Henry Brinklow's

Complaynt of Rodcryck Mors,

and

The Pamentacon of a Christen Agaynst the Cytne of London,

made by Roderigo Mors.
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Henry Brinklow's
Complaynt of Roderyck Mors,
somtyme a gray yvre, into the parliament howse of
England his natural countrie: For the redresse of certen
wicked lawes, cruel customs, a[n]d cruel decreys,
(about a.d. 1542)

and

The Lamentacyon of a Christen Agaynst the
Cytye of London,
made by Rodergo Mors
(a.d. 1545).

EDITED FROM THE BLACK-LETTER ORIGINALS
BY
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INTRODUCTION.

Of Henry Brinklow, the writer of the two Tracts which make up this volume, but scanty memorials remain. All he tells us of himself is that he was sometime a Grey Friar, but whether of the Convent of that name in the City of London, does not appear. Be this as it may, he left the community, became a mercer and citizen of London, married, and died in 1546. All that has been hitherto known of him or of his family is contained in Bale's Scriptores Britanniae (fol. ed. II. 105), and is as follows:—

"Henricus Brinkelow, civis ac mercator Londinensis, homo pius, fideque magis quam eruditione clarus, mirabili flagrans divinae veritatis amore, et erga ejus adversarium Antichristum odio, quorumdam eruditorum virorum adminiculis edidit, sub nomine Roderici Morsii, Ad parliamentum Anglie, Super Londino querimoniam, Expostulationem ad clerum, Quae omnia impressa vidi. Obiit anno Domini 1546, Londini sepultus."\(^2\)

It now appears that Henry Brinklow was the eldest son of Robert Brinklow, who held, under lease, a small farm or manor in the parish of Kintbury, Berks. Robert Brinklow's will bears date 5th June, 1543, and it was proved on the 14th September following, so that he died in that year, or only three years before his son Henry. Henry, the author of these Tracts, made his will on the 20th June, 1545, and it was proved 24th November, 1546. He left an only son John, who is mentioned in the will of his Grandfather

\(^1\) This work seems to be quite lost. See the Lamentacyon, pp. 91, 114.

\(^2\) I am indebted to Mr Pyne for this quotation from Bale.
Robert: "To Henry's son John Brynklowe, all my silver spoons." Nothing further is known of this boy, except that he was to inherit, according to the custom of London, one third part of his father's property if he lived to full age.¹

Henry Brinklow tells us that he was banished from his native country by the cruelty of the bishops because he spoke God's truth; and that might very well have been the case, considering the very strong language in which he clothed "God's truth;"² but I am inclined to think that his marriage may have had something to do with it, as he was evidently a man who would prefer banishment to tamely submitting to put away his wife, as did many of his more easy brethren.³

From his Will it will be seen that he carried his peculiar notions with him to the grave. Thus he forbade mourning gowns to be worn for him, "nor no multitude of torches and tapers;" and he bequeathed the residue of his personality to his wife "on condition that she wear no worldly fantastical dissembling black gowns for me" —a hint of which the good woman was not slow to take advantage, for it seems probable that she married again very soon after Henry Brinklow's death. He was determined, too, it would seem, that his battle against Antichrist should be carried on after his own tongue and pen were silenced by death; for he left to the "Godly learned men which labour in the Vineyard of the Lord and fight against Antichrist," the sum of five pounds; and the like sum to his neighbours for a dinner at his burial, which, as well as his prohibition of outward signs of mourning, appear to imply that he looked upon his death rather as a matter for joy than sorrow.⁴ And no wonder.

¹ For further particulars relating to the Brinklow family, abstracts of wills, &c., the reader is referred to the notes on pp. 121-5, kindly supplied to me by Colonel J. L. Chester, and printed with his permission.
² See p. 6. Mr Pyne suggests that this "banishment" was intended to mislead like the assumed names of author, printer, and place, which is not at all unlikely.
³ See p. 64, and Note, p. 130.
⁴ Brinklow's sense of honour in reference to the payment of debts is worthy of note. In the 'Complaynt,' p. 14, he says to take the property of a convicted felon is a great robbery, but that is a small thing compared with the fact that the felon's 'credit is not paid.' In his Will he says, "I will my whole credit be paid, although both my wife and my children be left very poor;" so that in him preaching and practice agreed.
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In spite of the battle which had been waged against the Church of Rome, and the abuses which existed under that great despoiler, Henry VIII., Brinklow seems to have lived just long enough to see the king wavering between his wish to keep what he had so unrighteously obtained, and his desire to make some recompense to those whose religion he had so ruthlessly persecuted. The Reformer must have been aware of the tendency of public feeling towards the shows and indulgences of the Church, and he must have known equally well that no dependence could be placed in a Royal Head of the Church who could send on the same day three men to be burned in Smithfield for the Gospel, and three others to be hanged at Tyburn for Popery.

Had Brinklow lived a few months longer he might have seen that great procession which, on Whitsun Sunday (June 13, 1546) passed from St Paul's to St Peter's, Cornhill; he might have seen in that long line, besides the children of St Paul's school, all the clerks, priests, parsons, and vicars of every church, in copes, and the choir in the same manner; he might have seen Bishop Bonner carrying the Host under a canopy, and the Lord Mayor in a gown of crimson velvet, the aldermen in scarlet, and all the City Guilds in their best array.² He might have seen all this and more; for he might have seen the Church of the Grey Friars re-opened and Mass said at the Altars, after the church had been re-christened "Christ's Church of the foundation of King Henry the Eighth;"³ and the sights would have so vexed his soul that he might reasonably have wished himself dead, and well out of a world of which the people were so ready to return to what he would deem their "wallowing in the mire."⁴

There is not much to be wondered at in the fact of the great bulk of the people looking back with longing to the times that had passed away; nor is there anything to cause surprise in the bitter disappointment of the advocates of the new faith. The people had had exchanged for them the rude plenty of monastic times for the

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¹ 30th June, 1540. See Note, p. 127.
³ Ib. p. 53.
⁴ I imagine that Brinklow died about middle age. His father died only three years before him, in 1543, and from certain expressions in Henry's Will it would seem that he had not been very many years married. I may mention here that in all probability the family sprang from Brinklow, Warwickshire. See Camden's Britannia.
starvation which of necessity followed the expulsion of the small farmers from their holdings. Those who retained their farms found, instead of the certainty of tenure and low rents of Abbey lands, a merciless demand to know by what right, or by what lease, the farms were held, and their rents increased to such an extent that very few could pay them; and then they were left to choose between a vagabond's life and a felon's death, if they threw up their lands, and want and oppression, if they retained them.

