
They compell people to rede.

Howe be it the confutation/
Of their abhominacion/

They will not soffre to procede.

What. ¶ Kepe thou silence and be whyft/
Though with grett crakes they resist/
For a lytell feason present.

Yett I warant within shortt space/
Masse will have there his berynge place/
Acordynge as it is convenient.

Ief. ¶ So moche the worse for oure thryfte/
For then there is none wother shyfte/
A newe master we must vs gett.

What. ¶ All though masse be dedde and rotten,
A master maye lyghtly be gotten/
Yf we oure mynde to laboure sett.

Ief. ¶ Ye/ but prestes service is gaye/
For we maye with them all waye/
In ydelnes have grett respyt.

What. ¶ That for a christen man is nott best/
Borne vnto laboure and not vnto rest/
As the foule is vnto flyght.

But nowe all this matter to spare/
Lett vs oure masters dyner prepare/
For it is hye tyme verely.

Ief. ¶ A felyship lett vs go a pace/
For he will beshrowe oure face/
Yf he fynde not all thyng redy.

What. ¶ Hawe/ I praye the yett abyde/
Sett thy busynes a whyle a syde/
And lett vs have fyrst a songe.

Ief. ¶ What woldest thou that I shulde synge?

What. ¶ Surly some proper conveyed thyng
Not over tedious nor longe.

Ief. ¶ I trowe thou arte a synngynge man?

[What.] The devil of the whit that I can/
But I love specially soche geare.

- Ref. ¶ Will thou have it mery or sadde?
 What. ¶ I foarce not be it goode or badde/
 So that I maye some what heare/
 Ref. ¶ If thou will thy mynde satiffy/
 Gett the into some monastery/
 And be a monge theym in the queare.
 What. ¶ Do they vse soche ioly syngynge?
 Ref. ¶ It is the crafte of their lyvyng/
 Wherby they make lusty cheare.
 What. ¶ But I vnderstonde nott whatt they *saye*/
 Ref. ¶ By my sothe no more do they/
 I maye shewe the in counsell.
 What. ¶ Shall I axe the nowe a question?
 Ref. ¶ Ye hardely a goddis benefon/
 And I will not spare the to tell.
 What. ¶ Ware thou never in religion?
 Ref. ¶ Yes so god helpe me and halydom/
 A dosen yeres continually.
 What. ¶ Then thou knowest moche vnhappines?
 Ref. ¶ A grett deale more then goodnes/
 I promes the saythfully.
 What. ¶ Well lett vs differ this till soun/
 When oure masters diner is done/
 We will a gayne come hydder.
 Ref. ¶ I am content even so to do/
 What. ¶ Fyrst syng a balett/ go to/
 And then will we to diner.
 Ref. ¶ Alas I am marvelously drye/
 What. ¶ Thou shalt dryncke man by and by/
 What nedeth the so to lynger?
 Ref. ¶ Have at it in the best manner.

¶ In the ioyfull moneth of ioly Iune/
 Walkynge all alone my care to solas.
 I herde a voyce with a dolorous tune/
 Full pitiously crynge/ alas alas.
 The worlde is worffe then evyr it was.
 Never so depe in miserable decaye/
 But it cannot thus endure all waye.

Fyrst to begynne at the spretualte/
 Whose lyvyng shulde be example of grace.
 Indued with parfett workes of charite/
 Sekyng goddis honoure in euery cace.
 The worlde with his vanities they embrace.
 Renyng god all though they saye naye/
 But it cannot thus endure all waye.

Of this worlde they have the chiefe dominion
 With statly preeminence temporall.
 They preafume to be hadde in opinion/
 Of the people/ as lordes emperiall.
 Worsshypfull fenious we must theym call/
 Requyrng that we shulde to theym obeye/
 But it cannot thus endure all waye.

The ryches and gooddes of the commen weall/
 Hath sett theym in their honoure full hye.
 They are occasion that theves do steall/
 And cause of all mischefe and misery.
 The wor[l]dly treasure they consume ydely.
 Nothyng regardyng but pastance and playe
 But it cannot thus endure all waye.

The labour of the povre people they devower
 And of nobles they waste the patrimony.
 They teache and exhorte men god to honoure
 With their temporall substance and mony.
 They clayme tythes to supporte their foly.
 Invenyng many a faulce offeryng daye/
 But it cannot thus endure all waye.

They ought of duty to preache the gospell/
 The wordes of life/ so dulcet and swete.
 Howe be it there agaynst chefly they rebell/
 Christis doctryne troaden vnder their fete.
 They beare vs in honde that it is nott mete.
 The gospell to be knowen of people laye/
 But it cannot thus endure all waye.

They shulde be meke/ and they ar full of pryde
 Voyde of true pacience replete with yre.
 Envy they holde/ charite fett a fyde/
 Retaynyng for chafte carnall desyre.
 Slouthe and glotteny in their hole empyre.
 Hath made temperance and labour to straye
 But it cannot thus endure all waye.

Emprours and kyngis they trappe in their lure/
 Deceavyng theym bey faulce adulation.
 So that of promocions they be fure/
 Full lytell they ponder their damnacion.
 They geve theym no true informacion/
 And that evidently perceave they maye/
 But it cannot thus endure all waye.

The workes of mercy apou them are spent.
 Poure people defraudyng with iniury.
 They dryncke the bloud of soules innocent/
 Simple folke begylyng outrageously.
 Their foule fylthy carkes to magnify.
 They wrappe in robes and costly aray/
 But it cannot thus endure all waye.

Goddis commaundmentis they transgresse openly
 To his godly love no respecte havynge.
 They take his name in vayne with blaffemy/
 Holy dayes after their own mynde faynyng
 To honour their parentis they are disdaynyng
 More couetous then kytes waytyng apaye.
 But it cannot thus endure all waye.

Letcherous luste leawdly they embrace/
 Forbidynge wedloke agaynst goddis will.
 Their subiectis they oppresse in wretched cace/
 Prone vnto murther christen men to spill.
 Sacrilege and simony is their corne mill.
 Vfyng falce witnes the trueth to delaye/
 But it cannot thus endure all waye.

The sacramentis of christis ordinaunce.
 InSTITUTE oure feble fayth to sustayne.
 They haue perverted vnto oure hyndraunce.
 Enforcynge vs to trust in tryflies vayne.
 Wother newe sacramentis falcely they sayne.
 Obscuringe godis worde as moch as they may
 But it cannot thus endure all waye.

Christis fredom they have brought in bondage
 Of hevenly rightes makynge marchandyse.
 In gostly workes they covett avauntage/
 To fede their insaciate covetyse.
 Of the damnable masse they make a sacryfise
 Compellynge men dearly for it to paye/
 But it cannot thus endure all waye.


Of hell and heven they make chevesance/
 Faynyng as they lyst a purgatory.
 Hypocrisy is leader of their daunce/
 With wronge extorcion and vsfery.
 Of Christis worde they make heresy/
 Redy and prompte christen men to betraye/
 But it cannot thus endure all waye.

Wherefore bresly to fynnysshe my balade/
 O hevenly father/ apon the I call.
 Have pyte on man/ whom thou hast made/
 To serve the in fredom spretuall.
 Rid vs from antichristis bondes so thrall.
 Wherwith we are fast bound nyght and daye
 That thy name be not blasphemed all waye.

Lo nowe I have done my best/
 To satiffy the request/
 Accordynge as thou desyredst.
What. ¶ I will holde the then no lenger/
 But loke that thou remember/
 To fulfill that thou promysedst.



¶ Here foloweth the Secunde parte.

- Ref.  Lorde god what goode dayes/
Thes monkes have in abbeyes/
And do nether swett nor fwyncke.
Thei live in welthynes and ease/
Havyng what soever they please/
With delicate meate and dryncke.
Wher with they farce their bellies so full/
That to all goodnes they are dull/
Makynge mery with gill and Ioan.
They sitt slepyng in a corner/
Or momblyng their pater noster/
Their mynde nothyng ther apon.
Be they never so stronge or starcke/
They will exercyse no maner warcke/
Nor laboure boddily.
- Wat. ¶ Arte thou here Ieffray mate?
- Ref. ¶ Ye/ why comest thou so late?
I am fayne for the to tary.
- Wat. ¶ I was troubled with the estates/
I beshrowe all their foliffhe pates/
For commynge here this daye.
- Ref. ¶ So mot I the I thought the same/
Howe be it the stuarde was to blame/
That he did no better porvaye.
- Wat. ¶ By thy fayth/ had thou better fare/
In the cloyster where as thou ware/
Vnder the rule of the manastery?
- Ref. ¶ Fare cotha? they eate theyr belies full/
Every man as moche as he wull/
And none sayth blacke is his eye?
- Wat. ¶ What do they for it/ eny thyng?
- Ref. ¶ Truly nothyng but rede and synge/
Passynge the tyme with sporte and playe.

- What.** ¶ That is a lyfe in dede for the nones/
Thou ware a fole by thyfe ten bones/
Whan thou cameft fro theym awaye?
- Ief.** ¶ O I thyncke my filfe moche fortunate/
That fro their lyfe I am feperate/
Seynge it is fo abhominable.
- What.** ¶ What abhominacion is there in?
- Ief.** ¶ Alas mate all to geder is fynne/
And wretchednes most miserable.
- What.** ¶ What a man of religion/
Is reputed a dedde perfon/
To worldly converfacion?
- Ief.** ¶ It is of a trueth they are dedde/
For they are in no vfe nor stedde/
To chriften mens consolacion.
And as a dedde ftynkynge carkace/
Vnprofitably cloyeth a fpace/
Yf it be kepte above grownde.
So in their lyfe fuperftitious/
Of wicked crymes enormious/
No maner profitablenes is fownde/
- What.** ¶ Yett their order is very ftrayte?
- Ief.** ¶ Ye but they vfe foch a confayte/
That they make it eafy ynowe.
More eafy by the twenty parte/
Then to laboure in fome arte/
Or to go with the carte or plowe.
- What.** ¶ They have man the worlde forfaken/
And a fpretuall lyfe taken/
Confiftynge in goftly bufynes.
- Ief.** ¶ What call ye the worlde I praye?
- What.** ¶ Welthy ryches and pleafurs gaye/
And occafions of fynfulnes.
- Ief.** ¶ Then are they in the worlde ftill/
For they have all that they will/
With ryches and poffeffions.
And as touchynge the realme of vice/
Pryde/ wrath/ envy/ and avarice/
With wother fynfull tranfgreffions.

In this worlde that we do name.
 There is none so farre out of frame/
 And lyve in soche outragiousnes.

Mat. ¶ Yett Ieffrye thou erreft so god me save/
 For the fryers no possessions have/
 But lyve only by pure almes.

Ief. ¶ Fryers? nowe they are worst of all/
 Ruffian wretches and rascall/
 Lodesmen of all knavishnes.

Though they be no possessioners/
 Yett are they intollerabill beggers/
 Lyvyng on rapyn and disceyte.

Worshipfull matrons to begyle/
 Honorable virgins to defyle/

Continually they do wayte.
 Of honesty they have no regarde :
 To displease god they are not afearde/

For the valoure of a pynne/
 Of whordom they are the very baudes/
 Fraudulent inventers of fraudes/

Provocacion vnto synne.
 They are slaunder of vertuousnes/
 Occasion vnto viciuousnes/

Chickens of the devils broode.
 To the trueth they are adversaries/
 Diligent imageners of lyes/

Depravers of those that be goode.
 They are antichristis godsones/
 Promowters of his pardones/

And proctours of simony.
 They are brokers heven to sell/
 Fre copy holders of hell/

And fe fermers of purgatory.
 Of sathan they are the souldiers/
 And antichristis owne mariners/

His shippe forwardes to convey.
 And to conclude seriously/
 They are the hell howndes veryly/

Enmies agaynst goddis worde allwaye.

Mat. ¶ Nowe thou arte gretly overfene/
 For in places there as I have bene/
 They do goode I the certify.
 For yf it wer not for the fryers/
 There wolde not be in seven yeres/
 A fermon in the povre contry.
 And as for their lyvyng trully/
 They begge peoples almes purly/
 Takyng ioche thynges as they gave.
 They have no wast superfluite/
 But even their bare necessite/
 Scanty ynough wherby to leve.

Ief. ¶ I mean not that they are all bad/
 For I wolde the devyll theym had/
 Then with a fayre deliverance.
 But of the gretter parte I thought/
 Which I saye are worffe then nought/
 Replete with mischevous vengeance.
 Their preachynge is not scripture/
 But fables of their coniecture/
 And mens ymaginacions.
 They brynge in olde wyves tales/
 Both of Englonde/ Fraunce/ and Wales/
 Which they call holy narracions.
 And to theym scripture they apply/
 Pervertyng it most shamfully/
 After their owne opinions.
 Wherwith the people beyng fedde/
 In to manyfolde errours are ledde/
 And wretched supersticions.
 Of Christ oure mercifull faveoure/
 They make a iudge full of terroure/
 Only threatninge oure damnacion.
 Whose faveoure as they falsly fayne/
 We cannot be able to obteyne/
 With oute fayntes mediacion.
 They saye that holy mens suffrages/
 Pardons masses/ and pilgremages/
 For synnes make satisfaccion.

They bid vs in oure workes to trust/
Wherby they saye that we must/

Deserue oure saluacion.

Fayth litell or nothyng they repute/
Wherof we beyng destitute/

Are brought into desperacion.

And as for their lyfe doutles/

It is the well of ongracioufnes/

Of inquite the myroure.

The almes that povre folke shulde have/

Wretchedly awaye they do crave/

To lyve ydely withoute labour.

Diffaytes continually they do muse/

And crafty falschod dayly they vse/

With simple folke gretly dissemblynge.

They feare lytell whom they offende/

Acustomed to rappe and rende?

All that commeth in their fingrynge.

Their miserable disposicion/

Causeth stryfe and sedicion/

In all places where as they dwell.

There is none vnhappines done/

In eny christen region/

But a fryer is of the counsell.

Though they saye that their order/

Is to have no thyng in proper/

But to vse all thynges in commune.

Yett ther is no commenalte/

Which hath so gret parcialite/

As their miserable religione.

For where as the heddes principall/

Whom master docters they call/

Lyve in welthy aboundance.

The wother are povre and nedy/

Leadyng their lyves in penury/

Scant havyng their sustenance.

Of their brothers vexacion/

They have no compassion/

Despyfyng those that be in sicknes.

Agaynst all order of charite/
 They desdayne forto have pete/
 Apon theym that are in destres.
 To shewe all their vnhappines/
 So abhominable and shamles/
 It wer ouer tedious and longe.

Mat. ¶ Thou hast sayde ynough all redy/
 They cannot be moche more wors lyghtly/
 Yf the diuell be not theym amonge.

Ief. ¶ As for that thou nedeft not feare/
 The devill with theym is familiare/
 All waye bothe at bed and at borde.

Mat. ¶ The observauntes are not so disposed?

Ief. ¶ Wilt thou have their lyfe disclosed/
 Bressly rehearsed at a worde?

Mat. ¶ Nowe mate I praye the hartely/

Ief. ¶ So god helpe me of all hypocryfy/
 They are the very foundation.

Mat. ¶ Peace man/ what speakest thou?
 I perceave well thou errest nowe/
 With wordes of diffamacion.

Ief. ¶ Why thynkest thou that I do erre?

Mat. ¶ Because the worlde doth theym preferre/
 For their wholly conversacion.

Ief. ¶ Ye so were the scrybes and phariseys/
 Through their salce hypocrisy ways/
 Amonge the Iues in reputacion.

Neverthelesse in inwarde maners/
 They were worse then open synners/
 Whom oure lorde also did course.

Mat. ¶ Makest of theym soche compareson?

Ief. ¶ Ye savynge after my opinion/
 The observantis are farre worse.

Mat. ¶ It is not possible to be so/
 For they shewe ther as they go/
 Of simplenes gret aperaunce.

Ief. ¶ Ye so dothe the foxe wother whyle/
 All though he canne many a wyle/
 Pretende a simple countenaunce

- Mat.** ¶ Thou doest wrongfully furmyse.
Ref. ¶ Naye I tell the it is their gyfe/
 To have two faces in a hooode.
- Mat.** ¶ What dost thou meane therby?
Ref. ¶ That they are dissemblers vniuerfally/
 And feawe or none of theym be goode.
- Mat.** ¶ They vse no whordom/ nor robbery/
 Nor take mens goodes wrongfully/
 As far as I can heare or se?
- Ref.** ¶ Open advouters they are none/
 Yet are they not virgens every chone/
 All though they professe chastite.
 They have pollucions detestable/
 And in warde brennyngis intollerable/
 Of the flesshly concupiscence.
 Ye and wother whyles advoutry/
 With wother meanes of letchery/
 Cloaked vnder a fayned pretence.
 Wich to overcome certaynly/
 They vse not the right remedy/
 Of oure lordis institucion.
 Gevyng hede to spretes of errorrs/
 And doctryne of diuylfsh doctours/
 Which do make prohibicion.
 And as touchyng theft to be playne/
 They are the gretest theves that raygne/
 In all the worlde nowe a dayes
 For all wother theves comunly/
 Of theym which have abundantly/
 And of ryche folke take their prayes.
 But the observauntis no people do spare
 Makynge their quest every wheare/
 With most importunate cravyng.
 To begge of the pover and nedy/
 They are as dogges most gredy/
 And wolves incessantly ragynge.
- Mat.** ¶ Yet they never handell money?
Ref. ¶ No for that is a subtyll policy/
 To vpholde their madde dysgyfyng.

For when antichrist fathans soune/
 To stablyfhe his realme had begoune/
 Temporall honoure despyfyng.
 To have all in his dominion/
 He made made many a religion/
 With outwarde holynes aperyng.
 Which into sectes innumerable/
 Wer divided with oute fable/
 The worlde in care sort to bryng.
 By their coloured devocion/
 To the people they gave a mocion/
 Their favoure craftly purchasyng.
 And so by their contrivyng cast/
 The[y] gott clene a waye at the last/
 Their chefe possessions temporally.
 Wherby laye people opressed fore/
 Scant coulde they geve eny more/
 Concernyng londes and patrimony.
 Then cam the fower orders of fryers/
 Which are the substanciall pillers/
 Of antichristis mayntenaunce.
 So holy theym selves they did make/
 That all possessions they did forsake/
 Wilfull poverty to inhance.
 To live by almes they did pretende/
 And receaved all that god did sende/
 Sheawynge tokens of perfection.
 Wherfore the people did theym honoure/
 With gretter love and faveoure/
 Then those that had possession.
 Except livelod and londes only/
 They receaved all that cam frely/
 Whether it wer mony or ware.
 Howe be it they did multiply/
 In all provinces so innumerably/
 Through the worlde in every quartear.
 That the people waxed wery/
 Seynge they coulde not kepe a peny/
 But the fryers wolde begge it awaye.

At the last cam the observauntis/
 Of antichrist the trusty fervauntis/
 To brynge the worlde in more dekaie.
 And leaft they shulde seme chargeable/
 They fownde a newe waye deceavable/
 To begylde bothe yonge and olde.
 They were of soche supersticione/
 That in proper or in commone/
 They wolde nothyng kepe nor holde.
 Of their nedes havynge the vse/
 To handle money they dyd refuse/
 Faynyng austerite of pennaunce.
 Wherby with desyrous affecte/
 The people had a grett respecte/
 Vnto their paynted observaunce.
 In somoche that though their londes/
 Was geven clene oute of their hondes/
 By meanes of the possessioners.
 And also most greveously opprest/
 With the dayly cravyng and quest/
 Of the vnfaciate fryer beggers.
 Yett the observauntis femed so parfyt/
 That to healpe theym they iudged yt/
 With oute charge a thyng charitable.
 Wherefore all the wother sectes/
 In maner reputed abiectes/
 The observauntis were honorable.
 Apon whom the workes of mercy/
 Were bestowed continually/
 With superfluous abundaunce.
 And so vnder a leawde coloure/
 In ydelnes they did devoure/
 The povre peoplis sustenaunce.
 They have increased so their nomber/
 That all the worlde they do encomber/
 With intollerable oppression.
 They are more noyous agret deale/
 In hyndraunce of the commen wealle/
 Above eny wother faccion.

For where as the people afore/
 Wer halfe beggered and more/
 By the wother orders afore fayde.
 They robbed the worlde vterly/
 Causynge it with extreme beggery/
 In grett ruyne to be deokayde.

Mat. ¶ Thou speakest agaynst conscience/
 For we perceauē by experience/
 What a godly lyfe they leade.
 They flye diligently all exceſſe/
 Livynge in povertē and ſcafnes/
 With ſmale dryncke and browne breade.

Ref. ¶ Thyneſt thou they live in penury?

Mat. ¶ Or els they are hipocrites verily/
 Of ſhamfull diſſimulacion.

Ref. ¶ Saye that hardly once agayne/
 For they leade a lyfe to be playne/
 Full of worldly delectacion/
 Fyrſt they have befe and mutten/
 Of the cheſe that maye be gotten/
 With bred and dryncke of the beſt.
 And that morover ſo largely/
 That to farce and ſtuſſe their belly/
 They take more then they can deieſt.
 They have ſauces with every diſſhe/
 Whither that it be fleſſhe or fyſſhe/
 Or els they wilnot be content.

To eate bred that is browne or ſtale/
 Ether to dryncke thynne byere or ale/
 They count it not convenient.

And many tymes they have daynties/
 Sent from dyvers lordes and ladyes/
 Their wholly ſuffrages to procure.

Mat. ¶ Yet they nether bake nor brewe.

Ref. ¶ No for all labourē they exchewe/
 I the faythfully enſure.

Mat. ¶ Howe have they their meate roſt or bake?

Ref. ¶ Wother men for theym the payne take/
 Whom ſpretuall fathers they call.

- What.** ¶ And have they no spretuall mothers?
Ief. ¶ Yes with many sisters and brothers/
 And also daughters spretuall.
- What.** ¶ Howe come they to kynred so nye/
Ief. ¶ Because they canne flatter and lye/
 Makynge beleve the cowe is wode.
- What.** ¶ They cannot lye though they wolde/
 For they will nether silver nor golde/
 Nor covet eny mans goode.
- Ief.** ¶ Trowest thou they covyt nothyng/
 Where as they come a beggyng/
 To the housse of a povre man?
 Which hath both wyfe and children/
 And is not able to fynde them/
 Doyng the best that ever he can.
 Yet he must vnto the fryers geve/
 All though he shulde his housholde greve/
 Havyng nought theym selves to eate.
- What.** ¶ O they have then the gretter mede.
Ief. ¶ Ye god geve theym evill to spede/
 That do pover creatures so entreate.
 For they shulde their livynge gett/
 With boddely laboure and swett/
 Wherby they myght healpe wother.
- What.** ¶ So they do healpe them spretuall.
- Ief.** ¶ Soche spretualnes I desye/
 When pover people dye for hunger.
- What.** ¶ Men saye they are goode to the pover/
 And geve every daye at their doer/
 Grett almes and refresshyng.
- Ief.** ¶ They geve almes/ but howe?
 When they have eaten ynowe/
 Their gredy paunches replenissyng.
 Then gadder they vp their levettis/
 Not the best morsels but gobbettis/
 Which vnto pover people they deale.
- What.** ¶ Then are they lyke with oute doute/
 Vnto certayne theves devoute/
 Which though they vse to steale.