These Tracts, like those by Crowley and others, contain the judgments of men who wrote after 'reform' had commenced; of men who were smarting under the results of the changes they had themselves helped to bring about. No doubt their disappointment was a reality. They had fancied that the Supremacy of the Pope once got rid of, and the Pope's laws once set at nought, England would become the Paradise of the saints. But alas, no! Instead of Pope Clement, they found a far more exacting master in Pope Henry; and instead of the Vatican Decrees they found themselves writhing and dying under that "whip with six strings," the Bloody Statute of the Six Articles. Instead of seeing a kind of Christian Communism following the suppression of the religious houses, and a fair distribution of the property pertaining to them among the indigent of the land, they saw with amazement that the abbey lands fell to the lot of the rich ones among the Royal favourites, while the poor, who had been content to receive their share of the Church's wealth at the Convent gates, were left to die untended and often unpitied.

Men who are sanguine enough to hope to change a nation's religion and course of life by one sweeping act of parliament, must meet with grievous disappointment; and the political zealot, as well

1 Reprinted on p. 103 of the vol. of Supplications belonging to this series.

2 "I cannot a little rejoice," said the king to his Parliament, "when I consider the perfect trust and sure confidence you have put in me... for that you... have committed to mine order and disposition all chantries, colleges, hospitals, and other places specified in a certain act, firmly trusting that I will order them to the glory of God, and the profit of our commonwealth. Surely if I... should suffer the ministers of the church to decay; or learning, which is so great a jewel, to be diminished; or poor and miserable people to be unrelieved; you might say that I... were no trusty friend to you, nor charitable man to mine even-christened, neither a lover of the public wealth, nor yet one that feared God."—Foxe, 8vo, v. p. 534. No one could say the Royal promises were not good.
as the zealot religious, often finds himself landed very far from the
place where his zeal led him to believe his goal of happiness lay.
And so was it with such reformers as Brinklow. That they were
righteously angry at the abominations which surrounded them, I
have little doubt;¹ but their intemperate zeal blinded them to
the more immediate consequences of the changes they sought to
bring about. Their audiences learned a lesson which it was not
intended to teach. The Reformers preached the doctrine of dis-
endowment for the benefit and advantage of the poor;² and while
they preached the rich men listened, and were not slow to see the
advantages which might accrue to themselves. The deed was done;
and the fat pastures and corn-lands of the Church became the spoil of
the rich who "neither feared God nor regarded man"—especially if he
were poor. As we look back on it all we see nothing extraordinary
in it. It was but natural that the strong should enrich himself
without being over anxious about the fate of the weak; just as the
poor were quite prepared to improve their own condition, without
bestowing too much thought on the probable future of those who
were about to be despoiled. The shocking part of it all is, that all
this robbery, oppression, and cruelty, took place in the name and on
account of religion.

The union existing between various classes of society is so
intimate that the virtues or vices of the one must ever exercise a
powerful influence upon the other. The common people of a country
cannot be sunk in vicious idleness, and the class above them remain
blameless. And the converse is equally true—the vices of a
luxurious and profligate aristocracy will ever be imitated in the
ranks below. I have dealt more fully with these matters before,³ so

¹ Since Crowley's works were sent to press in 1871, I have lived in a
country where the free exercise of other religions than the Roman Catholic is
prohibited by law. During this residence abroad I have seen many things,
and I am sorry to say, that I cannot but believe in the general truthfulness
of the charges preferred in the 'Complaynt,' not only against the Church, but
against the Law and its administration as well.

² Their anxiety for the welfare of the poor was not the sole cause; the
hatred that was produced by the pride of the prelates, and the lack of morality
amongst the monks, must be taken into the account.

³ See Preface to England in Henry VIII.'s Time, and the Introductions
to Archdeacon Crowley's Works, and to The Times' Whistle.
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that there is no need to enter into the vices which pervaded all classes in the sixteenth century. The question of the social condition of the people at that time remains unaltered: Henry Brinklow adds his testimony to that of others who preceded or succeeded him, and the evidence of all only goes to strengthen the opinion, that it was a period in which this country, with its men of indomitable will, struggled, and fought, and suffered, with the determination to come out of it all with the strength, independence, and freedom which we hold so dear. Some few there may be among us who are looking over their shoulders and sighing for a return to those "old paths" which, happily for us, have been so long obliterated. If such there be, let them diligently study the literature, both Catholic and Protestant, of this period—the writings of the men who were actually engaged in that death struggle, either on behalf of that ferocious king, Henry VIII., or on the part of a Church which, having done much good work for mankind, had become, as far as England was concerned, immoral, depraved, ignorant; and had fallen from its high estate.

No two men, perhaps, could have been more unlike to one another than Pole and Brinklow. Pole, the refined, aristocratic, conscientious Churchman, not satisfied with things as they were, and preferring expatriation to purchasing the highest honours the State could bestow at the price of his self-respect, looked calmly and deeply into the diseases which afflicted Church and State, and scrupled not to lay bare their sores that he might suggest a remedy; but with that gentleness of manner and amiability of expression which rarely eradicate the evils that are deplored.¹ Brinklow, on the other hand, though sprung from a well-to-do farmer or yeoman of Berkshire, possessed none of the aristocratic refinement, or tender regard, of Pole; his conscience was never wounded by any qualms; with him, to see an abuse, fancied or real, was sufficient to insure a torrent of invective; and he, while Pole only sought to remedy or to reform in a gentle manner, and with as little damage as possible,

¹ I need hardly say that I consider the 'Dialogue' (England in Henry VIII.'s Time) to fairly represent Pole's ideas and opinions before he found it necessary to fly the country, in order to escape the clutches of Henry, who required his aid in his marriage difficulties.
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could see nothing but a total rooting up of all abuses, and the out-turning of all who countenanced or profited by them. With two such men it can neither be unprofitable nor uninteresting to examine into some of the points which they discussed from such different platforms, and to try to discover whether they agree; if they do, then may we rest satisfied that the Reformers did not always exaggerate, and were not for ever harping on imaginary wrongs.¹

The rise in rents was a fruitful source of misery, and became not seldom the subject of much strong language by the writers of the period. Pole ('Dialogue,' p. 175) speaks of a matter observed by few, namely, the enhancing of rents; for, he says, if the farmers pay much rent, and more than is reason, they must needs sell dear; for he that buys dear may sell dear most justly. The 'Complaynt' goes further, and bids us consider what a wickedness is commonly practised and remains unpunished in the inordinate enhancing of rents, and taking of unreasonable fines, every day being worse than other; this being done especially by those to whom the king had given or sold the abbey lands. If it had not been for 'the faith's sake,' he adds, it would have been better for the lands to have remained in the Church's hands, for the Church never enhanced the lands, nor took such cruel fines, as did afterwards the temporal tyrants ('Complaynt,' p. 9). It must have been a bitter confession for a man like Brinklow to make, that a country which professed to have received the Gospel of Christ, should be worse in such matters than it was fifty years before, when there was no law but the Pope's ('Complaynt,' p. 10).

The condition of wards was such that it was hardly likely to escape the careful observation of the writer of the 'Dialogue.' Twice (pp. 114, 185) this subject is referred to, and it is declared that the guardian had such power over his ward that, after bringing him up and managing his lands without responsibility to any one, he had it in his power to marry him to whomsoever he would. No one can wonder that Pole should declare this to be "a plain servitude and injury,

¹ The reader who cares to carry out this idea further, might consult Sir Thomas More's Utopia and compare the statements contained in that work with the writings of one or more of his contemporaries on the opposite side.
and no guard to be admitted in good policy." In the 'Complaynt' (p. 18) we read of the innumerable inconveniences which arose from the selling of wards for marriage, on account of the goods and lands which they possessed. To this was attributed much of the vice which prevailed most abundantly among noble and rich men, "and in the Pope's shavelings most shamelessly." As this question of the immorality of the clergy comes up more than once in the 'Complaynt,' it will be as well here, once for all, to repeat what is said in the 'Dialogue.' It is only a question asked, but it is very suggestive:—

"What is the difference between the clergy sending their first fruits to Rome and their spending them on whores and harlots and idle lubbers at home?" (p. 200). Pole receives the question as perfectly natural, and merely replies that, in the latter case, the money was spent in our own country.

The question of first-fruits was another on which our two men were at one. Pole said ('Dialogue,' p. 126) that it was unreasonable to send them to Rome to maintain the pomp and pride of the Pope, and to assist him in causing war and discord among Christian princes. It would be far better, he said later on (p. 200), to distribute these first-fruits among our own poor at home.1 The king, with his usual zeal for religion, forbade the clergy to pay first-fruits to the Pope, but ordered that they should in future be paid to himself, with the addition that parsons, vicars, and lords should pay also. Brinklow's charity was small where the clergy were concerned, but he could not be blinded to the fact that the new condition was twice as bad as it was when the Pope was paid. His words on the effect these payments had on the nobility are noteworthy, as they go far to explain the frequent allusions which are met with to the numbers of serving men who went to the bad. He says,—And as touching the first-fruits of young lords' lands, every man can see what harm may come thereof. The lord hath oftimes when he dies three-score servants. Now if his son want the first-fruits of his lands, wherewith shall he find his father's old servants? He must bid them shift for themselves; and so they must take standings in Shooter's Hill, in

1 For further information on Annates and First-fruits, see England in Henry VIII.'s Time, Preface, clxx—clxxii.
Newmarket Heath, and in Stangate Hole. And so this paying of their first-fruits is the cause of great theft, robbery, and murder. For commonly the great thieves and robbers are the castaway courtiers, or pompous bishops' servants, that have no wages of their masters ('Complaynt,' p. 40).

Brinklow was urgent that the Sacraments should be administered in the mother tongue; that the whole of the Church service should be read out of the Old and New Testament, also in the mother tongue (p. 47); but Pole had been before him even in this also. He declared it an ill custom to celebrate divine service in a tongue which the people did not understand. He went so far as to 'allow' the Lutheran manner of saying service, because it appeared to him to be the true method, and because its fruits were so manifest ('Dialogue,' pp. 135, 136). Again and again Pole expressed his firm belief in the necessity, not only for performing service in English, but also for having the Gospels in English; and as for the errors which arose, he thought they no more ought to be laid to the charge of having the Bible in English, than that men should attribute diseases to meat and drink ('Dialogue,' pp. 134-8, 211—213). In the matter of musical services, too, Pole was no whit behind Brinklow. The latter insisted that we ought to call upon God earnestly and with hearty mourning; not slenderly, not for a face and custom only, as had been hitherto used, to have an unholy Mass of the Holy Ghost rolled up with descant, pricksong, and organs, whereby men's hearts were ravished both from God and from the thought of all they ought to pray for (p. 7). Pole, referring to the singing in churches, called it a fashion more convenient for minstrels than for devout ministers of divine service, and said the words were so strange, and so diversely descanted, that it was more to the pleasure of the ear and vain recreation than to the inward comfort of the heart. Do but think, he added, if Saint Augustine, Jerome, or Ambrose heard our curious descanting and cantering in Churches, what they would say! Surely they would cry out upon them, and drive them out of churches into taverns, comedies, and common plays, and say they were nothing meet to kindle Christian hearts to devotion, and love of celestial things, but

1 See Complaynt, chap. 23, p. 53, on this subject.
rather to stir wanton minds to vain pleasure and worldly pastime ('Dialogue,' pp. 135, 137).