Yet they are liberall and fre/
 Yf eny pover creature they fe/
 To geve hym parte of their stolen geare.

Ref. ¶ Nowe truly their disposicion/
 Is not vnlyke of condicion/
 Savynge in this poynte they differ.
 That where as theves liberally/
 Geve their goodes gotten wrongfully/
 To the pover with true affection.
 They geve no thyng in very trothe/
 But scrappes which they wolde be lothe/
 To vse agayne in their refection.

What. ¶ Pover folke yet commende theym gretly.

Ref. ¶ But yf they knewe as moche as I/
 They wolde rather on theym complayne.

What. ¶ Howe do they pover people offende?

Ref. ¶ By cause in ydelnes they spende/
 Which vnto theym shulde pertayne.

What. ¶ They are not ydell I dare saye/
 Whyllis they rede/ synge/ and praye
 Continually every houre.

Ref. ¶ I call it ydelnes vnproffetable/
 Which in no case is comfortable/
 To the necessite of oure neighbour.

What. ¶ Well yett the apostle doth wryte/
 A iust mans prayer doth proffyte/
 And is very efficacious.

Ref. ¶ Are they iust in thy reputacion?

What. ¶ After their owne affirmacion/
 Truly they are iust and righteous.

Ref. ¶ Then it is an evident token/
 That they are of whom it is spoken/
 Væ vobis qui iustificatis vos ipsos.

What. ¶ What dost thou by these wordes note?

Ref. ¶ That vnder neath a fryers cote/
 Moche hipocrify they glose.

What. ¶ Reputest thou it hypocrify/
 That they vse to go so holyly/
 In cutt shues with out eny hose?

- Ief.** ¶ Be it hipocrisy or no/
 To mangill their good shues so/
 Me thynketh it but folisshnes.
- What.** ¶ They cutt but the vpper ledder/
Ief. ¶ No for it is moche easier/
 Then to cut the soles doutles.
- What.** ¶ They do it for pennaunce sake/
Ief. ¶ For all that gret shifte they make/
 To avoyde all corporall sofferaunce.
- What.** ¶ They shewe signes of penaunce outwardly.
Ief. ¶ Ye but they fynde soche a remedy/
 That they fele lytell grevaunce.
 For in coventis whereas they are/
 Thycke mantels of fryse they weare/
 With sockes to kepe their fete warme
 Then have they fyre at their pleasure/
 And to sit therby at their leayfure/
 No man sayinge theym eny harme.
 And when they walke their stacions/
 They seke gentilmens habitacions/
 Where as they fare deliciously.
 For be there never so grett prease/
 They are set vp at the by dease/
 Taken lyke lordes honorably.
 They have also to wasshe their fete/
 Water made hott with erbes swete/
 And a goode fyre in their chamber.
 Then have they bred/ ale/ and wyne/
 With a ryche bed of downe fyne/
 Decked after the best maner.
 And paraventure the goode father/
 Hath in his sleve a bladder/
 Full of gynger/ nutmegges or graynes.
 Which to make the drincke myghtye/
 He putteth therin a quantite/
 To comforte and warme his veynes.
- What.** ¶ They fynd not this whersoever they come?
Ief. ¶ Syr I wis it is their custome/
 In gentilmens places commenly.

- What.** ¶ Yet when they go on farre iorneyes/
They cannot espye oute all ways/
Gentilmens houses so redely.
- Ref.** ¶ Mary before their departynge/
They have by mouthe or wrytynge/
The names of places where they dwell.
- What.** ¶ Some tyme they sayle yet I iudge?
- Ref.** ¶ Then do they mormor and grudge/
Lyke yonge devils of hell.
- What.** ¶ They want soche thynges in their cloyster?
- Ref.** ¶ Concernynge the fare of their froyter/
I did tell the a fore partly.
But then they have gest chambers/
Which are ordened for strangers/
And for fathers to make mery.
There have they ale/ wyne/ and byre/
And in winter tyme a goode fyre/
With gaye conceytes made wother.
- What.** ¶ What is their comunicacion?
- Ref.** ¶ By my sothe murmuracion/
One backbytynge another.
- What.** ¶ They have nothyng to murmur fore.
- Ref.** ¶ I tell the they murmur more/
Then eny persons that I knowe.
Full of envious suspicion/
Overwhelmed with ambicion/
Though their vocacion be lowe.
With all diligence they laboure/
To obtayne noble mens favoure/
And to be ladys confessours.
In soche matters dayly they boste/
Who with grett estates maye do moste/
Reckenynge theym selve wyse seniours.
- What.** ¶ Do they desyre to be converfant/
In courtes of vertue so scant/
Intangled with all vngraciousnes?
- Ref.** ¶ They are content to be partners/
With all vngracious lyvers/
Yf so be they geve them almes.

- Mat.** ¶ I put case they geve nothyng?
Ref. ¶ Then whether he be lorde or kynge/
 They will his maners deprave.
 Howe be it though they be advouters/
 Extorcioners/ or whormongers/
 Yf to be their frendes they witsave.
 Then with grett commendacion/
 In their flatteryng predicacion/
 They will their actes magnify.
 Wherefore whoares/ theves/ and bawdes/
 And all soche as live by frawdес/
 To their order have fantesy.
- Mat.** ¶ Howe do they which are true preachers?
Ref. ¶ They are charged in their chapters/
 Vnder their prelatis strayte precepte.
 That agaynst their goode fownders/
 Benefactors/ and frendly doers/
 No enormites they detecte.
- Mat.** ¶ Yf they sett men thus to scole/
 I trowe they make many a sole/
 Of ladys and gentill wemen.
- Ref.** ¶ Shall I shewe the howe they do?
- Mat.** ¶ Nowe for oure lordis sake go to/
 To tell the cast of this wholly men.
- Ref.** ¶ Fyrst it is their custome ever/
 To go/ two and two to gether/
 Excepte a grett impediment.
 And so to my ladys chamber/
 Formost pricketh in the elder/
 Which of theym is most auncient.
 As sone as my lady he dothe se/
 With a countenaunce of gravite/
 He saluteth her noblenes.
 My lady then of his commynge/
 Affectously reioyfyng/
 Welcometh hym with gladnes.
 The fater then with his glöfyng style/
 After that he hath preached a whyle/
 With babblyng adulation.

My lady with many a goode morowe/
 Begynneth her tale to folowe/
 Speakyng after this fassion.
 O father ye do grett penaunce/
 To wynne eternall inheritaunce/
 Throw prayer/ fast/ and watchynge.
 Ye vse forto fweare no othes/
 Lyinge evermore in youre clothes/
 Nether shetes nor shurtes wearynge.
 Ambicion ye sett a fyde/
 Flyinge worldly pompe and pryde/
 Whiche with vs is dayly in vre.
 Happy are ye and fortunate/
 To live info parfet a state/
 Where to be saved ye are sure.
 Yf it were not for youre wholines/
 This worlde full of vicioufnes/
 Had bene destroyed longe or this.
 Howe be it/ ye do pacify/
 The rigoure of god almighty/
 Towardis vs that live a mis.
 The father then with wordes of comforte/
 Begynneth my lady to exhorte/
 Saynge thus/ o goode madame.
 Your ladyshippe nedeth not to care/
 For we praye dayly for youre welfare/
 Or els we were gretly to blame.
 Wholy. S. Fraunces do you mede/
 Many a pover fryer ye do fede/
 Of youre bounteous charite.
 Wherefore ye were made sifter/
 In the last generall chapter/
 Of oure whole confraternite.
 By meanes wherof ye are partetaker/
 Of oure watchynge/ fast/ and prayer/
 Remembrynge you in oure memento.
 There is no daye that commeth to passe/
 But ye have parte of many a masse/
 Preservynge you from carfull wo.

Wholy. S. Fraunces also hym selve/
Which is above the apostles twelve/

Nexte vnto Christ in authorite.
Shalbe your perpetuall defence/
Agaynst fycknes and pestilence/
Souckerynge you in aduersite.

And for a fure aprobacion/
He bryngeth forth a narracion/
De libro conformitatum.

Howe. S. Frances their advoury/
Once in the yere entreth purgatory/
When that his fest daye doth come.
And from thens he taketh oute/
Those which to hym were deuoute/
Or to his order charitable.

Thus my lady not very wyse/
Is brought in to soles paradyse/
Thorowe their wordes disceavable.

Mat. ¶ Hath Christ amonge theym no place?

Ref. ¶ Christ catha? in no maner cace/
He is rather to their damage.

Be cause thorowe his passion/
For vs he made satisfaccion/
Withoute eny mans suffrage.

Whose doctryne yf they did observe/
Playnly for longer they shulde sterve/
Excepte they wolde to laboure fall.

Mat. ¶ Howe conclude they then at the ende?

Ref. ¶ My lady must to their covent sende/
Her blyssynge with a trentall.

Mat. ¶ What is the trentall/ in paper?

Ref. ¶ Or els in goode golde or silver/
To make theym a recreacion.

Mat. ¶ They will not for all Englonde/
Handill money with their bare honde/
As I have had informacion.

Ref. ¶ Yett in golden cuppes to dryncke/
And to touche wemen I thyncke/
No grett parell they do adverte.

And though some of theym never dare/
Touche eny coyne with hondes bare/

Yett they touche it with their hertt.

They have also withouten lesynge/
Money in wother mens kepynge/

Redy at their commaundment.

Which by the wryttynge of a bill/

In whatt soever vses they will/

Dayly is bestowed and spent.

In eny covent where they be/

Very feawe of theym thou shalt se/

But have a frende temporally.

To whom for every tryfill vayne/

That commeth once into their brayne/

Yf by wrytynge they signify.

Though it cost a noble or twayne/

By and by they shall it attayne/

Not foarfynge what is layde oute.

Which truly yf they shulde purchase/

With labour and swett of their face/

They wolde wotherwyse loke aboute.

Mat. ¶ Yf it be as thou dost expresse/

Playnly their rule they do transgresse/

Retaynyng in comen or in proper.

Ief. ¶ They have the popis declaracion/

Makyng therof a mitigacion/

In most favorable maner.

Vnder whose divlysshe proteccion/

They have put theym in subieccion

As children of iniquite.

Wherfore he taketh to his person/

The name of their dominion/

To vse it gevyng liberte.

They have scant as moche as a lousse/

Nether clothes/ churche/ nor housse/

But the pope there of is awner.

Mat. ¶ Why ascrybe they it to the pope?

Ief. ¶ By cause with soche craft they hope/

To begylde people secular.

For where as they live welthyly/
 And have all thyngis abundantly/
 Acordynge to their apetyte.
 Yet vnder soche falce pretence/
 They fayne to soffre indigence/
 Contempnynge all worldly delyte.
 The pope also for this intent/
 Because to his errours they consent/
 Alowyng his abhominacions.
 Graunteth to their avauntages/
 Many bulles and privileges/
 With wretched confirmacions.
 Whose favoure to recompence/
 Agaynst all goode conscience/
 They preache as moche as they maye.
 That the people with reverence/
 Continue still in obedience/
 Of the popis rule nyght and daye.
 Though his workes be contrary/
 They saye that he is goddis vicary/
 And of Christ the leftenaunte.
 Makyng of a fende/ an angell/
 Christ/ of antichrist rebell/
 A saynt/ of the divels servaunte.
Mat. ¶ I supposd with out dissemblynge/
 That they vsed in their preachynge/
 All ways to sheawe the verite.
 Seynge amonge the states royall/
 They were reputed substanciall/
 With oute eny parcialite.
 They vsed to go in pover wede/
 Exhortynge both in worde and dede/
 Vnto the ioye celestiall.
 As though they had no erthely love/
 But only to the lyfe above/
 Despyfynge the ioyes of this lyfe mortall.
Ies. ¶ The wholynes that they did sheawe/
 Principally did over throwe/
 The fayth of all christenduome.

For they wer~~e~~ confederate/
 With antichrist so inveterate/
 Called the Pope of Rome.
 Whose lawes to sett in renowne/
 Christis doctryne they plucked downe/
 Pervertynge all wholly scripture.
 And yet so perfett they did apere/
 That grett mens confessions to here/
 In every place they had the cure.
 They pretended soche parfetnes/
 That simple people more and les/
 Vnto their wordes gave credence.
 Whatsoever fables they did tell/
 They were taken as the gospell/
 Approved with commen sentence.
 Wherefore by their seduccion/
 They have bene the destruccion/
 Of all true christen liberte.
 They make cruelnes of mercy/
 Perfeccion of hipocrisy/
 And of fredome captivite.
 Of counterfeyted sim[u]lacion/
 They ymagen mortificacion/
 Turnynge fayth to infidelite.
 Ydelnes they name contemplacion/
 Faynynge zeale of murmuracion/
 Enmies to charitable amite.

Mat. ¶ I marvayle moche and wonder/
 That they shulde have eny anger/
 Or eny envious debate.

Seynge from worldly royalte/
 And promotions of dignite/
 They are willingly private.

Itē. ¶ Though they have no worldly honours/
 Yet nether kynges ne emperours/
 Nor wother states of the temperalte/
 Have soche stryfe in their proviſion/
 As obſervauntes in their religion/
 With dedly hatred and enmyte.

To be made confessors/ and preachers/
 Wardens/ discretcs/ and ministers/
 And wother offices of prelacy.
 With grevous malice and rancour/
 One agaynst a nother dothe murmour/
 Full of craft and inconstancy.
 They have nether drede nor shame/
 Their faultles brethren to defame/
 Havyng none occasion why.
 Yonge men agaynst their superiours/
 And prelates agaynst their inferiours/
 One at another hath envy.
 In chapters and visitacions/
 They vse wronge accusations/
 With many slanderous iniuries
 They execute sharpe correccions/
 To ponysshe the transgressions/
 Of their fantastrycke ceremonyes.
 God and his lawes they omitt/
 Aplyng their malicious witt/
 To kepe mans invencions.
 They are patrons of ydolatry/
 Promouters vnto herisy/
 And bryngers vp of diffencions.

Mat. ¶ Nowe by the fayth of my body/
 The observauntis are not so holy/
 As they do outwardly seme.

Ref. ¶ Yf thou knewe manifestly/
 What a lyfe they occupy/
 Thou woldest marvayle I deme.

Mat. ¶ I have hearde ynough and to moche/
 Yf theyr conversacion be soche/

It is pite that they are souffered.
 But nowe touchynge the maners/
 Of these religious possessioners/

I wolde heare somewhat more vttered.

Ref. ¶ I tolde the in the begynnynge/
 Howe their wicked lyvyng/
 Is gretly abhominable.

Marcke their lyfe intentifely/
 And thou shale not therin espy/
 Eny thyng that is commendable.

Mat. ¶ What sayst thou then of their vowes?
 Wherby theym selves they spowse/
 To god/ by a certayne promes.

Ief. ¶ Surly in it Christ they forsake/
 And them selves wholly they betake/
 To live in the devils serves.

Mat. ¶ Why/ they professe chasteite/
 Obedience/ and wilfull povertē/
 Which allmyghty god doth approbate.

Ief. ¶ Ye for all that I promes the/
 They kepe none of all the thre/
 With mundane affections intricate.

Mat. ¶ All worldlynes they do renounce/
Ief. ¶ Though with wordes they so pronounce/
 Their hertes do not consent/
Mat. ¶ They observe t[r]uly obedience/
Ief. ¶ Ye but savyngē reverence/
 Nothyngē after Christis intent.
 For after goddis commandementis/
 They shulde obey their parentis/
 Honoryngē theym as is their duty.
 Not with standyngē they are so mad/
 Their fathers and mothers are glad/
 To honoure theym reverently.
 And where as holy scripture wolde/
 That vnto all powers we shulde/
 Obey as to goddis ordenaunce.
 They are vnder no power at all/
 Nether spretuall nor temporall/
 To the comen weallis fortheraunce.

Mat. ¶ They obey vnto their prelate/
 At all seasons yerly and late/
 His precept accomplisshyngē.

Ief. ¶ I will not denye they do obey/
 Vnto the ruler of their abbey.
 A carle of their owne chosyngē.

¶ They obey vnto their prelate/
 At all seasons yerly and late/
 His precept accomplisshyngē.

Mat. ¶ I will not denye they do obey/
 Vnto the ruler of their abbey.
 A carle of their owne chosyngē.

Ief. ¶ I will not denye they do obey/
 Vnto the ruler of their abbey.
 A carle of their owne chosyngē.

Yet is it in superstitiousnes/
 With outen eny profitablenes/
 Of their neighbours comforte.
 They serue theym selves and no mo/
 Carynge litell howe the worlde go/
 So that they have pleasure and porte.
 And contrary the seculers/
 Are vnder temporall rulers/
 With their children and wyues.
 At all seasons prest and redy/
 To put theym selves in ieopardy/
 Aventurynge bothe goodes and lyves.
 To serue the kynge in warre and peace/
 They putt theym selves alwaye in preace/
 The defence of the realme assistynge.
 Where as the religious sectes/
 Vnto no lawes are subiectes/
 Obeyinge nether god nor kynge.
 Yf the kynge will their service vse/
 Forthwith they laye for an excuse/
 That they must do goddis busines.
 And yf in it they be found negligent/
 They saye the kynge is impediment/
 Because they must do hym serves.
 And yf the kynge shall theym compell/
 Then obstynatly they do rebell/
 Fleinge to the popis mayntenaunce.
 Of whom they obtayne exempcions/
 From all the iurisdiccions/
 Of temporall governaunce.
Mat. ¶ Of the pope with out grett expens/
 They can obtayne no soche defens.
 As men saye which do it knowe.
Ies. ¶ Yet are they so farre out of tune/
 That they do their goodes so consume/
 Rather then in goode vses to bestowe.
Mat. ¶ I perceave by this with out fayle/
 Their obedience doth not provayle/
 But what sayst thou to their poverté?

- Ref.** ¶ What nede I therof to speake/
 Consideringe they do it breake/
 Endued with ryche felicite.
- What.** ¶ Do they soche lyvelod possesse?
- Ref.** ¶ They have in maner the ryches/
 Of every londe and nacion.
 Namly in Englonde region/
 They excede in possession/
 And lordly dominacion.
 The blacke order hath more alone/
 Then all the nobles every chone/
 As touchynge their patrimony.
 Thou woldest furly marvell/
 To se their fare and aparell/
 In all poyntes superflu[o]usly.
 There be monkes of soche statlynes.
 That scant will suffer at their messe/
 A lorde of bludde with theym to sitt.
 Whose prowde service to beholde/
 In plate of silver and golde/
 It passeth a mans witt.
 Knyghtes and squyers honorable/
 Are fayne to serve at their table/
 As vnto Dukes excellent.
 Divers of theym have the degre/
 Of worthy Erles in dignite/
 And are lordes of the parlement.
- What.** ¶ They descende of famous progeny?
- Ref.** ¶ Ye beggers sonnes most comunly/
 Their fathers scant worth a groate.
 Commynge fyrst to the abby gate/
 A beggyng with a scalled pate/
 Havynge nether goode shurt nor coate.
 Which as sone as he is ones clad/
 For a gentilman he is had/
 Though he be but a starcke knawe.
- What.** ¶ Soche povertie is plente/
 For by it avoydynge scacite/
 All welthynes they have.

- Ref.** ¶ It is truly their fiffhyng nett/
 Pover mens goodes awaye to gett/
 To fati[s]fy their gluttonny.
 It is the goulfe of devoracion/
 And fountayne of defolacion.
 To all people generally.
 Wherof in wholly scripture/
 Is written a notable figure/
 Shewed in the boke of Daniell.
 Howe the prestes of Babilone/
 With falshod acordynge in one/
 Had an ydole called Bell.
 Outwardly made all of bras/
 And inwardly of erth it was/
 Havynge a refceyte fo devised.
 That the ydole femed to devowere
 An. C. shepe with wyne and flower/
 Dayly vnto it facryficed.
 Which the prestes with their whores/
 Thorowe crafty contrived dores/
 Entreinge in the nyght secretly.
 And there makynge recreacion/
 They consumed the oblacion/
 Oppreffynge the people grevously.
 Which femed fo ftraunge a thyng/
 That bothe the people and the kynge/
 Reputed it a grett miracle.
 Vntill Daniel at the laft/
 Perceavyng their difceavable caft/
 Agaynft it made an obftacle.
 He vttered to their confufion/
 The execrable illufion/
 Wherwith the folke they fore noyed.
 Caufynge by his policy/
 That this ydole vtterly/
 Was broken and destroyed.
- Mat.** ¶ Wherto doft thou this compare?
Ref. ¶ Of religious perfons to declare/
 The intollerable enormite.

For as the prestes with their ydoll/
 The pover people did pill and poll/
 By their disfaytfull futtlete.
 So the children of perdition/
 Named men of religion/
 With their wilfull poverté.
 The wyde worlde forto begger.
 Daye and nyght they indever/
 Blyndynge the peoples simplicité.

Mat. ¶ I marvayle men make no restraynt/
 Their disfaytfulnes to attaynt/
 Whyls it is open and aperte.

Ief. ¶ Daniel is not yett come/
 Which shall obtayne the rounge/
 Their fraudfull wayes to subuerte.

Mat. ¶ When shalbe then his comynge?

Ief. ¶ I ensure the or longe runnyng/
 For he begynneth to drawe nere.

Mat. ¶ Well then/ this matter to remitt/
 I wolde very fayne a lytell fitt/
 Of their chafteite to heare.

Ief. ¶ To tell the of their chafteite/
 It lyeth not in my capacite/
 The shamfullnes therof to compryse.

Mat. ¶ Men saye they live bilffedly/
 With out acte of matrimony/
 Ensuyng verteuous exercyse.

Ief. ¶ Their cloysters are the devils m[e]wes
 Farre worfe then eny st[e]wes/
 Or commen places of whordom.
 They are the dens of baudines/
 And fornaces of all letcherousnes/
 Lyke vnto Gomer and Sodom.
 Yonge laddes and babes innocent/
 They brynge in by their intymment/
 To their leawde congregacion.
 Whom they receave to profession/
 Before that they have discrecion/
 To their eternall damnacion.

For when they fele by experience/
 The brynnynge of the concupiscence/
 Pryckynge their hertes with love.
 Confyderynge also their bondage/
 Howe they can vse no mariage/
 As a christen man doth behove.
 Then to quenche their apetytes/
 They are fayne to be sodomytes/
 Abufynge theym felves vnnaturally.
 And fo from hope of falvacion/
 They fall into desperacion/
 Ordrynge their lyves most shamfully.

- Mat.** ¶ I will not say the contrary/
 But amonge a grett company/
 One or two soche thou mayst fynde.
- Ief.** ¶ Make the company grett or small/
 A monge a thousand fynde thou shall/
 Scant one chaste of boddy and mynde
- Mat.** ¶ They saye yett with bolde audacite/
 That it resteth in mans faculte/
 Yf he will/ to live chastyly.
- Ief.** ¶ Then make they Christ a lyer/
 Callynge it a gyfte singuler/
 Not geuen to every boddy.
 Paul also in his epistle/
 Vnto Timothe his disciple/
 Wrytynge by sprete of prophecy.
 Nameth it a dyvlysshe doctryne.
 Which agaynst scripture diuine/
 Forbiddeth folke to mary.
- Morover the storys not faynyng/
 The liues of olde fathers conteynyng/
 Geve reccorde to the same.
 Which endued with godly science/
 Exercysynge continuall abstinence.
 The lustes of the flesshe to tame.
 Yet feawe or none had the grace/
 With all their laboure to purchase/
 The singuler gyfte of chastite.