That Brinklow the reformer should be an advocate for the erection of public schools wherein Hebrew, Greek, and Latin should be taught, and in which a certain number of poor children should be educated free of cost, will excite no surprise ('Complaynt,' p. 52). We are so much accustomed to hear and read of 'King Edward's Schools' and 'Queen Elizabeth's Foundations,' that we are apt to forget that these two princes only gave back a small part of that which their Royal Father had taken away. It would be well to bear in mind, now and then, that the better men of the old faith, equally with the better men of the new, were also advocates of learning. And Pole was, of course, among them. For the education of the nobility he was prepared to change some of the abbeys into public schools, while for the youth of other classes he would have good schools in which prudent and well-learned masters should teach Latin and Greek. From these schools such as were found apt were to be promoted to the universities. Another suggestion of Pole's, namely, that two or three small schools, having an income of ten pounds a year each, should be united to form one good school under an excellent master, will call to mind what we ourselves are doing more than three centuries after Pole's death. So long does it take to bring about changes the necessity for which is obvious to all! ('Dialogue,' pp. 187, 202, 203.)

In the 'Complaynt' (chap. 9, p. 23) some strong language is used in reference to judges and lawyers, and a little further on (p. 25) we read of suits being prolonged from year to year; of abuses in Common Law, and abuses in Chancery; and that 'the law was ended as a man was friended.' In the 'Dialogue' (p. 86) Pole declared that judges and ministers of the law had little regard to the good and true administration of justice; that if the judge were the friend of him whose cause was before the court, it could not go amiss, but was sure to be ended according to his wish; that (quoting the proverb used afterwards by Brinklow) 'matters were ended as they were friended.' Again (p. 118) Pole declared the law's delays were another fault; and said he could see men's matters hang in suit two, three, or four
years, and more, and then not finished; the which might have been concluded in fewer days, the subject was so clear. So bad was the custom that he thought nothing short of making the advocates, who were responsible for the delays, pay costs and damages to both parties in the suit, would ever remedy the abuse (p. 191). Of the vexation and delay which rose by the removal of causes by writ from one county to another, or from the country to London, Pole (p. 117) and Brinklow (p. 20) were equally aware; and they were equally aware of the mischief which men suffered from the facility with which an accusation could be lodged against an innocent person, and of the irreparable wrong which was done by forfeiting all the property of men convicted of treason, felony, or murder (‘Dialogue,’ pp. 121, 197; ‘Complaynt,’ pp. 14, 21).

Pole, not less than Brinklow, directed his attention to a possible division of Church property, or perhaps a redistribution of it, and I cannot but think his proposed plan a better one than the sweeping suggestions of Brinklow. Pole had no idea of casting Church property into the king’s ever yawning coffers; but Brinklow, knowing, perhaps, the royal inclinations, and wishing to secure his end by tempting the avarice of Henry, did not forget the share which might fall to him. Pole, after suggesting (‘Dialogue,’ p. 151) that, on the death of a priest, the whole of his property should go to a common fund, partly for the relief of such as had more children than they were able to maintain, and partly as a dowry to poor damsels and virgins, went on to give his opinion as to what should be done with the incomes of the bishops. His plan was to divide their possessions into four parts; one part towards building or rebuilding the churches of the diocese; a second part towards maintaining poor youths in study; a third to poor maidens and “other poverty;” while the remaining fourth part should remain to the bishop’s use “to find himself and his household with a mean number convenient to his dignity” (p. 200). Brinklow went much further than this; so far indeed, that the unfortunate “bishops, deans, canons, and chantries,” were not considered in the least. His advice was to employ the goods and lands pertaining to these “to God’s glory, to the common wealth, and to the help of the poor,” as follows:—First, part might
be given to the poor, as well to poor maidens' marriages and poor householders, as to the blind, sick, and lame; unless it be one half of the plate to come to the king's grace to be coined. And of temporals he advised that not more than a tenth should go to the king, that he might have homage. The remainder was to be employed upon poor cities and towns, and poor occupiers at "three per cent. per ann." ('Complaynt,' p. 51). Brinklow's plan of 'disendowment' ought to have found more favour in the Royal breast than Pole's, but it is questionable whether it did, as neither went far enough to satisfy the king's craving for Church property.¹

I must leave the reader to compare the opinions of Pole and Brinklow on such subjects as import dues and exports; the number, ignorance, and celibacy of the clergy; the pride and selfishness of bishops; the authority of the Pope, and so on. If Brinklow had been acquainted with the opinions of Pole on these and other questions, he might have had a good word for his opponent, although nothing, I presume, would have moderated his iconoclastic zeal. Pole was painfully aware of the weakness and the wickedness which existed within his Church, and of the earthly character of those who occupied the papal throne. He could manfully declare that it was no part of our duty to help to maintain the pomp and pride of the Pope, who had nothing whatever to do with the defence of the Church; and that the magnificence and majesty of the Church stand not in its possessions and its pomp, but in the stability and purity of Christian life ('Dialogue,' p. 126); a sentiment which Christian men might well ponder over now. Reformer though he was, he was but ill fitted to cope with the crying evils in Church and State in his day; he could point out where the disease lay, but he could not apply the knife with that unflinching nerve necessary to cut it out. It was left to sterner natures than his; to men who, instead of courting the religious retirement so dear to him, seemed only to live when they were actively battling with their foes; well knowing that the struggle for most of them would only end in the fires which blazed in Smithfield, even in the reign of that 'reforming' king, Henry VIII.

¹ The subject is again referred to in the Lamentacyon, p. 116.
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In these brief notes of comparison between the orthodox and heterodox reformers, I have necessarily touched on many of the more important subjects contained in the Complaint to the Parliament of England. Of course many remain, but the reader will not need that I should refer at any length to them. A glance at the table of contents (p. 3) will show the variety of topics which called for improvement or for removal. Nearly the whole of them (allowing for the strong language in which they are exposed) only go to prove that men were greatly oppressed in those days, and that they were times which demand our careful attention; otherwise we may be led to believe that the condition of things was very different from that which really existed.

The *Lamentacyon* had better, perhaps, be left to the careful perusal of the reader, but I hope he will not turn away from it on account of the very violent character of the language employed. Brinklow, as has been shown, was not the man to mince his words, any more than he minced the matters which he judged to be abuses. Strong language and violent remedies he deemed to be absolutely necessary for the correction of the crimes and wrongs which the City of London, as well as the whole country, then suffered. According to him there was scarcely a man whose public or private conduct would bear the light of day, bishops least of all; and none of these, it would appear, had sunk so low in the scale as the Bishops of London. They had become so bad that, unless the Devil himself ("The Father of all bishops") were elected to that See, matters could not possibly be worse (p. 93).

Now I am not prepared to accept, and I suppose few will accept, this as anything but a very exaggerated expression. That the bishops, not only of London, but elsewhere, should look with an evil eye on the men who stigmatized them as grossly idolatrous and immoral, and recommended Henry to deprive them of their riches, is not to be wondered at. Bishops, like ordinary mortals, will bear a good deal until you come to their temporalities, which often seem to have a more intimate connection with the soul than do things spiritual. But Henry's bishops bore the loss of all things without much outcry—merely burning a heretic now and then as His Majesty set.
them example—and 'conformed' to the whims which he, as Head of the Church, thought fit to promulgate. In short, they showed very few signs that they were prepared to suffer either death or loss of goods, being well persuaded, I suppose, that the great bulk of the people were ready to change as soon as the opportunity should offer itself. This argues a low standard in priests and people alike, but we have little of which the standard was not low at that time, not only of religion, but of morality, of justice, and of almost every Christian grace. To quote, or merely to refer to, what Brinklow says in this Lamentation against 'constituted authorities' is unnecessary. Using his favourite phrase, I need only say, "Read the 'Lamentation,' and there ye shall see;" but I may add that the chief charges brought against the Citizens of London were, that they utterly refused to receive the Bible into their houses; and not only refused to read it for themselves, but would not hear it read, and hated all who endeavoured to live after its precepts: that the aldermen and rich men sided with the bishops in persecuting heretics: that they provided for the dead, but utterly neglected the poor, blind, and lame, who crowded their streets: that, in any distress, they would call upon saints for aid, and style Mary the 'Queen of Heaven,' endeavouring 'to patch and piece' the Redeemer: that they spent their riches immoderately and upon such as had no need: that, while the poor man and his wife were punished without mercy, the alderman, the gentleman, or the rich man, might be guilty of the same crime and go unpunished: that officers were chosen only for their riches, to the utter disregard of their fitness or morality: that London had shed the blood of the righteous, that it deserved a thousand times worse punishment than the Cities of the Plain, and that it was doubtful whether ten righteous men would be found within it, notwithstanding all the preaching it had heard during the fourteen or sixteen years preceding: that pardons were sold in Lombard Street, as horses were in Smithfield, and that men paid for the Sacrament as they paid for twopenny pies in the streets:—a long list of charges, and a bold, to be brought by the simple 'Citizen and Mercer' against the powerful City of London. That the book was placed in the Royal
'Index Prohibitorum Librorum' was only natural;¹ the marvel is that the author was allowed to die quietly in his bed, instead of by the 'Bishop's blessing, a fair fire,' in Smithfield.

Brinklow is another of the many writers whose reforms have taken centuries to bring about, although men were willing enough to acknowledge how necessary they were to the good of the commonwealth. The chapter on 'lords that are parsons and vicars' (p. 32) is an instance in point. This chapter, or a part of it, has been frequently quoted. Dugdale,² immediately after the words 'the newe gospel of Ingland,' adds:—"and so the author goes on with sharp admonitions to the Lay-men that feed themselves fat with the tithes of the churches, whiles the souls of the Parishioners suffered great famine for want of a fit Pastor, that is, for want of fit maintenance for him, for without that, he is scarce to be hoped for." On the same fol. it is said that the impropriations held by them (the laymen) were much more than one third of all the Parish Churches in England.³ White Kennett quotes the same chapter from the 'Complaynt,' prefacing his quotation with the following remarks:⁴—"The King and a great majority of the Two Houses were still zealous for the doctrines of popery, and establish'd the most absurd articles of it. They did indeed in some sense reform the discipline and the revenues of the Church; but this too, not altogether to suppress the usurpations of the Pope and the monks, but rather chiefly to encrease their own secular authority and interest. This was so evident, that a blunt writer of that age⁵ made bold to address himself thus to the members of both Houses." And he adds (p. 131): "The Editors of the Monasticon Angli. Tom. I. recited these words as a Complaint made to the Parliament not long after the Dissolution, touching the abuses that followed, in the

¹ Foxe, v. 568.
² Monasticon Anglicanum, fol. 1050, ed. 1655.
³ Dugdale in a note says: "This Brinklow who made these remarks was a London Merchant, and is put in the List of Learned Writers by Holinshead." I have not traced his reference to Holinshead.
⁴ The Case of Impropriations, &c., p. 128, ed. 1704.
⁵ Roderic Mors, as he called himself; His true Name is said to be Henry Brinklow, a Merchant of London. Note by Kennett.
Church, through lay men's possession of appropriated churches and tithes. And (say they) it deserves to be seriously thought on by every lay man that now enjoys any of them, especially where the Divine Service is not carefully provided for."

This matter was bad enough in Brinklow's days, but what have we done during the last three hundred years to amend it? How many lay rectors are there now-a-days who receive the great tithes of the parishes while the vicar is left to starve, it may be, on the small tithes, without the power to render that assistance to the poor which surround him, and which they ought to receive from my lord rector, or my lay rector, if they knew, or if they recognized their responsibilities? As for hope of voluntary amendment, I suppose there is little more now than there was then, and that it will never come. Certainly one cannot wonder at cries for disestablishment and disendowment; but these will not cure the evil: it can only be remedied by the lay rectors themselves. When they, and others like them, learn that their privileges carry with them certain responsibilities and duties towards the parishes from which their supplies are drawn, we may look for amendment. Happily there are a few men who are not content to receive only, but who feel it a duty, and with them it is a pleasure, to give.