Howe shuld they then live chaste/
 That of gofflynes have no taste/
 Geven holy to carnalite.
 Which as wolves and bely beastes/
 Eatynge and drynkyng in their feastes/
 The bloudde of the pover commenalte/
 They hate foches as are studious/
 Abhorrynge those that are verteous/
 As a toade/ or poyfonde serpente.
 With oute knowledge as asses brute/
 Of all goode manners destitute/
 Braynles and insipient.

Mat. ¶ I fe then he werre a very chylde/
 Which wolde eny mo abbeyes bylde/
 Yf the goodes shuld be so yll spent.

Ref. ¶ It werre fare better, I suppose/
 To plucke downe a grett sorte of those/
 Which are all redy of costly bilydng/

Mat. ¶ Oure lorde forbid/ that werre pete/
 For they kepe hospitalite/
 Waye farynge people harborynge.
 Husbande men and labourers/
 With all comen artificers/
 They caufe to have grett ernynge.
 Their townes and villages/
 With out exaccions or pillages/
 Vnder theym have moche wynnynge.

They kepe also many servauntes/
 Retaynyng fermers and tennauntes/
 Which by theym have their lyvyng.
Ref. ¶ Hospitall abbeyes thou fyndest but feawe/
 All though some of theym for a sheawe/
 To blyndfelde the peoples fyght.
 Paraventure will not denaye/
 Yf a gentle man come that waye/
 To geve hym lodgynge for a nyght.
 But yf pover men thyther reforte/
 They shall have full lytell comforte/
 Nether meate/ dryncke/ ne lodgynge.

Savynge wother whyles perhapis/
 They gett a feawe broken scrapis
 Of these cormorantis levynges.

Mat. ¶ Well yett their fare confyderynge/
 It is I wis no fmale thyng/
 That they leave dayly at their borde.

Ref. ¶ Ye but thorowe falce lorchers/
 And vnthryfty abbey lobbbers/
 To povre folcke lytell they a forde.
 For the best meate awaye they carve/
 Which for their harlottis must serve/
 With wother frendes of their kynne.
 Then proll the ferynge officers/
 With the yemen that be wayters/
 So that their levettis are but thynne.
 And where as thou makest relacion/
 That men of fondry occupacion/
 By theym are fett vnto laboure.
 It is aboute soche folysshnes/
 Concernynge no proffytablenes/
 Vnto their neighbours succoure.
 In byldynge of chambers curious/
 Churches/ and houfes/ superfluous/
 To no purpose expedient.
 So that they maye satiffy/
 Their inordinate fantasie/

They care for no detryment.
 Set dyce and carde players a fyde/
 And thorowe out the worlde so wyde/
 They waste their goode most in vayne.
 Their pryde maketh many a begger/
 Feawe or none farynge the better/

Except an ydell Iavel or twayne.
 Their townes somtyme of renowne/
 Leawdly they caufe to faule downe/
 The honoure of the londe to marre/
 They sue their subiettis at the lawe/
 Whom they make nott worth a strawe/
 Raynynge theym giltles at the barre.

And that I me nowe reporte/
 To their lordships a grett sorte/
 With whom they had controversys.
 Namly/ Saynt Edmond's bery/
 With dyvers wother a grett many/
 Vnder the holde of monasterys.
 Furthermore theare as I did wone/
 All husbände men they have vndone/
 Destroyinge the londe miserably.

What. ¶ To prove that it wer very harde

Ref. ¶ Take hede howe farmers go backwarde/
 And thou shalt fe it with thyne ey.

For the londes welth pryncipally/
 Stondeth in exercyse of husbandry/
 By encrease of catell and tillynge.
 Which as longe as it doth prosper/
 The realme goeth backwarde never/
 In stabill felicitye perfeverynge.

The abbeyes then full of covetyse/
 Whom possessions coulde not suffyse/
 Ever more and more encroachynge.

After they had spoyled gentill men/
 They vndermyned husbände men/
 In this manner theym robberyng.
 Wheare a farme for xx. li. was sett/
 Vnder. xxx. they wolde not it lett/
 Rayfynge it vp on so hye a some.

That many a goode husholder/
 Constrayned to geve his farme over/
 To extreme beggary did come.

What. ¶ I have hearde saye of myne elders/
 That in Englonde many fermers/
 Kept gaye housholdes in tymes passed.

Ref. ¶ Ye that they did with liberalite/
 Sheawynge to povre people charite/
 But nowe all together is dashed.
 Of ryche farme places and halles/
 Thou seist nothyng but bare walles/
 The rofes fallen to the grownde/

To tourne fayre houfes into pasture/
They do their diligent cure/
The commen well to confownde.

What. ¶ Howe have the abbeyes their payment?

Ref. ¶ A newe waye they do invent/
Lettynge a dosen farmes vnder one.
Which one or two ryche francklyngis/
Occupyinge a dosen mens lyvyngis/
Take all in their owne hondes a lone.

What. ¶ The wother in paynge their rent/
Be lyklyhod were negligent/
And wolde not do their duty.

Ref. They payde their duty and more/
But their farmes are heythed so fore/
That they are brought vnto beggery.

What. ¶ Have the francklyngis therby no gayne?

Ref. ¶ Yes/ but fyrst they have moche payne/
Yer they can gett it substancially.

Payinge more for the entrynge in/
Then they shalbe able to wyne/
A goode whyle after certaynly.

For to gett the abbottis consent/
Vnder the seale of the covent/
It is a thyng very costly.

Where of the charges to recover/
Lest they shulde theym selves enpover/
And be brought into decaye.

Pover cilly shepperdis they gett/
Whome into their farmes they sett/
Lyvyng on mylke/ whyg/ and whey/

What. ¶ Mercyfull lorde/ who hearde ever tell/
Religious folke to be so cruell/
Supplantynge the temporalte.

Ref. ¶ Thou knowest nott watkyn felowe/
Howe they have brought to sorowe/
In lykwyse the spretualte.

What. ¶ By what manner cavillacion?

Ref. ¶ Surly through improporacion.
Of innumerable benefices.

- Mat.** ¶ Do they benefices impropere?
Ref. ¶ Ye and that many a curate.
 Dayly courſe their cruell bellies.
- Mat.** ¶ They eate nether churche ne ſteple.
Ref. No but they robbe the pover people/
 Devowrynge their ſubſtaunce.
- Mat.** ¶ Yf they do ſpretuallly ſowe/
 They maye well temporally mowe/
 After the apoſtles ordenaunce.
- Ref.** ¶ Toſhe they have it better cheape/
 For they temporall goodes reape/
 And ſowe nothyng ſpretuallly.
 Their pariſſhons they ſheare and clippe/
 But they never open their lippe/
 To geve theym eny fode goſtly.
- Mat.** ¶ Happely they do it in prevete.
Ref. ¶ So god healpe me it maye well be/
 Vnder ſome ſecret clauſure.
 For it is ſurly ſo inviſible/
 That I trowe it is not poſſible/
 To be ſene of eny creature.
- Mat.** ¶ What requyre they of benefices?
Ref. ¶ No thyng but to have the ſleces/
 And avauntages carnally.
- Mat.** ¶ I perceave not well thy meanyng.
Ref. ¶ They are redyer to take vp tythyng/
 Then to preache to theym frutfully.
- Mat.** ¶ Is there eny grett differyng/
 Bitwene theft and tythe gaderynge/
 After the practyſe that we ſe?
- Ref.** ¶ Very litell/ all thynges reckened/
 Savyng that theves are corrected/
 And tythe gaderers go ſcott fre.
- Mat.** ¶ Have they no circumſpeccion/
 With diligent affeccion/
 For their pareſſhes to provyde?
- Ref.** ¶ They ſett in ſolyſſhe dotardes/
 More mete forto be bearwardes/
 Then chriſten mens ſoules to gyde.

And even as they do by farmage/
 Brynge the londe into a rearage/
 Contempnyng the state temporall.
 In lyke maner by their rapyne/
 They have brought into ruyne/
 The order ecclesiasticall.

What. ¶ It apereth they are past grace.

Ref. ¶ They are the diuels fornace/
 Oven infernall vnfaciabie.

What. ¶ If these monkes are so noyous/
 Bothe fraudulent and covetous/
 To what vses are they profitable?

Ref. ¶ Nowe by the death that I shal deye/
 Of all people vnder neth the skye/
 The worlde maye theym best spare.

Nether to the godly deite/
 Nor yett to mans vtilite/
 In eny cace profitable they are.

And not only vnnecessary/
 But moreover clene contrary/
 Defraudynge that to theym is due.

For though their lyse so vicious/
 To goddis lawes is iniurious/
 Confowndynge the waye of vertue.

Yet are they more presomptuous/
 Sayinge their workes meritorious/
 Healpe synners to be goddis heyres.

Wherby Christis bloud they despyse/
 As though it coulde not suffyse/
 With out their damnable prayres.

And wheare as they shulde be prest/
 At all seasons doynge their best/
 The commen well to mayntayne.

Their bellies are so full of greace/
 That nether in warre nor peace/
 They can do eny healpe certayne.

Yet their fyndyngis they expende/
 Which shulde the londe defende/
 Devowrynge many a knyghtes fe.

They are nether gostly/ ner worldly/
 Rather divlysshe then godly/
 With out eny goode properte.

What. ¶ Yf they be soche ydell raveners/
 They are lyke to the grett courfers/
 Which noble men in stables kepe
 For they are cheresed all waye/
 With fresshe litter and goode haye.

Ref. ¶ Doyng right noght but eate and slepe.
 ¶ There is in theym grett diversite/
 For yf it come to extremite/

They save their masters from yvill.
 Where as these miserable brybers/
 Brynge their fownders and healpers/
 The strayght waye to the devill.

What. ¶ Are they lyke to wolves ravenous?

Ref. ¶ A grett deale more outrageous/
 Farre excedyng their rapacitie.
 For though they be cruell of kynde/
 Yett they leave their skynnes be hynde/

As a mendes for their cruelte
 But this mischevous mounckry/
 Though they robbe every country/
 Whyls they be here a lyve.

Yet can they not be so pleased/
 But after that they be deceaced/
 Least eny by theym shuld thryve.

They cary into their sepulture/
 Their dayly clothyng and vesture/
 Buried in their churlysshe habyte.

What. ¶ Have they on their botes also?

Ref. ¶ Ye by my trothe even redy to go/
 To the devill withouten respyte.

What. ¶ There is some mistery pondered/
 That they vse so to be buried/
 In their habyte and clothyng.

Ref. ¶ No dout it is a mistery/
 By coniectours manifestly/
 Their wretched lyfe betokenyng.

For as in this lyfe they denayde/
 Their christen neighbours to ayde/
 Lyvyng here vncheritably.
 So by their death and latter ende/
 In their buriall they pretēde/
 Not to be of Christis company.

What. ¶ To whom then do they pertayne?

Ief. ¶ To the devill their soverayne/
 Which hath theym all in his bonde.

What. ¶ Beware thou be not to bolde/
 For thy lyfe were bought and solde/
 Yf thou spake this in Englonde.

Ief. ¶ They maye well bothe ban and cours/
 But they cannot do moche wors/
 Then they did to Hun the marchaunt.

What. ¶ Did they eny grevaunce to hym?

Ief. ¶ Out of this lyfe they did hym trymme/
 Because he was goddis seruaunte.

What. ¶ He did some faulte gretly notory/

Ief. ¶ No thyng but for a mortuary/
 The prestes agaynst hym did aryse.
 No maner faulte in hym was fownde/
 Yet was he hanged/ brent/ and drownde.
 His goodes takyn vp for a pryse.

As an herityke they hym toke/
 Because he had many a boke/
 In englysshe/ of holy scripture.

Also he worshipped no ymages/
 And wolde not go on pilgrimages/
 Vfyng none others to periure.

What. ¶ Are the prelatis so mad franticke/
 To iudge soche a man an heritycke/
 Shewyng tokens of fydelite?

Ief. ¶ They regarde their worldly proffett/
 Wynnynge therby many a forfett/
 Whiche moveth theym to crudelite.

Mens goodes wrongfully to cease/
 They make heritykis whom they please/
 By faulce relacion of Someners.

What. ¶ Have they none wother intellection?

Ief. ¶ Yes also by their confession/
Which they tell in prestes eares.

What. ¶ Dare they confessions to bewraye?

Ief. ¶ Confessions catha? ye by my faye/
They kepe no secretnes att all.
Though noble men have doctours/
To be their private confessours/
Yet they have one that is generall.

What. ¶ Besyde those which are perticuler?

Ief. ¶ Ye/ and that hath brought some to care/
Of whom I coulde make rehearceall.

What. ¶ His name wolde I very fayne here.

Ief. ¶ It is the englisshe Lucifer/
Wotherwyfe called the Cardinall.
In all the londe there is no wyght/
Nether lorde baron/ nor knyght/
To whom he hath eny hatred.
But ether by sower speche or swete/
Of their confessours he will wete/
Howe they have theym selves behaved.
What they faye/ it is accepted/
In no poynte to be obiected/
Though they be as falce as Iudas.

What. ¶ What autorite do they allege?

Ief. ¶ It is their churches privilege/
Falcely to fayne that never was.

What. ¶ Soche confessours are vniust.

Ief. ¶ Yett nedes do it they must/
Yf they will to honoure ascende.

What. ¶ Promociions are of the Kyngis gyft?

Ief. ¶ For all that he maketh soche shyft/
That in his pleasure they depende.
Though they have the kyngis patent/
Except they have also his assent/
It tourneth to none avauntage.
His power he doth so extende/
That the kyngis letters to rende/
He will not forbear in his rage.

- Mat.** ¶ This is a grett presumption/
 For a villayne bochers sonne/
 His autorite so to avaunce.
 But it is more to be marveyled/
 That noble men wilbe confessed/
 To these kaytives of miscreaunce.
- Ref.** ¶ O/ the grett whore of Babilon/
 With her deadly cuppe of poyson/
 Hath brought theym to dronkenship.
 That paynted bordes and ded stockis/
 Carved ydoles in stones and blockis/
 Above allmyghty god they worship.
- Mat.** ¶ Hath Englund soche stacions/
 Of devoute peregrinacions/
 As are in Fraunce and Italy?
- Ref.** ¶ Seke oute londes every chone/
 And thou shalt fynde none so prone/
 As Englonde/ to this ydolatri.
 Of wholy Roodes/ there is soche a fight/
 That bitwene this and mydnyght/
 I coulde not make explicacion.
 Then have they ladies as many/
 Some of grace and some of mercy/
 With divers of lamentacion.
 Morover paynted stockis and stones/
 With shrynes/ full of rotten bones/
 To the whiche they make oblacion.
- Mat.** ¶ What are they after thy supposynge?
- Ref.** ¶ Stronge thieves with outen glosynge/
 And authours of prevaricacion.
- Mat.** ¶ Take hede thou do not blaspheme.
- Ref.** ¶ After their workes I theym esteeme/
 Both to man and god oure creatoure.
 Where as is no god but one.
 We ought to worship hym alone/
 And no falce goddes to adoure.
 Whyche of his honoure is defrauded/
 By these ydoles faulcely lauded/
 With sacrifice and adoracion.

Man in lyke maner they robbe/
 Caufynge povre folke to fygh and fobbe/
 Takynge away their fufentacion.

What. ¶ The goodes that to theym are offered/
 Are they not to pover people proffered/
 Their neceffites to relefe?

Ref. ¶ It is wafte in ryetous revell/
 Amonge many an ydell Iavell/
 To noryffe murther and mifchefe.

What. ¶ I heare faye that befides London/
 There is oure lady of Wilfdon/
 Which doth grett myracles dayly.

Ref. ¶ As for whordom/ and letcheroufnes/
 She is the chefe lady maftres/
 Commen paramoure of baudry.

Many men as it is knowen/
 Repe mo chylde then their owne/
 By her myracles promocion.

Wyves to deceave their hufbandes/
 Make to her many errandes/
 Vnder coloure of devocion.

What. ¶ Dost thou oure lady fo backbyte?

Ref. ¶ No but I have the ftocks in despyte/
 Wherby they difhonoure her.
 In fcripture it is writen/
 And of oure lorde forbidden/
 To be a falce ydolatr.

What. ¶ Whyls thou dost fo farre procede/
 Howe is it then in thy crede/
 Of Saynt Thomas of Cantourbury?

Ref. ¶ I beleve/ and alfo I trust/
 Yf that he were in this lyfe iust/
 And of oure lordes vocacion.
 That his foul : hath fruicion/
 Perpetually with out intermiffion/
 Of eternall confolacion.

What. ¶ Ye but I meane of his body/
 Shryned in the monastry/
 With golde and ftones precious.

- Also the grett myracles wrought/
 And howe of people he is fought/
 With offerynges and gyftes somptuous.
- Ief.** ¶ As for that yf we geve credence/
 To oure faveoure Christis sentence/
 The Euangelistes bearynge recorde.
 Many shall do thynges straunge/
 Wherby they will boldly chalange/
 To worcke in the name of oure lorde.
 And yet Christ in theym hath no parte/
 But worcke theym by the devils arte/
 Vfurpyng an angels lykenes.
 Which doth hym filse so transpofe/
 Fraudulently to begyle those/
 That contempne goddis rightoufnes.
- Mat.** ¶ Nevertheleffe as clarkes defyne/
 Workyng of myracles is a signe/
 That vnto god they are acceptable.
- Ief.** ¶ Shall we to men credence geve/
 Or ought we the gofpell to beleve/
 Whose verite is impermutable?
 I dare faye/ and abyde therby/
 That Saynct Thomas of Caunterbury/
 With wother Saynctis canonysed.
 Yf their paynted efficacite/
 Is but as it femeth to be.
 Of god they are despyfed.
 For though they heale lame and blynde/
 With men (as they faye) out of mynde/
 Healpyng diseases corporall.
 Yet destroye they out of hande/
 For every one of theym a thowfande/
 Concernyng their foules spretuall.
 And where as Christ doth requyre/
 That of god we shulde defyre/
 All oure neceffite and nede.
 To theym we make peticion/
 Agaynst goddis prohibicion/
 To wicked doctours gevynge hede.

- Mat.** ¶ Well yet I ensure the Ieffraye/
The gospell for theym they laye/
Growndynge on it their argument.
- Ief.** ¶ Naye watkyn that is a starcke lye.
- Mat.** ¶ Howe shall we then the troth trye/
By some probacion evident?
- Ief.** ¶ Mary take goddis wholly wrytynge/
Nether addynge nor dimynysshynge/
But even playnly after the letter.
- Mat.** ¶ They saye scripture is so diffuse/
That laye people on it to muse/
Shulde be never the better.
It is no medlynge for soles/
But for soche as have bene at scoles/
As doctours that be graduate.
- Ief.** ¶ Wenest thou that Peter the fissher/
Vnderstode not scripture clearlyer/
Then the pharisaies obstinate?
Who did so wilfully resist/
Agaynst the receavyng of Christ/
As they which were learned?
- Mat.** ¶ No wonder/ for they knewe hym not.
- Ief.** ¶ No more do oure doctours god wot/
In eny poynte to be discerned.
- Mat.** ¶ Of Christ yett they make mencion.
- Ief.** ¶ Ye for be cause their pension/
With benefices maye be endued.
But in their lyfe and behaueoure/
They despyse Christ oure saveoure/
Labourynge his worde to exclude.
- Mat.** ¶ Canst thou prove this in dede?
- Ief.** ¶ Whosoever will the gospell rede/
To prove it shall nede no testes.
- Mat.** ¶ Peraventure they wolde have it hid/
Wherefore to rede it they forbid/
Lest men shulde knowe their wickednes.
- Ief.** ¶ Had thou studied an whoale yere/
Thou couldest not have gone no nere/
To hit their crafty futtelnes.

For yf the gospels were suffered/
 Of laye people frely to be red/
 In their owne moders langage.
 They shulde se at their fyngers endes/
 The abhominacions of these fendes/
 With the abusyon of pilgremage.

Also to perceave every whitt/
 What it is Sayntis forto visitt/
 With nobles/ brouches/ and rynges.

Mat. ¶ Dost thou this custume reprehende?

Ies. ¶ I thyncke no goode man will commende/
 Soche superstitious offerynges.

Wherof thre poyntis I will move/
 By the whyche I shall playnly prove/
 That it is a thyng vngodly.

Fyrst a povre man of farre dwellynge/
 For his wyfe and chyl dren labourynge/
 To kepe and fynde them honestly.

Peraventure for some sickenes/
 Or for a vowe of folisshnes/
 To accomplysse Satans institute.

Taketh on hym a farre viage/
 To some Sayntes shryne or ymage/
 Leavyng his housholde destitute.

Which often tymes do mis cary.
 The meane while that he doth tary/
 Bestowynge his laboure in vayne.

And so goddis commaundment neglechte/
 For smale tryfles of none effecte/
 They put them selves vnto payne.

Secondarily/ what pevisshnes/
 Is it to honoure with ryches/

Of deade saynctis the bodies?
 Seynge that whyls they here lyved/
 From ryches they were deprived/

As we rede in their storyes/
 Thirdly/ it is no Christen touche/
 To se many a golden ouche/

With rynges and stoncs preciously.

To make deade faynctes forto shyne/
Where pover folke for longer pyne/

Dyinge with out healpe petiously.
And yf with all possibilite/

Oure christen neighbours poverté/

Duly to ayde we are bownde.

Why do Saynctes it then transgresse/

In whom charitable perfetnes/

In especiall shulde redownde?

Saynct Iohn to Christ so amiable/

Sayth/ excepte we be charitable/

Lovyng eache wother fraternally.

It boteth not Christ to professe/

For why/ we wander in darcknes/

With out light erroneously.

For howe can he have charite/

That feith his neighbours necessite/

And refuseth hym to focoure?

What. ¶ I marvayle not by hym that me made/
Yf they be with golde and stones so lade/
Though they cannot their neighbours se.

But nowe to speake earnestly/

Have their soules celestially/

In soche offerynges eny delyte?

Ref. ¶ It is to theym grett displeasure/

Abhorrynge it out of measure/

As a thyng done in their despyte.

What. ¶ What were best then to be done?

Ref. ¶ To breake theym in peces a none/

A monge povre folke to be distributed.

What. ¶ Haw/ to do that dede who durst/

Seynge that he shulde be a court/

And as an herityke reputed.

Ref. ¶ Let theym with furiouslynes swell/

Coursyng with boke/ bell/ and candell/

Whyls they have breath for to speake.

Yet had we the Kynges licence/

We wolde with outen diffydence/

Their golden shrynes in peces breake.