"That one priest ought to have but one benefice" (p. 48) was another reform which required three centuries to bring about: it has been done in our own time, and so recently, that we can see men, who, as a class, have been the shame of the Church of England, still holding up their heads among us, and still drawing their hundreds of pounds yearly from parishes which they rarely visit. Thanks to recent legislation and public opinion, the next generation may know this only as a bad custom which prevailed among us for three hundred years. The Church of England may have no power to reform itself as a body: it might have been well with her if she had shown any desire for reform at an earlier period, and if her individual members had done what they could to make less harsh the abuses which they might not remedy. Nor in the matter of Law, have we done all that might have been done. We hear

1 Collier (Ecc. Hist, ii. pt. 2, Bk. iv. ed. 1714) also quotes the passage.
INTRODUCTION. 

still of its delays, of its expensiveness, of its almost endless courts of appeal, especially in matters ecclesiastical. Brinklow lamented that after some sixteen years' preaching people were not better, and "that the body and tail of the Pope" were not banished with his name; but what would he say if he could read the words of one of the first of living Statesmen, written towards the close of this year of Grace, Liberalism, and Education, 1874? "It is certainly a political misfortune that, during the last thirty years, a Church [the Roman Catholic]... should have acquired an extension of its hold upon the highest classes of this country. The conquests have been chiefly, as might have been expected, among women; but the number of male converts, or captives... has not been inconsiderable. There is no doubt, that every one of these secessions is in the nature of a considerable moral and social severance. The breadth of this gap varies, according to varieties of individual character. But it is too commonly a wide one. Too commonly, the spirit of the neophyte is expressed by the words which have become notorious: 'a Catholic first, an Englishman afterwards,' words which properly convey no more than a truism: for every Christian must seek to place his religion even before his country in his inner heart. But very far from a truism in the sense in which we have been led to construe them. We take them to mean that the convert intends, in case of any conflict between the Queen and the Pope, to follow the Pope, and let the Queen shift for herself; which, happily, she can well do.

"Usually, in this country, a movement in the highest class would raise a presumption of a similar movement in the mass. It is not so here. Rumours have gone about that the proportion of members of the Papal Church to the population has increased, especially in England. But these rumours would seem to be confuted by authentic figures... There is something at the least abnormal in such partial growth, taking effect as it does among the wealthy and noble, while the people cannot be charmed, by any incantation, into the Roman camp. The original Gospel was supposed to be meant especially for the poor; but the gospel of the nineteenth century from Rome courts another and less modest destination. If the Pope does
not control more souls among us, he certainly controls more acres."¹ To conclude, then, I would ask, as I have asked before, are we so much better than we were? In many things, yes; none but a fool would deny it. But in others, and they of first importance, I think not much.

J. M. Cowper.

*Watling St, Canterbury, January, 1875.*

¹ *The Vatican Decrees, &c.* By the Rt Hon. W. E. Gladstone, pp. 28, 29 (1874).

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Note. The 'Complaynt' was frequently reprinted. The British Museum possesses four copies, one printed at Savoy, no date; from this our copy is taken; and three others all printed at Geneva, one probably in 1545, the other two about 1550. The text has been collated by Miss Lucy Toulmin Smith (to whose assistance I am much indebted) with the Geneva edition printed by Mighel Boys, n. d., Q in fours, and with the edition, same printer, place, n. d., H in eights. The variations marked A in the foot-notes are those of the former; those marked B of the latter. There are very few differences between A and B, the latter following mostly those of A. Bohn's Lowndes gives the date of the Savoy edition as 1536, clearly a mistake, for we have the date of January, 1541-2, in the book itself, as well as references to events which occurred after 1536. On the same authority we are told that a second edition was printed at Geneva in Savoy by Boys circa 1536, and that both editions are in the British Museum and the 2nd in Lambeth Library. There is a copy in the Guildhall Library, London, "Imプリントed at Geneva in Savoye by Myghell boys" also. Chap. xxiiiij commences with a four-line cap. N inverted. It varies in other particulars and is probably a later edition.

The 'Lamentacyon' is printed from the copy in the Bodleian Library, Oxford. This was printed at 'Nurenbergh' in 1545. It has been collated with the edition 'printed at Jericho in the land of Promes' in 1542—copy in British Museum—and with the copy (no place) printed in 1548, in Lambeth Library, by Miss Smith. Mr Geo. Parker read the proofs with the original.—J. M. C.
THE COM-
PLAYNT OF RODERYCK

Mors, somtyme a gray fryre, vnto the parlia-
ment howse of Ingland his natural cun-
try: For the redresse of certen
wicked lawes, euel cus-
toms, a[n]d cruel
decreys.

A table wherof thou shalt fynde
in the nexte leafe.

Oh lord god, heare my prayer, and dispysye
not my complaynt: loke vpon me, and heare
me. Psalme. liij.
THE TABLE.

That common prayers and a sermon ought to be at the beginnyng of all\(^1\) counceils. The first chapter

Of enhansing of rentes by land lordes.

Of the forfetting of the lordes or goodes of traytours, &c.

Of the inclosing of parkes, forestes, and chases.

Of sellying of wardes for maryage, wherof ensueth adultery, which ought to be punished by death.

Of the injuryes done to the comynalty by the kyngs takers, &c.

Of the suttylty of seruyng of wryttes, &c.

Of promoters, which may wrongfully troble a man by the lawe of England, and though he be cast, he shall pay no charges, &cet.

That all judges and pleaters at the barre may lyue of a stypend, geuen them of the king out of the abbey lordes.

Of the cruelnesse and suttlytes of the augmen\^tacyon and esheker, &c.

Of the prolongyng of the lawe, and of certen abuses in the same, &c.

That kynges and lordes of presons shuld fynd their presoners suffiycyent fode at their charge: and of men that hane lyen long in preson, &cete.

\(^1\) A all the, for all
That men, which be accused for preachyng, shuld not be com-
mytted into their accusers handes. The .xiiij. [chapter] [29]

Of lorde that are parsons and vicars. xiiiij. [chapter] [32]

Of lorde which are shepardes. xv. [chapter] [37]

Of first frutes, both of benefices and of lorde landes.
The .xvi. [chapter] [38]

Of particular tachementes, that all creditors may have pownd
and pownd alyke, whan any man falleth in pouerty
xvij. [chapter] [41]

That the rulars of the erth ought to sit in their gates, or els
in their preuy chamber dores. The .xviiij. chapter [42]

A godly admonycyon for the abolyッシュment of dyuerse abuses;
and of the seruyce to be had in the Englyssh tong.
The .xix. [chapter] [44]

That one pryst owght to haue but one benefyce, and one [*leaf 3]
fermer but one ferine. xx. [chapter] [48]

Of the inhansing of the custome, which is agaynst the comon
welth. xxi. [chapter] [49]

A godly aduysement how to bestowe the goodes and landes
of the byssshops, &cetera, after the gospel: with an ad-
monycyon to the rulers, that thei loke better vpon the
hospitalles. The .xxij. [chapter] [50]

A lamentacyon, for that the body and tayle of the pope is not
banisshed with his name. The .xxiiiij. chapter [53]

A comparyson betwene the doctryne of the scripture, and of
the bishops of England. The .xxiiiij. chapt[er] [59]

A brefe rehersal, conteynyng the whole somme of the boke.
The .xxv. [chapter] [73]
OBEDIENCE AND NON-RESISTANCE.

MERCYFUL Father, Allmighty God and everlastying, beyng wythout end or begynnyng, without whom nothyng is, by whom alone all thyngs hauie their beyng both in heauyn and erth: To the, in whom only is all\(^1\) ayde, to the only do I crye for ayde, inasmoch as thou hast the hartys of all men in thy handys (yea, euyn of pryncys), that it wyl please the, of thy infynite mercy and for thy Sonnis sake, Iesus Chryst our only Redemer, to send thy Holy Spyrtyt in to the hartys of all the degreys of men in the Parliament bowse; that this my complaynt may recyue fayvor in the syght of them that sytte in the Parliament, wherby thyngs nedeful may be redressyd to the glory of thy name, the comodyte of the comon welth, and to the better prouysyon for the poore; which is the thyng that I only seke, as to the, oh Lord, it is not\(^2\) vunknowne.

Inasmoch as there is no powr but of God, *and when so euer any persons be greynyd, oppressyd, or ouer yockyd, they must resort vnto the hyer powrys for remedy, whych be ordeynyd of God only for the same cause; and inasmoch as the cowncel of Parliament is the head cowncel of all reamyss, fer, it beyng done with the consent of the kyng, what lawys so euer be made therby, beyng not agaynst the Word of God, we be bound to observer them. And though they be agaynst Gods Word, yet may we not bodily resist them with any warre, violence, or insurreccyon, vnder payne of damnacyon. But now, contrary wyse, as we may not

\(^1\) A all, added.  \(^2\) A to, for not
resist the power of a prince, even so may we not observe nor walk in his wicked laws, if he make any against God's Word, but rather to suffer death; so that we may neither observe them, nor yet violently resist them in that case. Well then, inasmuch as the Parliament is of so high power and strength, although I be a man banished from my native country, only by the cruelty of the forkyd caps of England for speaking God's truth, yet, seeing so many cruel laws and heavy yokes upon the shoulders of the people of my native country (specably upon the commons), and again consideeryng how lytle the poore be regardéd and prouyded for, I can but rekyn my selfe bound to open and disclose unto the sayd cowncel of Parliament, part of the forsayd yockys. The euerlyuyng God grant, that thei may be as redy to se them redressyd, as their predecessors were to bryng the peple into such calamitye by the makyng of them! For the which cause I haue made this little worke, to cause them to haue instruccyon, that thei may se a reformacyon, whereunto thei be bound; and for such causys be thei called to gether of God, and for no particular or pryuate welth to them seluys, nor yet to the kynges grace.

THE FIRST CHAP.

THERE OWght TO BE CO-

mon prayers and a sermon, in the begin-
yng of any cowncel, and so long as it contynu-
eth also.

1 A of the, for of  
2 A in, for into  
3 haue, added.
The first chapter.

IT IS A LAUDABLE thing, that in the beginning of any councel or assemble, the name of God should be called vpon, that he of his mercy will send his Spiryt to sanctifye the hartes of them which beare any auctoryte or stroke in the councel or Parliament, that thei agree to such statutes and actes as be to the setting forth of Gods glory, the sanctifyeng of his name, and augmentacyon of his kingdom. For whan we call vpon God for such things, we eyther knowlege, or shuld knowlege, that we haue nede of his helpe, and that we cannot, without his assistance, neyther determyne nor yet assent to the determynaeyon of any thing that may please God; for if we cowld, what nede we to call vpon hym for any help? And it is certen and vnfallible, that if we knock, seke, and crye diligently, with earnest and harty peteycions, with true humblenes of our hartes, and without dissimulacyon, we shal be hard. Therefore, I say, it is both laudable and necessary, that all cowncels be begon with prayer vnto our mercyful Father, and in our prayers to open vnto hym our necessyties, and to call vpon hym for ayde to rule our hartes wholly to seke his glory. But this must be done earnestly with harty mowrnyng vnto hym; not slenderly, not for a face and custome only, as hath bene hetherto vsed, to haue an vnholie Masse of the Holy Goost rolled vp with descant, pricksong, and organes, whereby mennys hartes be rauysshed cleane both from God, and from the cogtyacjon of all such things as thei ought to pray for. Wheras it were more conuenient, that thei were diligently exhorted and put in mynd, to consyder and ponder, wherevnto thei be called, *and what a recknyng God wil requyre of them.

At the opening of an Assembly God should be called upon to sanctify all hearts to His glory.

Commence all Councils with prayer.

The Mass and music distract men's minds.

A with the, for with

[* leaf 5, back]

[* leaf 6]
And, forasmoch as the most part of the lوردs and burgesses take it rather for an honour than for an office, wherfor thei shall answer; and for a dignyte, rather than for any burden, to be counted of the Parliament or council house; and never ponder nor consider before, what things in the realm be amiss to be reformed by them, it were more necessary, in the stead of the mombled and mynsed Masse (wherby neither God is glorified, nor the hearers edified), that some honest, well learned man, such one as would neither flater lords, burgesses, commons, nor kyn, but frankly and freely speak the veryte, should be appointed to preach, not only at the beginning of the Parliament, but at the least .iij. times every week so long as the Parliament endureth; and to stand in the pulpet an hour at the least, and not above an hour and a half, and there to tell the lords and burgesses their duties, and to open unto them such abuses as are to be reformed in the realm. And let all the lords and burgesses be bound to be present at every sermon, or else to be excluded the Parliament house. If ye will seek such ways, than will the Holy Ghost lyght in your council, or else never, for all your piping or singing. And keep both lords and burgesses all in one house together; for it is not the riches or autoryte that bringeth wisdom. And what shuld one howse make one act, and another shall breake and disanull the same? That way is not after the doctrine of the Gospel. But now let us goo to other matters.