- Mat.** ¶ What shulde we do with their ryches?
- Ief.** ¶ Geve it to pover men in almes/
To whom of dute it doth longe.
- Mat.** ¶ The Saynctes then wolde be angry/
Yf that we shulde be so hardy/
Vnlauffully to do theym wronge.
For some men have it assayde/
Whom saynctes have shreawedly arayde/
In revengynge their injury.
So that by an whole nyghtes space/
They were fayne to kepe one place/
The dores stondynge open apertly.
- Ief.** ¶ And what was their fynall chaunce/
- Mat.** ¶ By my sothe/ in an hangynge daunce/
Their neckis in a corde to preve.
- Ief.** ¶ Vse the Saynctes eny men to kyll?
- Mat.** ¶ No but they make theym stonde still/
Vntill they be taken of the Schereve.
Then are th[e]y lyke and semblable/
Vnto oure bisschops venerable/
Which saye/ we will not morthen.
But they put men in soche savegarde/
That with in a whyle afterwarde/
They be sure to go no farther.
- Ief.** ¶ Are not soche saynctis reprehensibler?
- Mat.** ¶ Ye for they shulde be invincible/
Of charitable dileccion.
For if they will eny man noye/
Ether eny body to destroye/
They are not of Christis eleccion.
Whiche after Lukis evangelion/
Sayde to th[e]apostels Iames and Iohn.
Nescitis cuius spiritus estis.
The sonne of man hidder cam/
Not forto destroye eny man/
But to save that perished is.
Wherefore let theym do wonders/
By the divels their founders/
To leade men in blynde cecite.

Yett never thelesse thou and I/
 Wolde put oure felves in ieopardy/
 Agaynst all their malignite.
 To take awaye their ouches/
 Golden ryngis and brouches/
 Gevyng it vnto the poore.

What. ¶ Thou exceptst. S. Chutbert of Duram/
 With oure lady of Walsyngam/
 Also oure lady of the Moore.

Itf. ¶ God beyng oure direccion/
 We wolde make none excepcion/
 Agaynst the devils enchauntmentis.
 To do their best/ let theym not spare/
 For we wolde make theym full bare/
 Of their precious ornamentis.

What. ¶ Oure honeste then destayned/
 Surely we shulde be proclaymed/
 For outrageous heretykis.

Itf. ¶ Why more we then the Cardinall?

What. ¶ He attempteth nothyng at all/
 Soche maters in his bissshopryckis.

Itf. ¶ I am sure thou hast hearde spoken/
 What monasteries he hath broken/
 With out their fownders consentis.
 He subverteth churches/ and chappells/
 Takyng a waye bokis and bells
 With chalesces/ and vestmentis.
 He plucketh downe the costly leades
 That it maye rayne on saynctis heades/
 Not sparyng god nor oure ladye.
 Where as they red servyce divyne/
 There is grountyng of pigges and swyne/
 With lowyng of oxen and kye.
 The aultres of their celebracions/
 Are made pearches for henns and capons/
 De soylyng theym with their durt.
 And though it be never so prophane/
 He is counted a goode christiane/
 No man doynge hym eny hurtt.

- Mat.** ¶ A conscience yf it be sothe/
That the Cardinall so dothe/
I wonder that he is not apeached.
- Ref.** ¶ O/ churche men are wyly foxes/
More crafty then iuggelers boxes/
To play ligier du mayne teached.
Yt is not for nought they fayne/
That the two sweardes to theym pertayne/
Both spretuall/ and temporall.
Wherwith they playe on both hondes/
Most tyrannously in their bondes/
Holdynge the worlde vniverfall.
Agaynst god they are so stobbourne/
That scripture they tosse and tourne/
After their owne ymaginacion.
Yf they saye the mone is belewe/
We must beleve that it is true/
Admittynge their interpretacion.
- Mat.** ¶ Art thou not a frayde to presume/
Agaynst the Cardinalls fume/
Seynge they wilbe all on his syde?
- Ref.** ¶ No I do rather gretly reioyce/
That of a lytell wormes voyce/
Goddis iudgement maye be veryfyed.
Agaynst soche a wicked brothell/
Which sayth/ vnder his girthell/
He holdeth Kynges and Princes.
To whom for a salutation/
I will rehearce a brese oracion/
dedicate vnto his statlynes.
- Mat.** ¶ Nowe gentell mate I the praye.
- Ref.** ¶ Have at it then with out delaye/
Contempnyng his maliciousnes.

O miserable monster/ most malicious/
Father of peruersite/ patrone of hell.
O terrible Tyrant/ to god and man odious/
Advocate of antichrist/ to Christ rebell.

To the I speake/ o caytife Cardinall so cruell.
 Causes chargynge by thy coursed commandment
 To brenne goddis worde the wholly testament.

Goddis worde/ grownd of all vertue and grace
 The fructeous sode/ of oure faythfull trust.
 Thou hast condempned in most carfull cace/
 Throwe furious foly/ falce and vniust.
 O fearce Pharao/ folower of flesshly lust.
 What moved thy mynde by malyce to consent/
 To brenne goddis worde/ the wholly testament.

The tenoure of thy tyranny passeth my brayne
 In every poynt evidently to endyght.
 Nero nor herod/ wer never so noyus certayne
 All though of goddis lawis they had lytel lyght
 Shame it is to speake howe agaynst ryght.
 Thy hatfull hert hath caused to be brent/
 Goddis true worde/ the wholly testament.

O peruerse preste patriarke of pryde/
 Mortherer with out mercy most execrable.
 O beastly brothell/ of baudry the bryde/
 Darlynge of the devill/ gretly detestable.
 Alas/ what wretch wolde be so vengeable?
 At any time to attempte soche impediment/
 To brenne goddis worde the wholly testament.

God of his goodenes/ grudged not to dye/
 Man to delyver from deadly dampnacion.
 Whose will is that we shulde knowe perfetly
 What he here hath done for oure saluacion.
 O cruell kayface/ full of crafty conspiracion.
 Howe durst thou geve then falce iudgement
 To brenne goddis worde/ the wholly testament.

Thy leawednes of lyvyng is loth to heare/
 Christis gospell to come vnto cleare light.
 Howe be it furly it is so spred farre and neare

That forto let it thou hafte lytell myght.
 God hath opened oure dercke dimed fyght.
 Truly to perceave thy tyrannous intent/
 To brenne goddis worde the wholly testament.

Agaynst thyne ambicion all people do crye/
 Pompoufly spendinge the sustenance of the pore
 Thy haulte honoure hyly to magnify/
 Maketh/ theves/ traytours/ and many a whore
 Wo worth the wretche of wickednes the dore
 Forger of oure dayly damage and detriment
 To brenne goddis worde the wholly testament.

O paynted pastoure/ of Satan the Prophet/
 Ragynge curre/ wrapped in a wolues skynne
 O butcherly bishop/ to be a ruler vnmete/
 Maker of misery/ occasion of synne.
 God graunt the grace nowe to begynne.
 Of thy dampnable dedes to be penitent/
 Brennyng goddis worde/ the wholly testament.

Mat. ¶ No more for oure lordis passion/
 Thou raylest nowe of a fassion/
 With rebukis most despytous/
 No man shall these wordes advert/
 But will iudge theym of an hert/
 To procede/ most contumelious.

Ies. ¶ Though popishe cures here at do barcke
 Yet thou mayst therin well marcke/
 The will of god accomplisshed.
 The Cardinall thus to rewarde/
 Which with oute eny godly regarde/
 Desdayneth the trothe to be pupplisshed.
 Therfore as he did the trueth condempne/
 So god wil hym and all his contempne/
 With the swearde of punnyshment.

Mat. ¶ They had fyrst some provocacion?
Ies. ¶ None wother then the transacion/
 Of the englyshe newe testament.

Wherin the authours with meeknes/
 Vtterly avoydyinge convicioufnes/
 Demeaned theym so difcretly.
 That with all their invencion/
 They coulde fynde no reprehencion/
 Resistyng goddis worde wilfully.

Mat. ¶ Howe had the gossell fyrst entraunce/
 Into Englonde so farre of distaunce/
 Where to rede hym/ no man maye?

Ref. ¶ Goode christen men with pure affecte/
 Of god singulerly therto electe/
 With cost did hym thether conveye.
 Which/ even as Christ was betrayed/
 So with hym the clargy played/
 Thorowe trayterous prodicion.

Mat. ¶ Who played the parte of Iudas?

Ref. ¶ The wholy bisshop of Saynct Asse/
 A poste of Satans iurisdiccion.
 Whom they call Doctour standisshie/
 Wone that is nether flesshe nor fishe/
 At all tymes a commen lyer.

He is a bablyng Questionist/
 And a mervelous grett sophist/
 Som tyme a lowfy graye fryer.
 Of stommake he is fearce and bolde/
 In braulyng wordes a very scolde/
 Menglynge vennem with sugre.

He despyfeth the trueth of god/
 Takyng parte rather with falcehod/
 Forto obtayne worldly lucre.

In carde playinge he is a goode greke/
 And can skyll of post and glyeke/
 Also a payre of dyce to trolle.

For whordom and fornicacions/
 He maketh many visitacions/
 His Dioces to pill and polle.

Though he be a stowte divyne/
 Yett a prest to kepe a concubyne/
 He there admitteth wittyngly.

So they paye their yearly tributis/
 Vnto his dyvlysshe substitutis/
 Official/ or commissary.
 To rehearse all his lyvyng/
 God geve it yvell chevyng/
 Or els some amendment shortly.

Mat. ¶ Howe did he the gospell betraye?

Ref. ¶ As sone as ever he hearde saye/
 That the gospell cam to Englonde.
 Immediatly he did hym trappe/
 And to the man in the red cappe/
 He brought hym with stronge honde/
 Before whose prowde consistory/
 Bryngyng in false testimony/
 The gospell he did theare accuse.

Mat. ¶ He did no persones represent/
 Then Iudas the traytour malivolt/
 Whiche betrayed Christ to the Iues.

Ref. Thou mayst se of theym in one manne/
 Herod/ Pilat/ Cayphas/ and Anne/
 With their propertis severall.

And in another manifestly/
 Iudas full of conspiracy/
 With the sectes pharisaicall.
 They are a grett deale more mutable/
 Then Proteus of forme so variable/
 Which coulde hym silfe so dysgyse.

They canne represent apes/ and beares/
 Lyons/ and asses with longe eares/
 Even as they list to divyse.

But nowe of standishe accusacion/
 Brefly to make declaracion/

Thus to the Cardinall he spake.
 Pleaseth youre honourable grace/
 Here is chaunfed a pitious cace/

And to the churche a grett lacke.
 The gospell in oure Englisshe tonge/
 Of laye men to be red and songe/

Is nowe hidder come to remayne.

Which many heretykis shall make/
 Except youre grace some waye take/
 By youre authorite hym to restrayne.

For truly it is no handlynge/
 For laye peoples vnderstondynge/
 With the gospell to be busy.

Which many wone interprisynge/
 Into herefy it did brynge/

Disdaynyng the churche vnreuerently.

Mat. ¶ Tosshe/ these sayngis are sophistical/
 I wolde heare the sence mysticall/

Of these wordes right interpreted.

Itt. In sayth with out simulacion/
 This is the right significacion/

Of his meanyng to be expressed.

O Cardinall so glorious/

Thou arte Capitayne over vs/

Antichristis chese member.

Of all oure detestacions/

And sinfull prevarications/

Thou alone/ arte the defender.

Wherefore healpe nowe or els never/

For we are vndone for ever/

Yf the gospell abroad be spred.

For then with in a whyle after/

Every plowe manne and carter/

Shall se what a lyfe we have led.

Howe we have this five hondred yeres/

Roffed theym amonge the bryres/

Of desperate infidelite.

And howe we have the worlde brought/

Vnto beggery worse then nought/

Through oure chargeable vanite.

Which knowen/ we shalbe abhorred/

Reddi to be knocked in the forhed/

Oure welth taken awaye clene.

Therefore Tyrant playe nowe thy parte/

Seynge with the devill thou atre/

Gretter then eny manne hath bene.

Put the gospel a waye quight/
 That he come not to laye mens fight/
 Forto knowe goddis commaundementis.
 And then we that are the remmenaunt/
 Shall diligently be attendaunt/
 To blynde theym with oure commentis.
 Yf they have once inhibicion/
 In no maner of condicion/

To rede goddis worde and his lawes.
 For vs doctours of theology/
 It shalbe but a smale mastery/

To make theym foles and dawes.
 Loke what thou dost by tyranny/
 We will alowe it by sophistry/

Agaynst these worldly villaynes.

What. ¶ Nowe truly this is the meanyng/
 Howe soever be the speakeynge/
 Of these spretuall lordaynes.

What. ¶ But what sayde the Cardinall here at?

Ief. ¶ He spake the wordes of Pilat/
 Sayinge/ I fynde no fault therin.
 Howe be it/ the biffhops assembled/
 Amonge theym he examened/

What was best to determyn?

Then answered biffhop Cayphas/
 That agrett parte better it was/

*Hoc est.
 London.
 Epōs.*

The gospel to be condempned.
 Left their vices manyfolde/
 Shulde be knowne of yonge and olde/
 Their estate to be contempned.

The Cardinall then incontinent/
 Agaynst the gospel gave iudgement/
 Sayinge/ to brenne he deserved.

Wherto all the biffhoppis cryed/
 Answerynge/ it cannot be denyed/
 He is worthy fo to be served.

What. ¶ Yf they playe thus their vages/
 They shall not escape the plages/
 Which to theym of Rome happened.

At whose scourge so marvelous/
 They wolde yf they were gracious/
 Gladly to be admonished.
 To whom goddis worde in purite/
 Was fyrst shewed in humilite/
 Accordynge to the veritable sence.
 Howe be it they wolde not it receave/
 But frawdly with swearde and gleave/
 They expulsed it from thence.
 Vnto tyranny they did leane/
 Wherefore god vsynge another meane/
 To brynge theym vnto repentaunce.
 He stered vp some mens spryte/
 Which their fautes did endyte/
 Of their mischefe makynge vttraunce.
 Yet wolde not they amende/
 But moare wilfully did deffende.

Their evill lyfe agaynst goddis worde.
 Therfore as mislyvers obstinate/
 They were destroyed nowe of late/
 With pestilence and dent of sworde.

Ref. ¶ Thou hast rehearced thre poyntis/
 Which will make all prestes ioyntis/
 For feare to trymble and shake.
 Seynge that the fyrst is past/
 And the seconde commeth in fast/
 Their hypocrisi to awake.

And yf they will not be refrayned/
 The sworde of vengeaunce vnfayned/
 On their frawdnes will light.

Mat. ¶ Well/ let vs by no persuation/
 Geve no soche occasion/
 Causynge christen men to fyght.

Ref. ¶ No man will have that suspicion/
 But take it for an admonicion/
 Their vnhappy lyfe to repent.
 For we shewe as they shall fynde/
 Yf god inspyre not their mynde/
 To labour for amendment.

Which by scripture to verify/
 Let theym rede the prophet Ieremy/
 In the chapter/ fower and twente.
 Howe be it I will me hens hye/
 Wheare as the Cardinals furye/
 With his treasure shall not gett me.

What. ¶ Is this prowde Cardinal rycher/
 Then Christ or goode saynct Peter/
 In whose rounge he doth succede?

Ref. ¶ The bosses of hys mulis brydles/
 Myght bye Christ and his disciples/
 As farre as I coulede ever rede.

What. ¶ Whether canst thou then flye awaye?

Ref. ¶ To Constantinoble in Turkeye/
 Amonge hethen my lyfe to leade.

What. ¶ Yf thou wilt then live christenly/
 Thou must vse thy filse prevely/
 Or els surely thou arte but deade.

Ref. ¶ I shall have theare as grett liberte/
 As in wother placis of christente/
 The trueth of Christ to professie.
 For he that will the trueth declare/
 I dare saye moche better he weare/
 To be with theym in hethennesse.

What. ¶ Though thou go never so farre hence/
 Yet with most terrible sentence/
 To course the they will not mysse.

Ref. ¶ I ponder very lytell their courses/
 For to god I saye with humblenes/
 They shall course/ and thou shalt blysse.

What. ¶ In their courses/ is their no parell?

Ref. ¶ No for they do it in the quarell/
 Of their god which is their belly.

What. ¶ What mischevous god is that?

Ref. ¶ Wone that hath eaten vp the fatt/
 Of englondis wealth so mery.

What. ¶ I will gett me then into Wales/
 To dwell amonge hilles and dales/
 With folke that be simple and rude.

- Ief.** ¶ Come not there I counsell the.
 For the prestes/ their simplicitie/
 Thorowe craftynes do so delude.
 That whosoever is so hardy/
 To speake agaynst prestes knavery/
 For an herityke they hym take.
 Of whose miserable calamite/
 Vnder the spretuall captiuite/
 I will here after a processe make.
- Mat.** ¶ Then will I go into the realme/
 Of the plenteous londe of beame/
 In the Cite of Prage to dwell.
- Ief.** ¶ Of two thyngis I will the warne/
 Whiche thou must parfetly learne/
 Yf thou wilt folowe my counsell.
 Fyrst beware in especial/
 Of the outwarde man exteriorl/
 Though he shewe a fayre aperaunce.
 Many shall come in a lambis skynne/
 Which are ravisschyng wolues with in/
 Ennemys to Christis ordinaunce.
 The seconde is/ yf eny reply/
 Bryngyng in reasons obstinaty/
 Agaynst that which semeth to be trewe.
 Take no graduate for an authoure/
 But remitt goode master doctoure/
 To the olde testament or newe.
 And yf he will beare the in honde/
 That thou canst not it vnderstonde/
 Be cause of the difficulte.
 Axe hym howe thou arte able/
 To vnderstonde a fayned fable.
 Of more crafty subtilite?
- Mat.** ¶ I se thou knowest their secretnes/
Ief. ¶ Ye I coulde in their very lycknes/
 Declare theym yf I had respyte.
- Mat.** ¶ Well I will departe/ adue/
Ief. ¶ Nowe I besече oure lorde Iesu/
 To be thy gyde daye and nyght.

**Christ goddis sonne/ borne of a mayden poore/
 For to save mankynd/ from heben descended.
 Pope Clemente. the sonne of an whoore/
 To destroye man/ from hell hath ascended.**



**In whom is evidently comprehended.
 The perfect meknes of our sabeoure Christ/
 And tyranny of the murtherer Antichrist.**

A Proper Dyaloge, &c.
A compendious olde Treatyse, &c.

INTRODUCTION.

IT occurred to Lord Arthur Hervey—then Archdeacon of Sudbury, now the Bishop of Bath and Wells—while he was preparing a lecture, in the autumn of 1861, on the ‘Dissolution of the Monasteries,’ to be delivered in the ensuing October at Bury St. Edmunds, to look among the old books in his library at Ickworth, for anything that might bear upon the subject of his lecture. In so doing, he stumbled upon a small volume of tracts, in old binding, with the top of the back torn off; which proved to contain in all nine tracts; three without titlepages, and the last one torn off in the middle.

2. On the first page are the names of THO. HERVEY: THO. and ISABELLA HERVEY: and WILL. HERVEY. The Marquis of Bristol informed the great English-Bible scholar of our day, Mr. Francis Fry, F.S.A., of Cotham Tower, Bristol—through whose facsimile of this text we came to know of this *Dyaloge, &c.*—that, “This Thomas was the Father of John Hervey, First Earl of Bristol, and his wife was Isabella, daughter of Sir Humphrey May; his Father was Sir William Hervey of Ickworth, born 1585, died 1660. His Brother William was born in 1618, and died at Cambridge in 1642. Several of the Books now in the Library at Ickworth unquestionably belonged to Sir William. In a copy of Camden’s *Britannia*, edit. 1610, is the signature of William Hervye or Hervy, apparently by the same hand as that in this volume, with the year 1634, entered as that in which the purchase was made for 40s., and when William the son, would have been only sixteen years of age.” It seems therefore indubitable that these tracts had been in the possession of the family, for more than two centuries.

3. The value of the find may be illustrated in two ways.

Lord A. Hervey having, with a public spirit deserving of all praise, thought it right to offer the collection, in July 1865, to the Trustees of the British Museum; they gladly paid him £120 for the same: so it is preserved in that vast Treasure-House of books, accessible to all who can value it. There is also no doubt, now that the singularity of its contents is better known, but that a like collection would realize two or three times the above sum, should one ever be brought to the hammer.

Again. If Lord Hervey had been alive between the years 1530 and 1546, and had such a collection been found in his possession, any day during that time; he would have been instantly

hailed to prison: to have passed nights of weariness, fastened in the stocks, his feet higher than his head: and to have undergone wearier days of badgering, cajoling, browbeating, and accusation before the Bishop or Commissary of his diocese. He would have been degraded, as was another priest, the Benedictine monk of Bury St. Edmunds, Richard Bayfield; for the selfsame offence of possessing, reading, &c., these identical tracts, and others like them. He hardly might have escaped some such extra-judicial lynch justice as Stokesley, the Bishop of London, offered to that same Bayfield on the day of his degradation and death, the 27th November 1531, when the brutal bishop,—as if the surrender of life itself were not a sufficient expiation for having, reading, and circulating these identical and other like tracts,—smote Bayfield, who was kneeling on the top altar step, in the high choir of old St. Pauls, with his crozier-staff on the breast, and knocked him down the altar steps, so that he brake his head and swooned. Finally, his Lordship might, like that martyr, have been led to the stake, at or near Newgate, and there meekly offering his life, would have passed in a chariot of fire out of this world of trouble up to the bliss of heaven. Such suffering in this life, and glory in that to come, would his Lordship's adhesion to the doctrine of these tracts have ensured to him; had he lived when they were first secretly printed and circulated.

4. For the collection comprises some of the rankest Lollard and Protestant tracts of the time. We are able to identify every one of them, and three of them are apparently unique copies. Noticing them as they stand in the book, they are as follows:

(1.) Title-page torn off. [Sir FRANCIS BYGOD'S *A Treatise concernynge impropriations of benefices*, printed by T. Godfrey, without date, but about 1534. We have largely quoted from this work in our Reprint of Thomas Lever's *Sermons*.]

(2.) Title-page torn off. [SIMON FISH's translation 'out of the Dutch,' of *The Summe of Scripture*, referred to by John Fox in *Actes and Monuments*, f. 987, Ed. 1576.] This work has hitherto been quite lost. It was in the preparation of this Reprint that we identified the text with the title. The work consists of a considerable body of doctrine, and was therefore specially and repeatedly forbidden by the ecclesiastical authorities. No colophon. Possibly printed abroad. Is in a small Roman letter, and one of the earliest of this class of books in that fount of type.

(3.) Title-page torn off. [*A Treatise declaryng and shewing that Pictures and other Ymages which were wont to be worshiped, are in no wyse to be suffered, &c.*] Printed by William Marshall in 16mo, at London.

No date.

(4.) *The praier and complaynte of the plowman unto Christe: written not longe after the yere of oure Lord 1300. To the Christian reader is dated 'The last daye of February, Anno 1531.'*

The following passage in this address is of importance:—"Even as the old pharases with the bischops and prestes presoned and persecuted Christe and his Apostles/that al the rightuous bloode maye fall on their heedes that hath ben shed from the bloode of Steuen the first martyr to the

blode of that innocent man of God Thomas hitton whom willyam werham byschop of Canturbury and Iohn fyscher byschop of Rochestur mortheied at maydeston in kente the last yere for the same trouth.

(5.) *A proper dyaloge, &c.* see p. 129. No other copy now known. Mr. F. Fry published a facsimile edition of it in 1863.

(6.) *The Testament of master WYLLIAM TRACIE esquier/ expounded both by WILLIAM TINDALL and IHOH FRITH. Wherin thou shalt perceyue with what charitie ye chaunceler of worcetter [Worcester] Burned whan he toke vp the deed carkas and made ashes of hit after hit was buried, M.D.xxxv.*

(7.) *An confortable exhortation: of oure mooste holy Christen faith/ and her frutes. Written (vnto the Christen bretherne in Scotlande) after the poore [? pure] worde of God. At Parishe M.d.xxxv. [By J. JOHNSONE.] The COL. "¶ At Parishe/ by me Peter Congeth. A.M.D.xxxv. xx Januarij."*

(8.) *The prophete Ionas, with an introduccion before teachinge to understonde him and the right vse also of all the scripture, &c.* By WILLIAM TYNDALE. The introduction is preserved in Fox's edition of Tyndale's works, of 1573: but even he had not met with Tyndale's text of Jonah. Like Nos. (2) and (5) this is a complete recovery of a perfectly lost book. Mr. F. Fry issued a facsimile edition of it in 1863.

(9.) ¶ *The letters which JOHN ASHWELL, Priour of Newnham Abbey beside Bedforde, sente secretly to the Bishope of Lyncolne, in the yere of our lord M.D.xxvij. Where in the sayde priour accuseth GEORGE IOYE that tyme beinge fellowe of Peter college in Cambridge, of fower opinions: with the answer of the sayed George vn to the same opinions.* Imperfect. [COL. in other existing copies is, At Strasburge. 10 Daye of June. (year not stated.)]

5. The succeeding Texts may be regarded as Lollard Treatises in a Protestant setting. One of the hardest assertions that the early Reformers had to face was the accusation that the Reformation was a 'new-fangled heresy.' Cochlæus and others vaunted that antiquity was on their side; until time and research put their boasting out of court. It came at length to be understood how much light of knowledge and wisdom had gone out in the dark ages; which however it was not impossible to rekindle for the future use and benefit of man. In this way our first English Reformers brought forth these Lollard treatises; and were well satisfied if they could prove an antiquity of a century for any of their Complaints.

6. Tyndale was at Marburg in 1530, printing *The Practyse of Prelates*. He was doubtless the centre of a small knot of English fellow-labourers, one of whom put forth, on his own account, this *Dyaloge, &c.* It might have been friar Jerome Barlow. There is much similarity in the style of the *verse* with that of *Rede me and be nott wrothe*; but this Complaint has not the graf, virility, and strength of that *Invective*. If Bayfield's account of Roy to Sir T. More, in November 1531, be correct, Roy was probably not in Germany at this time: for the *Dyaloge* was certainly *written* after the meeting of parliament, 3 Nov. 1529, to the sitting of which there is allusion at p. 144, and consequently after the fall of Wolsey had become known at Marburg, as he is not once alluded to in it.

7. The Protestant setting supplied by the Englishman at Mar-

burg consists of *all* the verse, 'Unto the reader' at p. 170, and nearly all the side notes.

The A.B.C. to the *sprituallite* must be distinguished from The A.B.C. *agense* the Clergy prohibited at Paul's Crofs on Advent Sunday, 3d Dec. 1531. For in the examination of Bayfield in the previous month of November he acknowledged to have imported, among other books from the Continent, the two following distinctly quoted works,

A. B. C. of Thorpe's, [See Fox's *Actes &c.* p. 401. Ed. 1563.

A Dialogue betwixt the Gentleman and the Ploughman.

Thorpe is the famous Lollard William of Thorpe, the date of whose *Examination* is 4 Aug. 1407, and of whose *Testament* is Sept. 1460. He could not have told the Clergy that they were 'lyke to haue a fall'; but in the time of the Reformation that would be true.

8. The two Lollard texts may have been sent out as 'smale stickes' from England, in answer to Roy's Invitation at p. 25. The dates assigned to them should be taken with caution. There is nothing in the fragment of the first to test the date; but the latter treatise is clearly not much earlier than 1450, A.D., see p. 178.

The drift of the *Dyaloge* is properly described in the title. The history of the persecution of the Lollards by the clergy in the reigns of Henry IV. and V., in return for the support they gave to the house of Lancaster referred to in it, is historically true. The Clergy encouraging Henry V. to foreign war, in order to prevent reformation at home, is represented by Shakespeare in his *Henry V.* While their vast possessions in land alone in England, was computed, in the time of Rapin, to equal in value, at twenty years' purchase, the enormous sum of £30,503,400.

In the glorious sunlight of truth which we now enjoy we can hardly realize the gloom and despairing darkness in the midst of which men underwent hazard of all things that they might have the law of their belief allowed in their native speech. If we knew more of the Lollard literature, we should think more of them, and their magnificent fight, 'faithful unto death.' The priests presumptuously claimed to keep the lips of knowledge. They did possess almost all branches of science and secular knowledge at that time, so that every such 'lettre' as these, was a revolt of man's best nature from all that would tend to keep it in a perpetual darkness, ignorance, and error. In considering Lollardism, it must never be forgotten that, for the most part, it was a struggle at the greatest disadvantage, of a true desire after holiness fed and strengthened by God's Word, against the learning and culture of the time. Our blessed Lord himself rejoiced that in a like case, it pleased the Father to hide His truth from the wise and prudent, and to reveal it unto babes.

A proper dyalo=

ge/betwene a Gentillman and a husbandman/
eche complaynyng to other their mise=
rable calamite/through the am=
bicion of the clergye.

¶ An A. B. C. to the spiritualte.

¶ Awake ye gostely persones/ awake/ awake
Bothe preste/ pope/ bishoppe & Cardinall.
Considre wisely/ what wayes that ye take
Daungerously beyng lyke to haue a fall.
Every where/ the mischefe of you all.

Jerre and nere/ breaketh oute very fast
Godde will nedes be rebenged at the last.

¶ Howe longe haue ye the worlde captuyed
In sore bondage/ of mennes tradiciones?
Kynge and Emperoures/ ye haue depruyed
Lewedly vsurpyng/ their chiefe possessions.
Muche misery ye make/ in all regiones.
Howe poure fraudes/ almoſte at the latter cast
Of godde sore to be rebenged at the last.

¶ Poore people to oppresse/ ye haue no shame
Awakyng for feare/ of your double tpranny.
Rightfull iustice ye haue put out of frame
Sekyng the lust of youre godde/ the belly.
Therefore I dare you boldly certifye.
Very litle though ye be therof a gaste
Yet god will be rebenged at the last.

O Christen reder/ from rashnes refraine
 Of haſtye iudgement/ and lyght ſentence.
 though ſum reckon it frowardnes of brayne
 Thus to detecte ye clergyes inconuenience.
 Vnto chriſtes wordes geue/ thou aduertence
 Which ſaieth nothinge to be done ſo ſecretly
 But it ſhall be knownen manifſtly.

Where as men diſcerne no greſe of darcknes
 Full litle is defyred the comfortable lyght
 The daye is reſtrayned to ſhewe his clerenes
 Tyll the clowdes be expelled of the night
 As longe as we perceyue not wronge from right
 Nether holynes from falſe hypocriſye
 The truthe can not be knownen manifſtly.

Curſed they are/ as Eſaye doth expreſſe
 Which preſume the euyl for good to commende
 Sayenge that ſwete is ſoure/ and light darcknes
 As nowe in the clergye/ we may perpende.
 Whos diſguyſed madnes in the later ende
 As ſeynt Paule to Timothe did prophyeſe
 Shall be knowne to all men manifſtly.

¶ Example of twayne he dothe there recyte
 Whos names were called Iannes and Iambres
 Which by enchauntment/ through deuels might
 Strongely refisted the prophete Moyfes
 Doyng lyke merueyles and wonderfulness
 So that none could the very trouth espye
 Tyll their Iugglynge was knowen manifestly

Christe/ like wife/ with his predicacion
 The phariseyes shewynge outwarde holynes
 Was a counted of small reputacion
 Vyce cloked vnder shyne of vertuoufnes.
 Vntill at the last their furiousnes
 Accusyng the woman taken in aduoutery
 They sawe their fautes detecte manifestly.

Their vyces opened/ they could not abyde
 Shame drevynge them to confusyon
 Which afore season through pope holy pryde
 They bolstred out vnder abusyon
 It is the practyse of their collusyon.
 Zele of rightuoufnes to fayne outwardly
 Tyll their fautes be detecte manifestly/

Which in oure clergye is evidently fene
 Fayned godlynes falsly pretendynge
 Wherby moste parte of people do wene
 That they seke goddes honour in all thinge
 How be it/ men shuld se that their sekynge
 Is to confounde christes gospell vtterly
 Were their fautes detecte manifestly.

What greater despyte can they ymage/
 Agaynst god his hye honour to deface
 Than to vsurpe on them his power diuine
 Abhominably fittinge in holy place?
 Which hath continued longe tyme and space
 And shall with outrageous blasphemy
 Till their fautes be detecte manifestly.

Scripture vnto them was first proferyd
 Mekely without any prouocacion.
 Which to receyue when it was offeryd
 They refused with indignacion.
 Wherefore touchinge their reformation.
 Litle trust is to be had certaynly
 Tyll their fautes be detecte manifestly.

¶ Thus to conclude/ o christen reder
 Vnto pacience/ I the exhorte.
 Aduertefynge/ howe and in what maner
 Christe rebuked this pharisey call forte.
 Whom as Mathew in the. xxij. doth reporte.
 With fearefull sentence he cursed earnestly
 Their wicked fautes detectynge manifestly.

¶ **Nihil est opertum quod non reueletur.**
Matth. x.

¶ Here foloweth the Dialogue/ the Gentillman beginninge first his complaynte.

¶ Gentillman.

With soroufull harte/ maye I complayne
Concerninge the chaunce/ of my misery
Although parauenture it is but vayne
Trueth oporeffyd/ with open tyranny.
My enheritaunce and patrimony.
Agaynst right/ from me they kepe awaye
Which saye/ for my frendes soules they praye.

¶ Myne aunceteres of worthy progeny
With rentes and lyuelood largely endued
Mayntayned their estates honorably
Aydyng the poore/ indigence to exclude.
Tyll at the last/ the clergy to them fued.
Pretendinge godlynes/ vnder a fals waye
Sayenge they wold for their soules praye.

¶ Stoutely they alleged before their syght
Howe after this lyfe is a purgatory.
Wherin their soules both daye and night
Shuld be tormented with out memory
Excepte of their substaunce transitory.
Vnto their seactes/ they wold some what paye
Sayenge that they wold for their soules praye.

They bare them in hande that they had myght
Synners to bynde and loofe at their owne plesure
Takyng vpon them to leade thyem a right
Vnto ioie/ that euer shuld endure.
Of popes pardones they boosted the treasure.
Chalengynge of heuene and hell the keye
Sayenge/ that they wold for their soules praye.

To trust wife or childern/ they did diffwade
Eyther any frendes or persones temporall.
Affermyng/ that oure loue shuld a way vade

Without any memory of them at all
 Onely to hope in their seactes spirituall.
 They entyced/ with persuaſiones gaye
 Sayenge that they wold for their ſoules praye.

Thus with wylines and argumentes vayne
 Myne aunceters brought in to perplexite
 Partely thorough feare of eternall payne
 And partely for deſyre of felicite.
 They conſented makynge no difficulte
 To graunte their requeſtes without delaye
 Sayenge that they wold for their ſoules praye

Their cheſe lordſhippes and londes principall
 With commodytes of their poſſeſſyon
 Vnto the clergie they gaue forthe with all
 Dyſheretinge their right ſucceſſyon.
 Which to receiue without excepcion
 The couetous clergie made no denay
 Sayenge that they wold for their ſoules pray

By the meanes wherof/ I and ſuche other
 Suffrynge the extremyte of indigence
 Are occaſioned to theft or murther
 Fallynge in to moche inconuenience.
 Becauſe the clergie agaynſt conſcience
 Deuoureth oure poſſeſſiones nighte and daye
 Sayeng yat for oure frendes ſoules they praye.

I haue wife and childern vpon my hande
 Wantinge ſubſtaunce/ their liſes to ſuſtayne
 Wherefore to the clergie that haue my lande
 Sometyme I come and pituouſly complayne
 Whos ſtatelines/ to helpe me hauyng diſdayne
 With oute any comforte to me they ſaye
 That for my frendes ſoules they dayly praye.

Shuld I and my houſhold for houngre dye
 They wold not an halfe peny with vs parte
 So that they lyue in welthe abundantly

Full litle they regarde oure woofull fmerte.
 To waste oure goodes they nothinge aduerte
 In vicious lustes and pompous araye
 Sayenge yat for our frendes foules they praye.

They take vpon them apostles auctorite
 But they folowe nothinge their profession
 Often tymes they preache of christes pouerte
 Howe be it towarde it they haue no affeccion.
 Yf so be they pleate ones in possession
 Harde it is to get ought fro them awaye
 Sayenge/ that for our frendes foules they praye.

Thus must we beare their oppression
 Whiles to complayne there is no remedye
 The worlde they haue brought in subiECTION
 Vnder their ambicious tyranny.
 No respecte they haue to the myfery
 Of vs poore gentillmen that be laye
 Sayenge that for our frendes foules they praye.

Alas/ is it not a myferable case?
 To se ydle perfonnes voyde of pyte
 Occupyge the landes before oure face
 Which shuld pertayne vnto us of duete.
 They haue richesse/ and we calamyte
 Their honour encreaced/ oures must dekaye
 Sayenge that for our frendes foules they praye.

¶ The husbandman.

Syr/ god geue you good morowe
 I perceiue the cause of youre forowe
 And most lamentable calamyte.
 Is for the oppression intollerable
 Of thes monstres so vncharitable
 Whom men call the spiritualte.
 Trouthe it is/ ye poore gentillmen are
 By their craftynes made nedy and bare
 Your landes with holdinge by violence

How be it we husbandmen euery where
 Are nowe in worffe condicion ferre
 As it may be marked by experience.

¶ **Gentillman.**

In worfe caas? nay/ that can not be fo
 For loke ouer the hoole worlde to and fro
 Namely here in oure owne region.
 And thou shalt fynde that in their handes
 Remayneth the chefe lordeshippes and landes
 Of poore gentillmens possession.
 They haue oure aunceters lyuelood and rentes
 Their principall fearmes and teneamentes
 With temporall fredomes and libertees.
 They haue gotten vnto their kingdomes
 Many noble baronries and erldomes
 With esquyres landes and knightes fees.

¶ **Husbondeman.**

Notwithstondinge yet they saye precysely
 That your Aunceters gaue to theym freely
 Soche worldly dominion and lyuelood.

¶ **Gentillman.**

Freely quod a? nay/ that is but fayned
 For they ware certeynly therto constreyned
 By their couetous disceite and falthod

¶ **Husbondman.**

Howe dyd they youre aunceteres compell?

¶ **Gentillman.**

Mary in threatnyng the paynes of hell
 And sharpe punishment of purgatorye.
 Wher to brenne/ they made them beleue
 Excepte they wolde vnto them geue
 Parte of their substaunce and patrimony.

Husbondman.

But howe wold they delyuer them fro thence?

Gentillman.

As they faide by their prayers assistance
Which with boostynge wordes they dyd a lowe

Husbondman.

Prayer? god geue her ashamfull represe
For it is the moost briberyng thefe.

That euer was/ I make god a vowe.
For by her the clergy without dowte
Robbeth the hole countre rounde aboute
Bothe comones and estates none excepte.
I wote they haue prayed so longe all redy
That they haue brought the lande to beggery
And all thyrstynes clene awaye swepte.
What foeuer we get with sweate and labour
That prole they awaye with their prayour
Sayenge they praye for oure foules allwaye
But is their prayer not more awaylynge
To the deade foules/ than to the lyuyng
So is it not worthe a rotten aye.

Gentillman.

To the foules departed it is not profitable
For whye/ thos that are in case dampnable
No assistance of prayour can attayne.
And as for purgatory ther is none
Although there be clerkes many one
Which to feke it take moche payne.

Husbondman.

Than I wold their prayenge were at an ende
For yf they pray longe thus so god me mende
They shall make ye lande worffe than nought.
But nowe I will rehearse feriously

Howe we husbande men full pituoufly
 Vnto miserable wretchednes are brought.
 Fyrst whan englonde was in his floures
 Ordred by the temporall gouernoures
 Knowenge no spirituall iurisdiccion.
 Than was ther in eche state and degre
 Haboundance and plentuous prosperite
 Peaceable welthe without affliction.
 Noblenes of blood/ was had in price
 Vertuoufnes auanced/ hated was vyce
 Princes obeyd/ with due reuerence.
 Artificers and men of occupacion
 Quietly wanne their sustentacion
 Without any grefe of nedy indigence.
 We husband men lyke wise prosperoufly
 Occupyge the feates of husbandry
 Hyerd fearmes of pryce competent.
 Werby oure lyuinge honestly we wanne
 And had ynough to paye euery manne
 Helpinge other that were indigent.
 Tyll at the last the rauenous clergie
 Through their craftynes and hypocrisye
 Gate to theym worldly dominacion.
 Than were we ouercharged very fore
 Oure fearmes fet vp dayly more and more
 With shamefull pryce in soche a fasshyon.
 That we paye more now by halfe the fume
 Than a foretymes we dyd of custome
 Holdinge ought of their possession.
 Befyde this/ other contentes of brybery
 As payenge of tythes/ open and preuy
 And for herynge of confession.
 Also prestes dueties and clerkes wages
 Byenge of perdones and freres quarterages
 With chirches and aultares reparacion.
 All oure charges can not be nombred
 Werwith we are greatly acombred
 Ouerwhelmyd with defolacion.

We tourmoyle oure selves nyght and daye
 And are fayne to dryncke whygge and whaye
 For to maynteyne the clargyes facciones

¶ Gentillman.

This were a great shame to be knowen
 Seynge halfe the realme is their owne
 That they charge you with soche exaccions.
 Me thyncketh so to do is no small cryme
 For they kepte as good houfes a foretyme
 Whiles theyr fearme hyers was ferre lesse.

¶ Husbandman.

Ye/ more plentuous houfes a great deale
 How be yt in hyndrynge the comoneweale
 They vse also this practyse doutles.
 Where as poore husband men afore season
 Accordinge vnto equite and reason
 House or lande to fearme dyd desyre.
 Without any difficulte they might it get
 And yet no hygher price was ther vp set
 Than good conscience did require.
 But nowe their ambicious futtlete
 Maketh one fearme of two or thre
 Ye some tyme they bringe. vi. to one.
 Which to gentillmen they let in farniage
 Or elles to ryche marchauntes for auantage
 To the vndoyng of husbandeman ech one.
 Wherby the comones sufferinge damage
 The hole lande is brought in to rerage
 As by experience ye may well see.
 Thus is the wealth of village and towne
 With the fame of honorable renowne
 Fallen in to myferable pouerte.
 Plentuous houtholdes hereby ar de kayde
 Reliefe of poore people is awaye strayde
 Allmes exyled with hospitalyte.

By foche meanes/ all thinge waxeth dere
 Complaynte of subiectes cryenge ferre and nere
 Oppressed with greuous calamyte.

¶ Gentillman.

Truely thou shewest the very abuse
 Neuerthelesse concernynge oure excuse
 Why we gentillmen fearmes occupye.
 The principall occaſion is onely this
 That oure patrimony geuen awaye is
 Vnto thes wolffes of the clergie.
 By whos oppreſſion we are ſo beggeryd
 That neceſſite hath vs compellyd
 With fearmes foche ſhyft to make.
 For as ye huſbandmen can well vnderſtande
 Touchinge expences and charges of the lande
 They diſdayne any parte with vs to take.

¶ Huſbandman.

Ye by ſeynte Marye/ I you warrant
 In foche caſes/ their ayde is very ſcant
 Makinge curteſye to do any goode.
 Let the realme go what way it wull
 They hauynge eaſe/ and their belyes full
 Regarde litle the comone weale by the rode
 Yf princes demaunde their ſuccour or ayde
 This anſwere of them is comonly faide
 We are pore bedemen of youre grace.
 We praye for your diſceaced auncetryes
 For whom we ſynge maſſes and dirigees
 To ſuccour their ſoules in nedefull caſe.

¶ Gentillman.

Oh/ they aſoorde prayers good cheape
 Sayenge rather many maſſes by heape
 Than to geue a poore man his dyner.
 Wherefore as thou ſaydeſt/ ſo god helpe me

I fe of their prayenge no comodyte
 Nether avauntage in any maner.
 For whye with in thes. iiij. hundred yere
 Thorough oute christendome was not a freer
 Of thes/ whom we mendicantes call.
 And fyth that tyme dyuers facciones
 Of collegianes/ monkes and chanones
 Haue spred this region ouer all.
 Also of prestes/ were not the tenthe parte
 Which as they saye/ haue none other arte
 But for vs worldly people to praye.
 And yet the worlde is nowe farre worffe
 As euery man felyth in his poorffe
 Than it was at that tyme I dare saye.
 Wherefore the trueth openly to betryde
 I wolde they shuld laye their prayenge a fyde
 And geue theym selves to labour bodely.

¶ Husbandman.

It were harde to bringe theym therto
 Vtterly refusynge any labour to do
 Because they are people gostely.

¶ Gentillman.

Were not the apostles gostely also?

¶ Husbandman.

Yes fyr/ but it is so longe ago
 That their lyuyng is oute of memorye.

¶ Gentillman.

We fynde it well in the newe testament.

¶ Husbandman.

The clargye saye/ it is not conuenient
 For layemen therwith to be busye.

¶ Gentillman.

Woteft thou wherfore they do that?

¶ Husbandman.

In fayth fyr I coniecture fome what
 And I fuppoſe I do not moche erre.
 Might men the ſcripture in Engliſhe rede
 We ſecular people ſhuld than ſe in dede
 What Chriſt and the apoſtles lyues were.
 Which I dout nothinge are contrarye
 Vnto the lyuyng of oure clargye
 Geuyn to pompous. ydlenes euery where.
 Whos abhominacion ones knowen
 Their pryde ſhuld be ſone ouer throwen
 And fewe wold their ſtatelynes for beare.

¶ Gentillman.

Thou hytteſt the nayle vpon the heed
 For that is the thinge that they dreed
 Leaſt ſcripture ſhuld come vnto light.
 God commaundyd man in the begynnynge
 With ſweat of vyſage to wynne his lyuyng
 As Moſes in his fyrſt boke dothe wryte.
 And as Marcke ſayeth in the. vi. chapter
 Chriſte here vpon erthe was a carpenter
 Not dyſdayninge an occupacion.
 Alſo the diſciples vniuerſally
 With their handes laboured buſyly
 Exchewynge ydle conuerſacion.

¶ Husbandman.

Oure clargye lyue nothyng after their rate

¶ Gentillman.

No/ they ſeke ydelly to auauunce their eſtate
 And to be had in reputacyon.

¶ Husbandman.

Are they worldly or gostely to saye the trothe ?

¶ Gentyllman.

So god helpe me I trowe none of bothe
 As it apperyth by their fasshion.
 For in matters of worldly busynes
 The clergie haue moche more entreffe
 Than temporall men I ensure the.
 The landes of lordes and dukes to possesse
 Thei abasshe not a whit the seculernes
 Chalengynge tytles of worldly honour
 But is the realme in any neceffite
 Where as they shuld condescend of duete
 To stande by their prince with succour
 Than to be of the world they denye
 Sayenge that their helpe is spiritually
 From the worlde makinge a separacion.

¶ Husbandman.

Whiles they vse soche craftynes to contryeue
 The temporalte ought theym to depryue
 Of their worldly dominacyon.
 And euen as they saye that they are gostely
 So without any assistance worldly
 To lyue gostely they shuld haue no let.

¶ Gentyllman.

That were an expedyent medicyne
 Accordinge vnto saynt Paules doctryne
 Qui non laborat/ non manducet.
 Nowithstonding their power is so stronge
 That whether they do ryght or wronge
 They haue their owne will without fayle.
 Their enormytees so ferre out breaketh
 That all the worlde agaynst theym speaketh
 But alas man what dothe it awayle ?

Husbondman.

The remedy that I can ymagyne
 Were best that we together determyne
 To get vs to london incontynent.
 Where as it is here for a surete tolde
 The kinge with his nobles dothe holde
 A generall counsell or parlament.

Gentillman.

What woldest thou that we shuld do there?

Husbondman.

The constraynte of oure mysferye to declare
 Vnder a meke forme of lamentacion.

Gentillman.

So shuld we be sure of soche answeres
 As were made vnto the poore beggers
 For their pituous supplicacyon.
 Against whom ye clergyes refons nought worthe
 The foules of purgatory they brought forthe
 The beggers complaynte to discomfyte.
 Wherefore against oure petition I the tell
 They wold bringe out all the deuells in hell
 For to do vs some shamefull despyte.

Husbondman.

And was ther none other waye at all
 But the foules of purgatory to call
 In ayde and assistance of the clergie.

Gentillman.

It was the suerest waye by seynt Ihone
 For had they to playne scripture gone
 I wouffe they hadde be taken tardye.
 The beggers complaynte was so grounded
 That the clargye hadde be confounded
 Had they not to purgatory hasted.

¶ **Unsbondman.**

Where sayd they purgatorye shuld be?

¶ **Gentillman.**

By scripture they shewed no certente

Albeit with flowte wordes they it faced.

Euen like vnto the man/ which went

A certeyne straunge ylonde to inuent

But whan he sawe/ he could it not fynde.

Least his wit and travaile shuld seme in vayne

Reporte of other men he beganne to fayne

The symplicite of rude people to blynde.

But touchinge oure comunicacion

Ther is a nother confideracion

Which somewhat more troubleth my mynde.

Thou knowest that in the parlament

The chefe of ye clergie are resident

In a maruelous great multitude.

Whos fearce displeasure is so terrible

That I iudge it were not possible

Any cause against them to conclude.

As for this ones we shall not be herde

And great men I tell the[y] are a ferde

With them to haue any doynge.

Whosoeuer will agaynst them contende

Shall be sure of a mischefe in the ende

Is he gentellman lorde or kynge.

And that vnto kynge Iohn I me reporte

With other princes and lordes a great sorte

Whom the cronycles expresse by name.

Whiles they were a lyue they did them trouble

And after their deathe with cruelnes double

They ceased not their honour to diffame.

Dyd not they so longe striue and wrastle

Against the good knight syr Ihon oldecastle

Other wise called lorde of Cobham.

That from hyghe heresye vnto treason

They brought him to fynall destruction
 With other many a noble man.
 Moreouer at feynt Edmundes bury some faye
 That the famous prince duke Humfray
 By them of his lyfe was abreuiate.
 Sythe that tyme I could reckon mo
 Whom they caused to be dispatched so
 Parauenture some of no lowe estate.

¶ The husbandman.

Their tyranny is great without fayle
 Neuerthelesse yf we wold them assayle
 With argumentes of the holy gospels.
 They shuld not be ones able to resiste
 For the wordes of our sauour christe
 Shuld stoppe them were they neuer so fell.
 Who in the. xxij. chapter of feynt Luke
 To their great confusyon and rebuke
 Forbydeth secular ambicion.
 Wherin he himselfe example gaue
 Contempnyng worldly honour to haue
 Of this world claymyng no kingdome.
 Also when his disciples forthe he sent
 He commaunded them to be content
 With foode and apparayle necessary.
 Wherto saint Paules doctrine accordinge
 Saieth: hauynge meate drinke and clothinge
 We shuld no thinge couet superfluously.

¶ Gentillman.

Yf the holy gospels alleage we shuld
 As stronge heretikes take vs they would
 Vnto their churche disobedient.
 For why they haue commaunded straytely
 That none vnder great payne be so hardye
 To haue in englishe the testament.
 Which as thou knowest at London

The biffhop makinge ther a ferman
With shamefull blaſphemy was brent.

¶ **Husbondeman.**

Alas that cruelte goeth to my hert
Wherfor I feare me we ſhall all ſmert
At lengthe with bitter puniſhment.

¶ **Gentilman.**

Vndouted it is greatly to be fearyd
Leaſt the hole region ſhalbe playd
For their outrageous blaſphemy.
In kynge Henryes dayes of that name ye fyft
'The clergie their pride aboue to lyft
Persecuted chriſten brothers haynouſly.
The goſpell of Chriſt a fyde to caſt
Which at that tyme prospered faſt.
With all their puyſaunce they dyd conſpyre.
Euery where they threwe theym in preſones
In ſharpe gayles/ and horrible doungeones
Cauſynge many to be brent in fyre.
Their furious malice neuer ſlentyd
Tyll they had the light oute quenched
Of the goſpell and holy ſcripture.
Wherof all bokes that they could get
They cauſed on a fayre fyre to be ſet
To expell goddes worde doyng their cure.
But conſyder what ther of did chaunce
Moſte terrible plages of fearfull vengeance
And endles ſorowe to oure nacion.
For within ſhorte ſeaſon after they loſt
Which many a mans lyfe did coſt
In fraunce their dominacoin.
Amonge them ſelfes moſte hatefull mourdre
Many ſtronge batayles/ one after a nother
With great effuſyon of engliſhe bloode.
Frende againſt frende/ brother againſt brother.

Euery man at variaunce with other
The realme longe season in myschefe stooode

¶ Husbandman.

This is nowe a dayes clene oute of mynde

¶ Gentillman.

I praye god/ hereafter we do not fynde
The same vengeaunce for like offence
For as it is in the byble playnely red
God left neuer lande yet vnpunished
Which agaynst his worde made resistance.

¶ Husbandman.

Well fyr/ yf scripture ye forthe bringe
I beseeche you/ what is their answeringe
Are they so bolde goddes worde to denye?

¶ Gentillman.

Naye but after their ymaginacion
They make there of an interpretacion
Vnto the texte clene contrary
They allege the popes auctorite
Customes of aunycnt antiquite
With diuers counseiles approbacion.
Also the holynes of religious fathers
With the bloode sheadinge of marters
For their chirches preservacion.
Besyde that contynuaunce of yeres
Myracles of bishoppes/ monkes and freres
Whom for speciall patrones they holde.
And fynally to make a conclusion
In fortelyenge their abuson
Other practyses they vse manyfolde.
They resort to lordes and greate estates
With whom they are dayly checke mates
Ye to saye the trouthe their soueraynes.

Where amonge other communicacion
 They admonishe them with protestacion
 To beware of thes heretikes Lutheranes.
 Whom they saye is a secte newe fangled
 With execrable herefyes entangled
 Sekinge the chirches perdition.
 Which oure fore fathers as wise as we
 Were contente with humble simplicitie
 To honour/ obeynge their tucyon.
 Also none prefumed till nowe a late
 Against the clergie to beare any hate
 Or grudged at their possession.

¶ Husbandman.

By seynt mary fyr/ that is a starcke lye
 I can shewe you a worcke by and by
 Against that poynte makinge obiection.
 Which of warantysse I dare be bolde
 That it is aboue an hundred yere old
 As the englishe selfe dothe testifye.
 Wherin the auctour with argumentes
 Speaketh against the lordshippes and rentes
 Of the clergie possessed wrongfully.

¶ Gentillman.

Is it so olde as thou doest here expresse
 Reprouynge their pompous lordlynes
 So is it than no newe found herefye.

¶ Husbandman.

No/ but alas/ halfe the boke we want
 Hauynge no more left than a remenant
 From the begynnyng of the. vi. chapter verely.

¶ Gentillman.

As for that it maketh no matter
 Begynne hardely at the sixte chapter

Redynge forth to the ende seriously.
 For though old writinges a pere to be rude
 Yet notwithstandinge they do include
 The pithe of a matter most fructuously.

¶ Husbandman.

To rede it I shall be diligent
 Though the style be nothinge eloquent
 With ormate speache set out curiously.

¶ Here foloweth an olde treatyse made aboute the tyme of kynge Rycharde the seconde.



Here as the clergy perceyueth that lordlynes and worldly dominion can not be borne out bi scripture/ then flie they to argumentes of mennes perswasyon sayenge after thys maner Seynt Huges and seynt Swithunes were thus lordes/ and in this they ensued Christes lyuyng and his doctrine/ therefore we may be lausfully thus lordes. But I wote well that Gabriel shall blowe his horne or they haue proued the minor. That is/ that thes sayntes or patrones in this fued the doctrine or the lyfe of Iesu Christe. And of this thou mayst se that soch argumentes that ar not clothed with Christes lyuyng or his teachinge/ be right nought worthe all though the clerkes blynde with them moch folke in ye world. But here haue I no leyser to tell though I coulde/ what chesefauce and costes the churche maketh and what werres they hold to contynue this fymony and heresy so vnavisely brought in to ye chirche. And yet they seke all the wayes therto that they can. Ye in so moch that they go openly armyd in to the felde to kyll christen men/ for to get and holde soche lord-

shippe. And notwithstandinge seynt Peter was so pore that he had nether golde nor syluer Act. iij. as he saieth in the Actes of the apostles. And his other worldly good he left/ whan he beganne to sue Christe. And as towchyng the tittle of worldly lawe that he had to soch worldly goodes/ he made neuer cleyme ne neuer receyued after any worldly lordshippe. And yet they call all their hole kingdom seynt Peters grounde or lordshippe. And therefor seynt Bernarde writeth to Eugenie ye pope Libro. ij sayenge. Yf thou wilt be a lorde/ seke by a nother waye to attayne it/ but not by thys apostles ryght For he may not geue the that he had not/ that he had he gaue/ the whiche was busynes vpon chirches. Whether he gaue lordshippe or no/ here what he saieth. Be ye not lordes in the clergy/ but be ye made i. Petri. forme and example off Christes flocke. And least ye trowe thys be not sayde of trothe take kepe what Christe saieth in ye gospels. The kinges of hethen haue lordshippe vpon theym/ forsothe ye not so. Se howe playnly lordshippe is forboden to all apostles/ for yf thou be a lorde howe darest thou take vpon the apostleshyp/ or yf thou be a bysshoppe/ howe darest thou take vpon the lordship? Pleynly thou art forboden bothe. And yf thou wylt haue bothe to gether thou shalt lese bothe/ and be of the nomber/ of whych god plaineth by the prophete Osee sayenge. They reygnyd but not by me sayeth god. And yf we holde that/ that is forboden/ here we that is boden of Chryste. He that is greatest of you se yat he be made as younger in symplenes/ and he that is a fore goere loke he be as a seruant. Thys is ye forme of apostles lyfe/ lordshyppes forboden and seruys is boden thys sayeth saynt Bernerde there. And therfor no man may put a nother grounde besydes yat that is put whych is Christe Iesu.

But yet I wote well that clarkes and relygyous folcke that loue vnkyndly these lordlynes wyll glofe here and

faye/ yat they occupye not foche lordshyppes in proper as secular lordes doo/ but in comone/ lyke as the apostles and perfyte people dyde in the begynnyng of Christes chirche as wryteth Saynct Luke in the fourthe chaptre of the Actes of the apostles/ the whyche had all thynges in comone/ lyke as foche clarkes and religyous faye they haue now. In tokeninge wherof no man fayde of any thinge at that tyme/ thys ys myne/ so oure clarkes and namely relygyous people whan they wyll speake in termes of their religyon. A pryuate person wyll not faye this or thys is myne/ but in parson of all his bretheren he wyll faye/ this is oures. And ouer thys they faye more futtelly that they occupye not this by tyle of secular lordshyppe/ but by tyle of perpetuall almes. But what euer thys people faye here/ we mote take hede to the rule of prefe that fayleth not. The whiche rule Christe teacheth vs in the gospell in dyuers places/ where he fayeth/ beleue ye the workes. For why by their workes ye shall know them. And thys rule is wonder nedefull to a man that hath a do with any man of the Pharyseys condycyones. For as Christe fayeth Math. xxiiij. They faye but they do not. And so as Christes workes bere witnesse of hym as he hym selfe fayeth/ and sheweth what he was and howe he lyued/ so the dedes and maner of lyuinge/ or the thyng in it selfe bearyth wytnesse wythout fayle howe it stondyth amonge theym in thys poynte. And yf we take hede thus by thys rule we shall se at oure eye howe the clargye fayeth other wyse than it is in dede. For in some place in pryuate parson/ and in some place in comone or parson aggregate/ whiche is all one as saynct Austyne fayeth vppon the psalter/ ye clargy occupyeth the secular lordshyppe secularly/ and ye so in propere. For in the same maner wyse as ye Barone/ or the knyghte occupyeth and gouernyth hys baronrye or hys knyghtes fe/ so after the amortesyenge occupyeth ye clarcke/ ye Monke/ or Chanon/ the

College or Conuente/ the same lordshippe and gouerneth it by ye same lawes in iudgement and punishinge as personnyng and hangynge with soche other worldly turmentyng the which some tyme belongyd to the secular arme of the chirche. Ye oft tymes we may fe howe they busye theym selves to be kynges in their owne/ and reioyce them full moche in that ciuylite or secularite yf they may get it. And this is an euidence that they wold gladly be kynges of all the realme or the world. For where their londes and secular mennes fraunchyse ar to gether they striue who shall haue the galowes/ or othre maner tourmentes for felawes. They kepe also vnder bondage their tenautes and their yssue with their londes. And this is the moste ciuilitie or secular lordshyppinge that any kynge or lorde hath on his tenautes And therfore we maye se howe they cleyme in their goodes a maner of proper possessyon contrarie to the comonnyng of the comone goodes in tyme of the perfyte men in the begynnyng of Christes chirche. And so what so euer the clergy sayeth the dede sheweth well that they haue not their goodes in comone lyke as Christe with his apostles and perfyte men had in the begynnyng of christes chirche. For in holdynge or hauynge of their goodes/ is properte of possessyon and secular lordshyppinge. The which stondith not with ye plente of christes perfeccyon in prestes as it sueth of this processe and of that/ that is declared before. And as for that o thre glose that clerkes haue here/ where they saye that they holde thes lordshyppes by tytyle of perpetuall almes. Almes
 But here ye shall vnderstande that mercy or almes is a will of releuinge of some wretche oute of his mysease as Lyncolnienfis sayeth in the begynnyng of his dictis. So that yf a man shuld effectually do almesse he must loke to whom he shulde do almesse to/ were in mysease and had nede to be releuyd. Dicto. ij
 In tokeninge wherof/ christ onely assigneth almesse to thos/ in whom he marketh mysease. And so here of

this it will sue/ that yf a man will releue one wretche
 and make a nother or mo/ he dothe none almesse/ but
 rather maketh myseafe. And moche more he dothe
 none almesse yf he make riche thos perfonas that haue
 no nede. For as moche as they be sufficient to
 theym selves/ this hath no coloure of almesse. For this
 may be better called a woodnes or a wastynge of
 goddes goodes. And ouer this yf a man take thos
 goodes/ the which god in the best wyse enen and with
 oute errores hath assygned to the state of secular
 lordes/ and geue thos goodes to another people that
 hath no nede of theym/ ye to yat which people soche
 goodes are forfendid. This shuld be called no almesse/
 but peruertinge of goddes ordinaunce/ and the destruc-
 tion of the state of secular lordes ye which god hath ap-
 proued in his chirche. For as saynt Paule sayeth.
 ij. Cori. viij. Almesse dede shuld be ruled so ye it were
 releuinge to thos yat receiue it. And moch rather it
 shuld not be vndoynge of thos that do it. And ther-
 fore Christ teachith in the gospell to do almes of tho
 Quod superest things that be nedeles or superfluite.
 date elemosi- And in this dede a man shuld haue re-
 nam. Luce. garde to the nede of him that he dothe
 xiiij. almes to and to the charge of his owne house. What
 almes was it then I praye you/ to vndo the state of
 the Emperoure/ and to make the clarkes riche with
 his lordshippes/ namely syth Christ confirmyd to ye
 Emperour his state/ with tho thinges that longe therto/
 notwithstanding at that tyme the emperoure was
 hethen. And he hath forfendyd expressely hys clergy in
 worde and in example soche lordshyppe. And as thys
 was no almes/ so we mote saye of other kynges/ dukes
 and erles/ barones and knyghtes that are vndone
 hereby/ and the clerkes made ryche and worldly lordes
 with theyr goodes. And though it had be so yat the
 clergy myght haue occupied thus worldly lordshyppe/
 and also though it hadde be no destruccion nor ap-
 peyrynge of any other state/ yet it hadde be no almes

for to geue to theym soche goodes/ wherfor it may be ryghtfully sayde. No man may put a nother grounde belydes that is put/ which is Christe Iesu.

Here we may se by the grounde of ye gospel and by the ordynauce of christe/ that the clergie was sufficiently purueyd for lyuelood. For god is so perfyte in all his werckynge/ yat he may ordeyne no state in hys chirche but yf he ordeyne sufficient lyuelood to the same state. And this is open in goddes lawe who so takyth hede/ and that vnder euery lawe of god/ as vnder ye lawe of innocencye and of kynde/ vnder ye lawe geuen by Moyfes and also vnder ye lawe geuen by christe. In ye tyme of the state of innocencye we knowe well by beleue yat god hadde so ordeyned for man kynde that it shuld haue hadde lyuelood ynough withoute any tedious laboure And of ye lawe of kynde/ christ speakyth in ye gospels sayenge thus Matt. vij

All thynges yat ye wyll yat other men do to you/ do ye to theym. And yf thys lawe hadde be kepte ther shuld no man haue bene myscheuoussly nedy. And in the tyme of ye lawe geuen by Moyfes/ god made a full and a sufficient ordynauce for all hys people howe and wher by they shuld lyue. For he dealyd ye londe amonge the laye people and he assygned ye fyrst frutes and tythes to ye prestes and deakenes. And all though yat he wold yat ther shuld be all waye poore men in ye lande of yfraell/ yet he made an ordin- Deute. xv.
aunce agaynst myscheuous nede. And comandyd all the people that ther shuld be in no wyse a nedye man and a begger amonge them as it is wrytten. And so in thys lawe he ordeyned sufficiently ynough for hys people. And in ye tyme of the newe lawe christe assigned ye seculer lordshyppes to temporall lordes as it is taught before/ And alowed ye comonte her lyuelood gotten by true marchaundyse and husboundrye and other craftys. And in [no] worde and ensauple he taught hys prestes to be proctoures for nedye people and poore at ye ryche men/ and specified thes

poore/ and taught howe they that were myghty/ shuld make a purueaunce for soche poore folke yat they were not contrayned by nede for to begge/ as great clerkes marcke vpon thes wordes of ye gospell where chryste Luce. xiiij. sayeth thus. Whan thou makest thy feast/ yat is of allmes/ call poore people/ feble/ lame and blynde He sayeth not lett soche poore men call vpon ye/ but call thou vpon theym meanyng in yat/ that thou shuldest make a purueaunce for soche people/ yat they be not myscheuouly faultye. And for ye clergy he ordeined sufficiently/ teching theym in worde and ensample howe they shuld holde theym appayde with lyuelood and hylinge mynistrd to theym/ for theyr true laboure in the gospell as it is written before. Of thys than thou mayst se howe god in all hys lawes hath sufficiently ordeyned for all ye states that be founded and approuyd And howe it is agaynst ye goodnes and wysdom of god/ to ordeyne any state/ but yf he ordeyned sufficient lyuelood therto. Syth than thys ordinaunce of god was sufficient as well for the clergy as for other men it semeth a foule presumption to brynge in a newe and a contrarye ordinaunce of lyuelood for clerckes vpon the ordinaunce yat Criste hath made for theym before. Of ye whiche ordynaunce/ the clergy full many yeres after the begynnyng of Chrystes chyrche/ whan it was best gouernyd/ held theym well a payde. For thys meaneth that Christes ordynaunce was insufficient/ and worthy to be vndone And yf we take good hede/ they hadde no more nede to pleyne theym of thys ordynaunce/ than hadde the other two states of hys chyrche/ which vnto this daye holde theym a payde with thys ordynaunce of chryst/ were it fully kepte. And more sekirnes and enfuraunce maye no man make of any thinge than chryst hath of hys lyuelood to the clergy For chryst not onely affermyth to ye people ye he wyll not fayle theym in lyuelood and hylinge/ but also prouyth thys by argumentes yat may not be affoyled/ So yat they be true

seruauntes to him. For Chryste meanyth thus in his arguynge there. Syth god fayleth not bryddes and lyles and grasse that groweth in ye felde/ nether hethen men. Howe moche rather shall he not fayle hys true seruauntes? And so this purneauce of perpetuall almes yat oure clerkes speake of/ meanyth faute of beleue and despeyre of the gracious gouernaunce of god. Syth than as it is sayde before/ it is no almes to releue one wretche and to make another or moo/ and to make theim ryche wyth temporall lordshippe/ the whiche bene forfendyd to soche people and namely yf soche almes geuynge be destroyenge or appeyringe of any state approuyd by God in his chyrche/ it will sue that the endowyng of ye clargye with worldly lordshippe/ ought not to be called allmesse/ but rather all a mysse/ or waftyng of goddes goodes or destroyenge of his ordinaunce/ for as moche as the clergye was sufficiently ordeyned by Christe. For why/ this almes that clerckes speake of here/ made many wretches and it was geuen to theym that had no nede. And thus it is empeyringe not only of one estate of ye chyrche/ but of all thre of the which I spake in ye begynnyng. And so this almes geuynge hath made all oure realme nedy/ ye and as I suppose full nygh all christendom full poore and nedy and mischeuous ouer that it shulde haue bene yf the clargye had held theym a payde with christes ordinaunce. But nowe thourough this perpetuall all a mysse/ that the clarkes call almes/ christes ordinaunce ys vndon in some landes holly and in Englonde for ye more party and it is lykely to be all vndone in proceffe of tyme. For by a mortefyng of lordshippes/ ye lordes be vndone in great party. And many noble men because they lacke their owne parte through folishe gifte of their aunceters be full nedy. Forthermore it may be vnderstonde of this processe/ yat withdrawyng of this lordshippes from ye clergy and restoringe againe of them to the states yat god hathe assigned them to/ shuld not be called robbery of holy

chirche as oure clerkes faye/ but rather rightwise restitution of good wrongfully and theefly withold. And ther fore ther maye none othe or vowe binde any man to maytayne this theft and destruccion of goddes ordinannce/ and this great harmynge of Christes chirche. As ye vowe of Iepte shuld not haue bounde him to kill and sacrifice his owne daughter. Ne the othe of Herode shuld not haue bounde him to kill innocent Iohn. But as Iepte shuld a broken his othe or vowe and haue offered a nother thinge that had bene pleasynge to god and accordinge with his lawe: As saynt Austyne sayeth vpon the same storye. So Herode shuld haue broken his othe and a faued innocent blood and fore a repented him for his vnavysed swerynge. And so shuld lordes now a dayes breake theyr othes that they haue unavysely and without counseyle of holy scripture sworne to maynteyne this theefte/ ye herefy and symony as it is proued before/ the which oure clerkes call perpetuall almes And not sue their folishe dedes and othes yat they haue made to maynteyne this mischeuous peruertinge of chhristes ordinaunce. For as the state of the clergie hath no power or leaue/ to make the people or lordes to synne deadly or to destroye gods ordinance in his chirche. So they haue no leaue or power of god to counceile or to constrayne in any case the lordes or ye people to swere for to maynteyne this endowenge of ye clerkes and religious folke/ which is full great thefte herefy and symony/ and wounder harmefull to christes chirche as it is shewed in this proceffe and in other writen before. But the lordes specially shuld se here/ what were pleasynge not to these clerkes/ but to god/ and that shuld they do. For her to they be bounde by vertue of their office vppe payne of dampnacion. And there may no man dispenche with them of yat bound stondinge her state. For no man shuld put a nother grounde besydes that/ yat is put which is christ Iesu.

Loke well apon
this reason.

And therfore men deme it a great synne to geue londe entayled by mennes lawe from ye parfone or kynred that it is entayled to/ ye although it be so that the parfone or kynred that soche lande is geuen to be nedye and haue leaue by goddes lawe to occupye soche maner londe or lordshippe. And this is demyd full great synne among the people not onely to the geuer but also to the taker. For both they do dampnable wronge to him that it is entayled to/ as the people demyth ye although it be geuen for good and true feruyce that the receyuer hath done to the geuer before/ er elles by waye of almes of releuyng of the per[1]one or kinred that it is geuen to. How moche rather than I praye you without comparison is it a greater synne/ as well to the reaceyuers as to the geuers/ to take the lordeshippes/ the whiche god that hath full lordshippe vpon all the world hathe geuen by perpetuall lawe or right to the state of secular lordes/ or geue this from the state to the whiche god entayled this lordshippe to a nother straunge people off a nother lyne/ the which hadde neuer neade/ ne leaue of god to occupye it. And yf priestes cleyme tythes because god graunted them to ye kynred of leuy/ yet ther argument is voide. For christe came of the lynage of Iuda/ to whiche lyne was no tythes graunted and so as men suppose this entayle was not confermyd by christe and his apostles to the priestes in the newe lawe.

For Gregory the tenth ordeyned first
 tythes to be payed to curates only. And
 yet they cleyme so ferforthe tythes that no man
 maye lawefully withholde theym or minstre them
 faue they. Ne they maye be turned or geuen to
 any other state or kynred faue onely to theym. All-
 though men wolde do that vnder coloure or by
 tytyle off perpetuall almes. For this shulde be demyd
 of the clergie a dampnable synne and destroyenge
 of holy chirche and sacrilege. How moche rather
 is it then an hydeous and dampnable synne/ to

Policro.
 Lib. vij.

geue or to take awaye the secular lordshippes from the state of secular lordes/ the whiche god had geuen and entayled to them by the same lawe and right/ by the whiche he hadde geuen the tithes to the priestes in the olde lawe. And this entayle was neuer interrupt nor broken vnto christes tyme and his holy apostles. And than they conferred this entayle by lawe so stronge to the secular parte yat no man (saue Antichriste and his disciples) may openly impugne this entayle as it is shewed before. And so as no man shulde presume to withdrawe withholde or turne the tithes from the state of presthod/ as they saye/ so moche rather shuld no man presume by geuyng or takinge to aliene ye temperall lordshippes from the state of secular lordes. And thus clerkes haue not so moche coloure to saye yat the lordes and the laye people robbe them for as moch as they take their temporalities in to ye handes of ye clergy hath neuer the lesse malice in it selfe. For as moche as it is done by simulacion of holynes/ ye whiche is double **Gene. iij** wickednes. For thus Lucifer robbed Adam both of goodes of fortune/ of kinde and yet dothe the chirche of thes thre maner goodes. For right as lucifer dyd this harme to Adam and Eue vnder coloure of loue and frendshippe and helpinge of them: so do nowe his angells/ those ypocrites that transfigure them selves into angells of light/ and deceyue ye people by false behestes of heuently helpe yat they will procure to theym for their goodes as they saye/ and yf a bisshope and his college or an abbate and his conuent maye not aliene fro them any of ye temporalities yat they haue/ nor geue to their founder any of thos possessions that he hath geuen them/ what nede that euer he haue/ bounde onely by a posityfe lawe or a tradicion that they them selfe haue made. And yf any soche lordshippes be withdrawen/ aliened/ or taken fro them by rechelesnes of their predecessoures/ they ought on all wise/ ye to the deathe labour to get ye possessions in

to their hondes agayne as they faye. Howe moche more than shuld not a fecular lorde or a laye aliene fro him and his yssue or fro the state of fecular lordes/ ye fecular lordshippes the whiche god hath lymtyed to that state/ fyth he is bounde by the lawe of kynde to ordeyne for his children. And ouer this he is bounde by godes lawe to susteyne the state of fecular lordes/ the whiche is auctorysed in the chirche and his apostles. Of this processe than yf a man take hede he shal perceyue the falsenes of this glose/ whan oure clerckes and religious folke faye that they hold these lordshippes onely by title of perpetuall allmes. For certis fyth these tythes and offerynges the which as I suppose counteruayle the fecular lordes rentes of the realme or elles passe as it is full lykely/ for though they beleffe in one chirche they passe in a nother and be sufficient for all the priestes in christendome yf they were euen dealed. Than it were no nede to amorteyse fecular lordshippes to the state of the clergie. The which amortesyng is vndoyng of lordes/ apostasye of the clergie. And yf this amortesyng were not nedefull/ then were it no allmes as it is declared. And ouer the tythes and offerynges that be nowe off certeynte/ the clerckes haue many great and small perquyfytis/ the whiche smacke of symonye and extortion. As the fyrst frutes of vacante benefyces/ prouynge of testaments and money for halowenge of chapelles/ chirches/ chauncelles/ and other ornamentes of the chirche/ and for sacryng of ordres/ and full many mo that for multitude may not well be numbred. For well nigh all their bleffynge be set to sale and to prijs/in to chrystenynge and confirmacion. Wherefore I may nowe faye as I fayde at the begynninge. No man may put a nother grounde besydes that/ that is put/ the whiche is Christe Iesu. The which grounde of lyuynge christe grauntes to kepe that we maye escape the euerlastinge paynes of hell
A M E N.

L

¶ The husbandman.

Loo/ nowe by this treatyse may ye well se
 That aforetymes against the spirituall
 Men dyd invey/ shewinge their vyces.
 Also here after this auctour dothe tell
 What great Ieopardie it is and perell
 For priestes to be in secular offices.
 Ye/ and to lordes which against right
 Suffre them therein or therto excyte
 Prouynge it by their owne doctours and lawes

¶ Gentillman.

I beseeche the rede forthe the proceffe
 That the people may se their vnghappenesse
 Which make all the world foles and dawes.

¶ Seynt Cipriane sayeth yat by the counceile of
hist. xxi. [1j.] bishops ther is made a statute/ that all
iiij.ca. Cipriane yat bene charged with priesthode and ordeyned in ye seruys of clerkes/ shuld not serue but to the aulter and to minstre ye sacramentes/ to preache gods worde/ and to take hede to prayers and orysones. It is for sothe writen. No man bering his knighthode to god: entryketh him with secular nedes. The which oure bishops and oure predeceffours beholdinge religiously and purueynge holfomly/ deme that whosoever taketh ministres of ye chirche/ from spirituall office to secular/ that ther be none offrynge done for him/ ne any sacrifice holowed for his sepulture. For they deserue not to be named before ye aulter of god in ye prayer off priestes/ the whiche will clepe away priestes and ministres of ye chirche from ye aulter. Thus sayeth seynt Cipriane. Here men maye se how perelous it is to ye kyng and secular lordes to withholde any prieste of christ in secular busynes. This is proued thus. For euery secular lorde by the lawe of

the gofpell is gods bayly. But yf any bayly hyred a worckman with his lordes good and put him to his owne feruys/ he muft be vntrewe to his owne lorde. Right fo is any fecular lorde to oure lorde Chrift Iefu/ but yf he amende hym/ that taketh a priefte and putteth him in his fecular office breakinge the heeft of his lorde god that commaundeth/ thou fhalt coueyet none other mannes fervaunte. And he withdraweth hym fro the feruys of god and fro the kepinge of chriften mennes foules/ ye which he hath taken charge of/ for which foules oure lorde Iefu Chrift toke fiefche and bloude and fuffered harde dethe/ and fhedde his owne harte bloode. This parelous doyng of fecular lordes is bothe againft goddes lawe and mannes. It is ageinf gods lawe for as feynt Paule ij. Th. ij. faieth. No man yat is a perfyte knight of god/ as euery priest fhuld be by his ordre/ entromedleth him with worldly deades and bufynes. And for this ende that he may fo please ye lorde to whose feruyce he hathe put him felfe/ and that is good. For foche worldly bufynes in clerkes is againft their ordre. And therefore ye apoftles faid as it is written in Acto. vi ye dedes of ye apoftles/ it is not euen/ vs to leue ye worde of god and miniftre to boordes of poore folke. And yf it was vnequite as the apoftles faide in their comone decree/ them for to leaue ye preachinge of goddes worde/ and miniftre to the boordes of poore folke: Howe moche more vnequite and wronge to god and man it is/ preafte to leaue contemplacion/ studye/ prayer and preachinge of goddes wor[d] and miniftrynge to poore folke for the feryce of a fecular lorde? It is alfo agaynft the Popes lawe/ for he Linn. iij. de re. fpeaketh to a biffhoppe and byddeth hym in fine that he warne preafte and clerckes/ that they be not occupied in fecular offices ne procurators of fecular lordes deades and her goodes. And yf preftes and clerckes be fo bolde to occupye theym in foche bufynes and if they fall after by losse of lordes goodes/ then fayeth the lawe it is not worthy

yat they be holpen and focoured of holy chirche/ fythe
 through theim holy chirche is fclaundred. And faynct
 Gregorje wrote to the defenfore of Rome in this
 maner. It is tolde to vs that oure moſte reuerente
 brother Baſyle ye byſſhoppe is occupied in ſecular
 cauſes and kepith vnprofitable moote halles. Which
 thinge makyth him foule and deſtroyeth ye reuerence
 of preſthood/ therfore anone as thou haſt receiued this
 mandement/ compell him with ſharpppe execucion to
 turne agayne. So yat it be not leſull to ye by no ex-
 cuſacion to tarye fyue dayes/ leſt in any maner thou
 ſuffre hym any longer to tarye there in/ thou be
 culpable with hym agaynſt vs. And ſo byſſhoppes and
 other preſtes be bounde to teache and reforme lordes/
 to withdrawe theym fro this ſynne and ſharply to
 reprove preſtes and curates vnder them yat they
 occupye no ſecular office. This is proued thus by ye
 Ezechie. xxxiiij. holy prophet Ezechiell ſayenge. Yf ye
 wayte or ye watcheman ſe enemies come/ and yf ye
 people be not warned and kepe not them ſelues but
 enemies come and ſle ye people/ then ſayeth god
 that ye people is taken in their wickednes. And of
 ye wayte yat ſhulde haue blowen his horne god will
 axe accountes and reckeninge of the bloode and of the
 deathe of ye people. But nowe to goſtely vnderſtand-
 inge/ euery biſſhoppe ſhulde be a wayte or a watche
 man/ to tell and warne before to all ye people by his
 good luyinge and teachinge ye perell of ſynne/ and
 this is ye reaſon why biſſhoppes and other prelates and
 preſtes ſhuld not be occupied with worldly deades and
 cauſes. For ſoche occupacions and charges make
 preſtes ſlepinge and ſlomobringe in ſynne. And ther-
 fore it is great perell to make ouer them goſtly waytes
 and watchemen/ as biſſhoppes/ parſones/ vicaries/ yat
 ben ſlepers in luſtes of ye fleſſhe and in ſlomebernes
 and blinded with pouder of couetyſe of worldly deades
 yat they nether can ne maye kepe them ſelfes ne no
 nother man. For of this perell and ſoche other/ a

prelate that hath witte and cuninge shuld sharpely
 reprove and warne all maner men to the shedinge of
 his oune bloode as christ did And yf he so leaue and
 blame not them he assentyth to their trespases and
 synneth deadly. For as sayeth Malach. Prestes
 lippes kepe cuninge and the people shall Mala. ij
 aske the lawe of god of his mouth/ for he is the Angell
 of god/ yf he kepe well the ordre and degre of prest-
 hood. And therfor it is not lefull to any man to drawe
 to feculer offices and busynes ye messangeres of christe/
 that hath so vtterly sorfendyd theym both in worde
 and dede fecular offices in presthood. &c.

¶ Husbandman.

Syr howe lyke ye nowe this olde treatyse
 Yf so be noble men wold it aduertise
 Puttynge a parte pryuate affeccion.
 Shuld they not perceyue here euydently
 That the clergie dothe theym great iniury
 Retaynyng thus temporall possessyon?

¶ Gentylman.

Nowe I promyse the after my iudgement
 I haue not hard of soche an olde fragment
 Better groundyd on reason with scripture.
 Yf soche auntyent thynges myght come to lyght
 That noble men hadde ones of theym a fyght
 The world yet wolde chaunge perauenture
 For here agaynst the clergie can not bercke
 Sayenge as they do/ thys is a newe wercke
 Of heretykes contruyed lately.
 And by thys treatyse it apperyth playne
 That before oure dayes men did compleyne
 Agaynst elerkes ambycyon so stately.

¶ Husbandman.

Concernynge thys treatyfe and lyke matters
I haue hard saye of my forefathers

Howe in kynge henry the. v. raygne.

What tyme as ye dyd specyfy

The clergie perfecutyd the gospell fercely

Causynge moche chrysten people to be slayne

The kynge at the last hauynge informacyon

Thourough feryous confyderacyon

Of soche proper matters as thys is,

Beganne to note the clergyes tyranny

And what temporaltees/ they dyd occupye

Their spirituall state ferre a myffe.

Wherefore he determynd certeynly

To depryue theym temporally

Of all theyr worldly gouernaunce.

Whos pretence/ as fone as they perceyued

Amonge theym selves they Imagyned

To get the kynge ouer in to fraunce.

That whyles he conqueryd ther his ryght

In england do what they lyst they myght

Their froward tyranny to fulfill.

Which counseil/ thus brought to passe

The kynge euer after so busyed wasse

That he could not performe hys sayde wyll.

¶ Gentyllman.

So moote I the/ it was happye for the kynge

That by soche a colour they could hym brynge

From medlynge with that case any more.

For hadde he it ones earnestly begonne.

They had put hym to a confusyon

Euene as they dyd other kynges before.

¶ Husbandman.

What suppose ye they wold haue done?

¶ Gentylman.

Mary/ fyrst with a fayre interdyccion
 To course the lande as blacke as pytche.
 Than to inhybyt sayenge and syngynge
 Of mattyns/ masse/ and belles ryngynge
 With christen buryall of poore and ryche.
 Befyde that precheres euery where
 Shuld haue brought men in soche fere
 By theyr threatnyng exclamacyon.
 That their malycious partye to take
 Subgettes shuld theyr prynce forsake
 Contrarye to goddes ordynacyon.
 Euene as they dyd in hygh Germany
 To the Emperour lewes of Bauerye
 Whom Pope Ihone sought to confounde
 And so dyd the clergy as I vnderstande
 Vnto kynge Ihon here in Englande
 To kynge Steuen/ and henry the secounde.

¶ Husbandman.

They saye kynge Ihone was poysoned
 Because an halfe peny lose of breed
 He sayde/ he wold make worthe. xij. pence.

¶ Gentillman.

Tushe that is a cast of theyr comon gyse
 Soche infamy of prynces to deuyse
 To cloke theyr oune tyrannous vyolence.
 For hadde not kynge Ihon gone aboute
 From their temporaltees to put theym owt
 He hadde bene longe after a lyues man.
 But murder they neuer so shamefully
 They can geue it a cloke full craftely
 Sayenge/ nobis non licet occidere quenquam.
 Whan they brennyd the newe testament
 They pretendyd a zeale very feruent
 To maynteyne onely goddes honour.

Which they sayde with protestacyon
 Was obscured by transflacyon
 In englyshe/ causynge moche errour.
 But the trueth playnly to be sayde
 Thys was the cause why they were a frayde
 Least laye men shuld knowe theyr iniquite.
 Which through goddes worde is so vttered
 That it were not possyble to be suffred
 Yf to rede scripture men had lyberte.
 Also after the same maner a fasshyon
 Subtelly to colour theyr abhomynacyon
 They destroyed cronicles not longe a gone.
 Which for certeyne poyntes vnreuerently
 Soundynge agaynst the kynges auncetrye
 As they saye/ were brent euerychone.
 But for all that/ they shulde haue been spared
 From burnynge : had they not so declared
 The clergyes abhomynable excesse.

¶ Husbandman.

I suppose then/ that they vse the same wayes
 In burnynge of heretykes nowe a dayes
 Whom they pursue with great furyousnes.

¶ Gentillman.

No fayle/ they perfwade temporall menne
 Thes heretykes (as they saye) to brenne
 Least other good christians they shuld infecte
 But ye cause why they wolde haue theim rydde
 Is onely that theyr unhappynes nowe hydde
 They dreede least they shuld openly detecte

¶ Husbandman.

By my trouth it is nothinge vnlickly.
 For let one lyue neuer so wyckedly
 In abhominable scandalifacion.

As longe as he will their church obaye
 Not refusynge his tithes duely to paye
 They shall make of him no accusacion.
 Howbeyt let him ones begynne to pynche
 Or withdrawe their tithinge an ynche
 For an heretike they will him ascite.
 Wherefore I wonder moche of the temporalte
 That in performynge the clargyes cruelte
 To burne soche parsones they haue delyte.

¶ Gentillman.

It is no merueil yf thou marcke well
 The clargye sayenge yat it is goddes quarrell
 Their mischeuous murdre to execute.

¶ Husbandman.

So they are not a knowen by their wyll
 That it is their cause christen men to kyll
 But the faute vnto other they impute.

¶ Gentyllman.

Touchinge that/ another tyme at leyser
 I shall shewe the more of their maner
 But nowe I can not tary verely.

¶ Husbandman.

Well fyr/ yf ye may no longer abyde
 Oure lorde be your continuall gyde
 Grauntinge ye trouthe to be knowen openly.

A compendious

olde treatyse/ shewynge/ howe that we
ought to haue the scripture in
Englysshe.

Th[e] excusacyon of ye treatyse

Though I am olde/ clothed in barbarous wede
Nothyng garnysht with gaye eloquency
Yet I tell the trouthe/ yf ye lyst to take hede
Agaynst theyr frowarde/ furious frenesy
Which reckon it for a great herefy
And vnto laye people greuous outrage
To haue goddes worde in their natyfe langage

Enemyes I shall haue/ many a shoren crowne
With forked cappes and gaye croofys of golde
Which to maynteyne ther ambitious renowne
Are glad laye people in ignorance to holde
Yet to shewe the verite/ one maye be bolde
All though it be a prouerbe daylye spoken
Who that tellyth trouthe/ his head shalbe broken.

¶ Vnto the Reader.

GRace and peace: not that ye worlde geuyth/
but from god the father and oure sauoure Iesu
Christ with increace of the holy spryt be with
the and all that thurst ye truthe. Amen. ¶ Con-

fyderynge ye malyciounes of oure prelatz and theyr adherentes whiche so furiously barke a geynst ye worde of God/ and specially the new testament translatyd and set forth by Master William Tyndale/ which they falsely pretende to be sore corrupte. That ye may knowe yat yt is only the inwarde malyce whiche they haue euer had ageynst the worde of God. I haue here put in prynte a trefyfe wrytten aboute ye yere of oure lorde a thousande foure hundryd. By which thou shalte playnly perceyue/ yat they wolde yet neuer from the begynnyng admytte any translacion to ye laye people/ so yat it is not ye corrupte translacion yat they withstonde. For yf that were true the ydle bellyes wold haue had leyser Inough to put forth a nother well translatyd. But yt is theyr owne myscheuous lyuynge yat mouith them accordyng as Christe sayd. Ihonn. iij. Euery man that workyth euyll hatyth ye lyght/ ner comyth to ye lyght lest hys workes shulde be reprobud. &c. Thus mayst thou se that bycause their workes are nought and not bycause yt is euill translatyd/ they so furiously refyste the worde of god whiche is the trew lyght. For yet was ther neuer none translatyd but other with falsched or tyranny they put yt downe. Wherefore I exhorte the reder not to confydre and note ye wordes but the matter. And praye to god to fende ye rulers hartes to vnderstonde ye trewth and further ye same and the god of all comforte bewith the AMEN

¶ Thys treatyse more than an. C. yere olde
 Declareth howe owre prelatis do ferre a myffe
 Which of frowarde presumpcion are so bolde
 To forbede the worde of god in englishe
 For as the prophete saieth blessed he is
 That exercyseth him selfe diligently
 In scripture night and daye continually.

Psal. i



Or to make vpon antichrist I take figure of king Antioche of whome gods lawe speaketh in ye boke of Machabeijs/ for righte as kinge Antioche came in the ende wellnygh of ye olde lawe/ and brent the bokes of gods lawe/ and compelled ye people to do maumentry. So now

Antichrist ye kinge off clergy that lyuen worse then hethen prestes/ brenneth nowe nygh the[e]nde of ye new lawe th[e] euangely of Christe that is nyghe ye ende of ye world/ to deceyue wellnygh all the worlde/ and to proue ye seruantes of god. For nowe god shall knowe who will stande by his lawe/ for Sathanas as prophetes saye is nowe vnbounde and hathe ben. CCCC. yeres and more for to inhabit oure clergye/ as he did the clergye of the olde lawe/ but now with

Ye may se it is
no nouelteis yat
the bishoppes
burne ye gos-
pell.¹

moche more malyce. For as they dampned Christ so now oure bisschopes dampne and bren goddes lawe/ for bycause it is drawn into our mother tounge. But it ought to be (and we saued shuld be) as we shall proue by open euidence thorowe goddes helpe. First we take witnesse of Boetius de disciplina scolarium/² that saythe that childerne shulde be taught in the bokes of Seneke. And Bede expoundeth this sayenge/ and saythe that childerne in vertues shulde be taught. For the bokes of Seneke ben moralles and for they be not taught thus in there youthe they contynue still euyll maneryd and be vnable to conceyue the subtyl science of trouthe sayng/ ye wise man is as a cleane

Reade robyn-
hode/ saye
oure masters.

myrror new pullished Wisdome shall not enter into a wicked soule. And moche is herof the sentence of Bede. And Al-

¹ The marginal notes are evidently inserted by the Editor of 1530, and do not belong to the original text.

² It must be recollected that the whole of these references are to manuscript copies.

gafell in his logyke faieth/ the foule of man is a cleane myrror newe pulished in which is feyn lightly the ymage of vertue. And for the people haue not cunynge in youthe they haue darke foules and blinde with ignorance/ so that they profyt not in vertue but in falsnes and malice and other vices/ and moche is therof ye matter. Sythen hethen philosophers wolden the people to profyt in naturall science/ howe moche more shuld christen clerckes will ye people to profyt in science of vertues/ for so wold god. For when the lawe was geuen to Moses in ye Mount of Sinai/ god gaue it to his people in ther mother tonge of Ebrue/ that all the people shuld vnderstande it/ and commaunded Moses to reade it to them vntyll they vnderstode it/ and so he did/ as it is. playne Deute. xxxi. And Esdras also redde it in their mother tonge/ fro morowe vntyll none as it is playne in the first boke of Esdras Ca. viij. And he redde it apertly in the streete and the eares of ye people were intently geuen therto/ in so moche yat the people fell into greate weping for ye miskeping of ye lawe. Also gods lawe faith Deutero. xxij. that fathers shuld make the lawe knowen to their sonnes/ and the sonnes yat shulde be borne of them shuld ryse and teache these thinges to ther sonnes. And ye holy apostle seynt Peter in ye fourth chapter of his first boke speaketh after this maner/ sayenge. Whosoever speake/ speake he as ye worde of god: and euery man as he hath taken grace of knowinge/ fo ministre he forth to other men It is wrytten playnly in the boke of noumbres Chapter. xi. When the prophet Moses hadde chossen seuentie eldermen/ and the sprite of god rested on them and they prophesied. Two men beydes them/ Eldad and Medad/ prophesied in ye tentes/ and Iosue the minstre of Moses said to Moses/ forbyd thou them. And Moses ^{moses letted} sayde/ what enuiest thou. for me? Who ^{no man to prophesye.} shall let yat all the people prophesye/ yf god gyue them his spirite? Also it is redde in ye

gospell yat saynct Iohn euangelist said vnto Christ/
Luce. ix. lorde we shall forbid one that casteth out

spirites in thy name/ which foloweth not vs. And
Christ said do not forbid for who so is not against vs
is with vs. And vnto the same agreyth well the
prophefy of Iohell whiche seynct Petre preachinge to
the Iewes strongly alleged as Luke recyteth in the
seconde chapter of the actes of the apostles sayenge
after this maner. That god nowe in the laste dayes

But they saye
only master
doctor can
vnderstande
ye scripture.

shall shede out his spirite vpon euery flesch.
For god sayeth your sonnes and doughters
shuld prophefy/ and your yong men shall
se visyons. And vpon whit sonday god
gaue knowlege of his lawe to diuerse na-
cions without any excepcions in ther mother tonge/
by the vnderstanding of one tounge. And of this it
is notabyll fithen the laye people in the olde lawe had
their lawe in ther mother tounge/ but the lay englishe
people in the newe lawe haue it as all other nacions
haue/ syns Christ bought vs as he did other and hath
geuen to vs the same grace as to other. For saynt
Peter. Actu. xi. was reprobued for he had baptyfied
Cornelij and his felows that were hethen men. And
Peter answered and sayde Yf god haue geuyn the same
grace to them that he hath to vs/ who am I that may
forbyd god? As who saythe it lyeth not in the power
of men. Than who art thou yat forbiddest ye people
to haue gods lawe in ther mother tounge? we saye yat
thou art Antichrist himself. For Paule saieth. i. Corin.
x. I will euery man to speake with tounge/ more for-
sothe to prophefy/ also he saith howe shall he saye
Amen vpon thy blessinge that woteth not what thou

Here youre
owne master
Lire yf ye will
not here Paul.

sayst. Vpon this faith doctor Lyre.¹ Yf
the people vnderstonde ye prayer of ye
prieft it shall the better be ledde vnto god/
and the more deuoutly answere Amen.

¹ Nicholas de Lyra, a voluminous writer. He was a converted Jew who became a Minorite at Verneuill in 1291, and died at Paris in 23, Oct. 1340.

Also Paul faith in the same chapter. I will rather fyue wordes to be spoken to the vnderstanding of men/ then ten thousand yat they vnderstand not. And. lxx. doctours with other mo before the incarnation of christe translated ye bible out of Ebrue into Greke. And after ye ascension many translated all ye bible in diuerse langages/ as into spanysh tonge/ frenshe tunge/ almanye/ and italy/ and by many yeres haue had it. It was hard of a worthy man of Almayne that ye same tyme was a flemmyng whose name was Iames Merland which translated all the bible into flemyshe. For whiche dede he was somonned before the Pope of great malyce. And the boke was taken to examinacion. And truely he approued it. And then it was delyuerd to him agayn vnto confusion of all his enemyes. Worshupfull Bede in his first booke called de gestis Anglorum. chapter. iij. telleth that faynt Ofwolde the Kyng of Northumberlande asked of the skottes an holy bishoppe Aidan to preache to his people/ and the kyng him selfe interpreted it in englishe to the people. Sythen this blessed deade of this Kynge is alowed of all holy churche/ whye not nowe ought it as well to be alowed/ a man to reade ye gospell in Englishe to the people/ fythen that seynt Paule faith yf oure gospell be hidde/ it is hidde in them that shall be dampned. And he
A fearefull sayenge.
 faith also he that knoweth not shall not be known of god And therfore venerabilis Bede ledde by the spirite of god translated a greate parte of the bible into Englishe/ whose originalles ben in many Abbeyes in England. And Cisterciensis. libro v. chaptre. xxiiij. saythe that the Euangely off Ihon was drawn into Englishe by the forsayde Bede whiche Euangelye off Iohn and other Gospels ben yet in many places of so olde englishe that scant can anye englishe man reade them. For this Bede reygned in the yere off oure lorde god. vij. hundred and. xxxij. Also Cistercien.

libro. vi. chaptre. i. saythe that kyng Al[f]red ordyned open scoles of diuerse artes in Oxforde and he turned the best lawes into his mother tounge and the Psalter also/ he reygned in the yere of oure lorde god. viij. hundred. lxxiij. And saynt thomas sayth super librum politicorum expounding this worde/ barbarus/ that barbarus is he that vnderstondyth not yat he readeth in his mother tonge. Wherefore the apostle saith If I knowe not the vertue of the voice to whome I speake I shalbe to him barbarus/ that is to saye/ he vnderstandeth not what I saye/ nor I what he saith. And so all tho prestes that vnderstonde not what they readyn by ther mother tonge be called barbarus/ and therfore Bede did drawe into englishe liberall artes lest englishe men shuld be come barbarus/ hæc Thomas. Also Lincoln¹ sayeth in a sermon that begynnith/ Scriptum est de leuitis. Yf any prieste saye he can not Resygne in no wise but apon a good pen-syon. preache/ one remedye is/ resigne he vppe his benefyce. Another remedy yf he will not thus/ recorde he in the weke the naked texte of the sondaye gospell that he haue the grosse storye and tell it to the people/ that is yf he vnderstonde latyn/ and do he this euery weke in the yere he shall profyt moch. For thus preched oure lorde sayenge Ihonn. vi. The wordes that I speake to you be spirit and lyfe. Yf he do not vnderstonde latyn go he to one of his neighboures yat vnderstondeth/ which will charitably expounde it to him/ and thus edifye he his flocke. Vpon this argueth a great clerke and faithe/ yf it be lafull to preache ye naked texte to ye people/ it is also lefull to write and read it to them. Also fir² William Thorisby archbishop of Yorke³ did do draw a treatyse in

¹ The famous ROBERT GROSSE-TETE, who was Bp of Lincoln, bet. 11 June 1235—9 Oct. 1253.

² The usual prefix at the time to a priest's name.

³ Rather JOHN DE THORSEBY, who was Archbishop of York bet. Sept. 1348-Nov. 1356.

englishe by a worshipfull clercke/ whose name was Gatryke/ in the whiche were conteyned the articles of beleue/ the feuedly fynnes/ the feuen workes of mercy/ the. x. commaundmentes.¹ And sent them in small pagines to the commyn people to learne it and to knowe it/ of which yet many a cotype be in england. Also Richard² the heremyte of Hampole drewe into englishe the Pfallter with a glose and the lessens of dirige and many other treatices/ by the whiche many englesmen haue ben greatly edified. And they ben curfed of god yat wolden let ye people to be lewder then they ben. But many men now be lyke vnto ye frendes of Hiob/ yat whiles they enforced to defende god they offended in him greuoufly. And though fuche as be slayne do myracles/ neuertheles they ben stynkyng marters. This saith Richard ye heremyt expounding this verse/ Ne auferas de ore meo verbum veritatis vsquequaque. And Christ saith yat men shuld deame them self to do great plesaunt seruice to god in killing of his people. Arbitretur se obsequium prestare deo. &c. Also a man of london whose name was Wyrngge had a bible in english of northen speache whiche was seyne of many men and it semyd to be. C C. yeres old. Also it is knowen to many men in ye tyme of king Richerd ye. ii. yat into a parlement was put a bible by th[e] assent of. ij. archbisschops and of the clergy to adnulle the bible that tyme translated into Englishe with other Englishe bookes of th[e] expoficion off the gospels whiche when it was harde and seyn of lordes and of the comones. The duke of Lancaster Ihon answered thereto ryght sharpely sayenge this sentence/ we will

chirch over
againste Lon-
don stone at
this houre.

This prophesye
of christ must
be fulfilled take
hede

¹ This must be the *Speculum Christiani*, which exists in MS., and was also printed by Machlinia. If so, this paragraph fixes the authorship: respecting which see Mr. Halliwell in *Archæologia*. xxxiv.

² RICHARD ROLLE de Hampole [*b.* at Thornton in Yorkshire, *d.* 1349.] His *Pricke of Conscience* was published by the Philological Society in 1863, and some of his *Prose Treatises* by the Early English Text Society in 1866.

not be refuse of all other nacions. For sythen they haue goddes lawe whiche is the lawe of oure belefe in there owne langage/ we will haue oures in Englishe whofoeuer say naye. And this he affermyd with a great othe Also Thomas Arundell Archebischoppe off Canterbury sayde in a sermon at westmester/ at the buryenge of Quiene Anne/¹ that it was more ioye of here than of any woman that euer he knewe. For she an alien borne hadde in englishe all the. iiij. gospels with the doctours vpon them And he said that she had sent them to him to examen/ and he saide that they were good and trewe. And he blamyd in that sermon sharply the negligence of the prelates and other men. In so moche that he saide that he wold leaue vp the office of Chaunceler and forsake worldly busynes/ and gyue him to fulfyll his pastorall offyce/ for that he had feyn/ and redde in tho bokes. And after this promyse he became ye moste cruell enemye that mighte be againste englishe bokes. And therfore as many men sayne God smote him with a cruell dethe² as he didde also Richard flemyng bisshoppe of Lincolne.³

Ypocrisy is ye nature of all bishoppes.

Neuer trust bishop as longe as he kepeth his possessions

¹ ANNE OF BOHEMIA, the first wife of Richard II. She was buried on Monday, 3 Aug. 1394, at Westminster. Arundel was at this time Archbishop of York.

² THOMAS FITZ ALLAN OF ARUNDEL, also called THOMAS ARUNDEL, was consecrated Bp of Ely, 9 Apr. 1374, was five times Lord Chancellor of England, was translated to York on 3 Apr. 1388, and thence to Canterbury on 25 Sept. 1506. He died 19 Feb. 1414. "His end (being as some report it) was very miserable; his tongue swelled so big in his mouth, as he was able neither to eat, drink nor speak in many daies before his death, and died at last of hunger."—F. Godwin, Bp. of Landaff, *A Catalogue of the Bishops of England, &c.* p. 155. Ed. 1615.

³ The see of Lincoln was filled in succession by two men who at one time had been disciples and coadjutors of Wyckliffe. PHILIP DE REPINGDON, who was Bishop between 24 Mar. 1405—10 Oct. 1419: and RICHARD FLEMING, who was consecrated Bp. by the Pope's own hand on 28 Apr. 1520, and died at Sleaford on 25 Jan 1531, respecting whom Bp. Godwin says:—"For two things he is famous: one, that he caused the bones of *Wickliffe* to be taken vp and burnt in the yeare 1425, being required by the Council of Sienna so to do, and the other, that he founded Lincoln College in Oxford 1430."—*Idem.* p. 300.

Bp. Fleming's death seems the latest personal allusion in the text. It is alluded to in so distant a manner as to afford a presumption that the treatise was not written for a number of years after.

And yet oure biſhops ben ſo indurate and ſo ferre ſtrayed from god that they haue no grace one to beware of a nother/ but proudly againſt all reaſons and euidence of gods lawes/ and doctours ſentences/ they brenne gods worde the whiche hathe brought thys realme to vndoynge for euer but if godes grace be the more/ for thys cruell deade is cauſe of peſtilence/ hungers/ warres/ and that alſo this realme ſhalbe conqueryd in ſhort tyme/ as ſaynct Edward ye kyng and confeſſor prophesyethe in his booke yat begynnith thus/ Sanctus Edwardus rex vidit ſpiritualibus oculis. And therefore it were good to the Kyng and to other lordes to make ſome remedy agaynſt this conſtitucion of Antichriſt that ſaythe it is vnlawfull to vs englyſhemen to haue in englyſhe goddes lawe/¹ and therfore he brennythe and ſleythe them yat maynteyne this good deade/ and that is for default that the kyng and lordes knowen not ne wyll not knowe ther owne office in maintenance of god and his lawe. For as ſainct Auſten ſaith the Kyng with his knyghtes repreſentyn the godhede of Chriſte/ and preſtes the manhede of Chriſte/ Rex eſt vicarius diuinitatis/ et ſacerdos eſt vicarius Chriſti humanitatis/ hæc Auguſtinus in de queſtionibus veteris et nouæ legis. ca. xci. And if the kyng deſyer to knowe perfytyly his offyce/ he maye fynde men to ſhewe to hym bookes that truly and perfytyly ſhall enforme hym to doo his office

Wher is ye
auncientblode
yat was in
england in
theſe dayes.

Et nunc reges
intelligite eru-
dimini qui iudi-
catis terram.

¹ The Constitution of Archbishop Arundel is to the following effect:—

“Therefore we enact and ordain that no one shall henceforth translate of his own authority any text of Holy Scripture into the English or other tongue by way of book, pamphlet, or tract: neither shall any such book, pamphlet, or tract be read, whether composed in recent times by the said John Wycliffe, or since, or which may hereafter be composed, in part or entire, openly or in secret, under pain of the greater Excommunication. Unless the same translation be approved by the Diocesean of the place, or if need be, by the Provincial Council. Whosoever shall act contrary to this shall be punished as guilty of Heresy and error.”—Lyndewode's *Provinciale*, &c. V. c. 4. *De Magistris*, p. 286. Ed. 1679.

to the plesaunce of god. But this can not he lerne of
 Byshopps for they enforme hym after Antichristes
 lawe and ordenaunce for his lawes nowe
 reignen. Yet agaynst them that sayn ye
 gofpell in englyshe wold make men to
 erre/ wote they well yat we fynde in latyn
 langage more heretykes then of all other langages for
 the decre. saythe. xxiiij. xcij. Quidam autem here-
 tici/ that there be founden syxty laten heretykes.
 And if men shuld hate any langage for herefy then
 must they hate laten. But god forbode that any
 langage shuld be hated for herefy sythen manye here-
 tykes were of ye disciples of ye apostles. For saint
 Ihonn faithe they haue gonn owt of vs but they were
 not of vs. And Paule faithe it behouyth
 heresys to be/ and antichrist makythe many
 mo heretykes then there shuld be for he
 stoppythe so the knowyng of gods lawe/ and
 punyfheth so them that he knoweth yat haue it/
 yat they dare not comen therof openly to haue
 trewe informacion/ and thys makyth layemen yat
 besyren and louen to knowe gods lawe to goo to
 gyther in pryuyte and conceyuen by theyr owne wyttes
 many tymes heresys ye which heresies in short tyme
 shuld be destroyed/ yf men myght haue free comenyng
 openly/ and but if this maye be had moche of ye
 people shall dye in herefy/ for it lyethe neuer in Anti-
 christes power to destroye all englyshe bookes for as
 fast as he brennethe/ other men shale drawe/ and thus
 ye cause of herefy and of ye people that dyeth in
 herefy is ye frowardnes of byshoppes that wyll not
 suffer men to haue opyn comoning and fre in the lawe
 of god and therfore they be cowntable of as many
 sowlys as dyen in thys default/ and are
 traytors to god in stoppynge of his lawe
 ye whiche was made in saluacion of ye
 people. And nowe they turne his lawe by ther
 cruell constitucyons into dampnacion of ye people

Bisshops will
 not teache aga-
 inst their god
 their bely.

How Anti-
 christ is cause
 of al heresyes.

Is not this
 turninge ye
 rotys of ye
 tres vpward

as it shalbe prouyd apon them at the dayte of dome
for gods lawe faithe/ *Stabunt iusti in magna constantia*
aduersus eos qui se angustiauerunt, & qui abstulerunt
labores eorum. &c.

For that the other men laboren they brennen/ and yf
owre clergy wold study well this lesson of sapience to
ye ende/ they shuld mowe rede therin theyr oune
dampnacion/ but yf they amend this defaulte with
other defaultes. Saithe not the holy man Ardemakan
in the booke of questions that ye wurshupfull sacrament
of ye alter maye be made in eche comen langage.
For he faithe so diden ye apostles. But we couet not
thys/ but yat Antechrist geue vs leaue to haue the lawe
of ower beleue in englishe. Also they yat haue comonyd
moche with ye Iewes/ saye yat they haue in euery lande
yat they be borne in/ ye byble in ther mother tounge/
yat is Ebrewe And they be more practyse therin than
annye men/ ye aswell ye lewde men as ye prestes.
But it is redde in her synagoges amongest ye people
of ther prestes to fulfyll ther prestes office and to ye
edificacion of ye poraile/ that for worldly busynes and
flewthe maye not studye it. Also the. iiii. euangelistes
wrote ye gospell in diuerse langages/ as Mathewe in
Iurye/ Marke in Italy/ Luke in Achaie/ and Ihonn in
Asie. And all these wrotte in ye langages of the same
contreys/ also Tobye faithe Chap. xiiij. that god dis-
perged/ sprede/ or scaterid ye Iewes abroad among the
hethen people yat they tellynge vnto theym ye
merueylles of godde: they shuld knowe that there
were nonne other god/ but god of Israell. And god
ordyned his people to beleue his lawe wrytten among
them in ther mother tounge/ vt patet Ge. x. vij. and
Exo. xiiij. In so moche the boke of Iudithe is wrytten
in Calde speche/ vt patet per Hieronimum in prologo
eiusdem. Also the bookes of Daniel/ and of Esdre ben
written in Calde/ vt patet per Hieroni. in prologis
eorundem/ also the booke of Iohel in Arabyke and
Syre speche/ vt patet per Hieroni. in prologo eiusdem.

Also Ezechiell the prophet prophesied in Babylon/
 and leste his prophesye vnder the mother tounge of
 Babylon/ vt pater per Hieronimum in prologo eiusdem
 Also the propheys of Isaie is translated in to the
 tounge of Ethiope/ as Hie. concludyth in primo prologo
 Gene. Then fythen the darke prophesyes were trans-
 lated amonges the hethen people yat they myght haue
 knowlege of god and of the incarnation of Christ/
 moche more it ought to be translatyd to englyshe
 people that haue receiuyd the saythe and bounden
 them selfe to kepe it vpon payne of dampnacion/
 fythen Christ commaunded his apostles to
 Mathei. xxvij. preache his gospell vnto all the worlde
 and exceptyd no people nor langage. Also Origen
 translated the byble owt of Ebrewe into Greke with
 helpe of other in the yere of owre lorde god CCxxx-
 iiij. Also Aquila translated in the tyme of Adrian the
 emperoure in the yere of oure lorde. C.xxiiij. also
 Theodosion translatid it in ye tyme of th[e]emperowre
 Comede. liij. yere after Aquila/ also Simacus trans-
 lated it in the tyme of th[e]emperowre Serene. xxx. yere
 after Theodosion. viij. yere after Simacus it was trans-
 lated the auctor vnknown yn the tyme of Alexander
 the emperowre/ And Ierome translated it into latyn/
 vt in cronicis Cistercien. li. ij. ca. xxxij. And after
 that Ierom had translated it into laten/ he translated to
 women moche of the bible. And to the maydens
 Eustochia and Paula/ he translated the bookes of Iosue
 of Iudicum and Ruth and Hester/ and Ecclesiastes/
 Jeremy/ Isaie and Daniell/ and the. xij. prophetes/
 and ye. vij. canonyke epystylyes/ vt patet in prologo
 eorundem. And so all men maye se here by Ierom/
 yat it was neuer his entent to bynde ye lawe of god
 vnder his translacion of laten but by his owne dede
 geuythe leaue to translate it into euery speche/ for
 Ierom wrytythe in his. lxxvij. epytyle to this man
 Acleta/ that he shuld enforme his daughter in the
 bookes of the olde lawe and the newe/ Also in his.

lxxv. epistle he wrytythe to ye virgin Demetriadis/
 that she shuld for to encrease her selfe in vertue rede
 nowe vpon one booke/ and nowe vpon another. And
 he specifiethe vnto her that she also rede the gospell/
 and the epistylles of the apostles And thus
 Th[e]nglyshe men desyre to haue the lawe
 of god in englyshe/ sythen it is called the
 lawe vndefyled conuerting fowlys in to
 clennes/ *lex domini immaculata conuertens*
animas/ but Antechrist faithe that it is corrupte with ye
 litterall lettre yat sleyth fowlys takyng his auctorite of
 Paule/ that faithe/ *littera occidit spiritus autem viuificat.*
 That is the lettre of the ceremonies of ye olde lawe
 sleyth the Iewes/ and them that nowe vsen them/ but
 the spirite of the newe lawe quykenethe trewe Christen
 men/ sythen Christ saythe my wordes ben spritte and
 lyffe. Also we take ensample of holy virgyns to loue
 to reade the gospell as they diden/ as Katheryn/ Cecyle/
 Lucye/ Agnes/ Margaret/ whiche alegyd the holy
 gospell to the infidels/ that slewe them for the keping
 therof. Of these foresaid auctorites it is prouyd lau-
 full/ that both men and women laufully may reade and
 wryte gods lawe in their mother tonge/ and they that
 forfenden this they shewe them selves heyers and
 sonnes of the first tormentors/ and werse/ for they
 shewen them selves the veraye disciples of Antichrist/
 whiche hathe and shall passe all the malyce of tyrauntes
 that haue ben before in stoppyng and peruertyng of
 gods lawe whiche deade engendrythe greате vengeance
 to fall in this realme/ but yf it be amendid For Paule
 faithe Roma. i. The wrathe of god is shewyd from
 heuyn vpon cruernes and vnryghtfulnes of these men
 that with holden the trowthe of god in vnryghtwysnes/
Reuelatur enim ira dei super omnem impietatem et
iniusticiam hominum eorum qui veritatem dei in iniusti-
tio detinent. Now god of hys mercy geue vnto
 ower kyng/ and to ower lordes grace of trewe vnder-
 standyng to amende this default principally and all

But my lordes
 say yat it
 maketh men
 heretikes and
 peruerteth
 soules.

other/ then shall we mowe easely to be amendid. For
 vntyll it be amendid there shall neuer be rest and
 peace in thys realme.¹ Who that fyndythe or redythe
 this lettre put it furthe in examinacyon and suffer it
 not to be hydde or destroyed/ but multiplyed for
 no man knoweth what proffyt maye come therof.
 For he that compiled it / purposyth with goddes
 helpe to mayntayne it vnto the deathe/ yf
 neade be. And therefore all christen
 men and women/ praye that ye
 worde of god maye be
 vnbounde/ and de-
 liuered from
 the po-
 wer of
 An-
 tichrist/ and renne amonge his people. Amen.

**¶ Imprinted at Harbrow in the lan-
 de of Hessen/ by me Hans Luft/
 in the yere of owre lorde. M.
 CCCCC. and. XXX.**

¹ From this, it would seem that this Treatise was written in the turmoil and troubles of the Wars of the Roses.