[1] A misused, for mynsed
[2] A by the space of an whole hour at the least, for an hour at—halfe
[3] A and ought to, for to
[4] A that, for the
The second Chapter.

Of inhansing of rentys by land lordes, &c.

Onsyder yow, what a wickednes is commonly vsed throw the realme vnponysshed, in the inordinate inhansyng of rentys, and takyng of vnresonable fynys, and every day worse than other; and euyn of them specially to whom the kyng hath geuen and solde 'the landys of those impys of Antichrist, Abbays and nouriyes: which landys being in their handys, but only for that thei led us in a false fayth (as their companions the bysshops still doo)—but for the faythes sake, I say (for the which thei were justly suppressyd), it had bene more profytable, no it was better for the poor when doute, for the comon welth, that thei had remayned the Abbeys held styll in their handys. For why? thei neuer inhansed their landys, nor toke so cruel fynes as doo our temporal tyrannys.1 For thei cannot be content to late them at the old price, but rayse them vp dayly, euyn to the cloudys, eyther in the rent or in the fyne, or els both; so that the pore man that laboryth and toyleth vpon it, and is hys saine, is not able to lyue. And further, if another rich covetous carl, which hath to moch already, will gyue anything more than he that dwellyth vpon it, owt he must, be he neuer so poore; though he shuld become a begger, and after a thefe, and so at length be hanged, by his owtgoing: so lytle is the lawe of lone regarded, oh cruel tyrannys! Yea, it is now a comon 'vse of the landlordys, for euery tryffyl, euyn for his fryndys plesure, in case his tenant hane not a lease, he shal put hym owt of his ferme; which thing is both agaynst the law of nature and of charyte also, he being an honest man, payng his rent, and other dutys well and honestly. I think there be no such wicked lawes nor customys in the vnyuersal world

1 A tyraunte, for tyrannys

Rents are raised by those to whom the king gave the Abbey lands.

[* leaf 7]

It was better for the poor when the Abbys held the lands.

The poor man is not able to live—

he may beg, or thieve, or be hanged.

[* leaf 7, back]

Tenants are evicted if they have no lease.

1 A the, added.
agayn. What a shame is this to the whole realme, that we say we have receyued the Gospel of Christ, and yet is it worse now in this matter than it was ouer fyfty or .iii. score yearys, when we had but the Popys law, as wicked as it was, for than leassys were not known. And now the latyng and engrossing of them (leassys I meane) is one great cause of the inhansing of rentys; wherfore I pray God these leassys may haue a fall, and come to an end shortly.

Looke well vpon this, ye Christen burgessys; for this inhansing of rentys is not only against the comon welth, but also, at length, shalbe the chefest decay of the princypal com'modyte of this realme. For why? This inordinate inhansing of rentys, which is sprong vp within fewe yerys past, must nedys make all things deare, as well pertaynyng to the back, as to the belly, to the most gret dammage of all the kyngs subiectys, landyd men only except. Yea, and euyn thei themselvys were more welthyer1 when their landys went at the old pryce. For why? Thei bye all things the dearer, and yet the comon welth is robbed therby notwithstanding; as the godly which sekyth his brothers welth as his own, will soone iudge. Howbeit this matter is so farre gone, that there is no remedy to the redresse of it but one, and that is this:—If the kyngs grace, of his goodnesse, wil consyder wherevnto God hath called hym, and for what purpose. A kyng is annoyted, to be a defence vnto the people, that thei be not oppressyd nor oueryocked, but by all godly and polytick meanys to seke the comon welth of hys people; so if his grace will call down the pryce of his owne landes as thei went ouer fyfty, yea *forty yearys, and compell all other landed men to the same, vpon payn of forfeiting his whole landys, one part of them to the kyngs grace, another to be employed to the comon

1 A welthie, for welthyer
This matter being reformed, the English cloth will find a market, and be preferred to other cloths.

English cloth was not so dear as it now is.

Now our merchants cannot sell it, it is so dear.

Foreigners buy our wool and mix it with theirs.

Didn't the farmer live better

A it hath, for hath
A olde, for all
A vp the, for the; B omits up.
A that, for the
when he sold his wool cheaper?

Farmer and clothier answer, yea;

they gained more in one pack then than they now gain in three.

The cause of all lies in raising of rents.

The lords are the cause of all the deaeth, that is in this realm.

Parliament won't redress the grievances

when he sold his woole at an indifferent and meane price, than he doth now, sellyng it\(^1\) for half as much more? And I warrant yow, if he be none of those destroyers afsayd, he wil say yea. Than demand the clothyer, if he lyued not better when he sold his clothys for a\(^2\) resonable price the pack, and his caseys for xxij or xxiiij pound the pack, than he doth now, sellyng them for xxx. pound the pack? And except it be a fewe, which be inordinate rich, and eate owt their neyhbours, thei wil also say yea; and that thei gayned more in one pack than thei do now in thre. And as for the poore spynner and carder, though thei haue a little more for their paynes, thei pay doble so moch for all things that goo both to back and belly, and scant can get an howse to put in their headys; or, at least, not able to furnyssh it for their very necessaries. And thus every one eatyth owt another. And the only cause of all these is the inordinate rysing of rentys. It is unreasonabole to se how moch\(^3\) thei be inhansed in maner thorowt the realme; except it be a fewe such, where of the leassys were genen owt oner xx. or xxx. yersys. And the chefe cause of all this be euyn the landlordes; for, as he encreaseth hys rent, so must the former the\(^4\) price of his woole, catel, and all vitels, and lykewise the merchant of his cloth; for els thei could not mayntaine their luyung. And thus I say, the lordes be the only cause of all the deaeth in the reame. God grant, that the kynges grace loke wel vpon this matter him self! for it is hard to haue it\(^5\) redressed by\(^6\) Parlament, because it pricke them cheffely which be chosen to be burgessys, for the most part, except thei wold chose their burgessys only for thei vertuos luyng, discrecyon, honest behauor, and other godly quylytes, be he neuer so pore; such as wold his neyhbore shuld

\(^{1}\) A it, \textit{added.} \hspace{1cm} \(^{2}\) A a, \textit{added.} \hspace{1cm} \(^{3}\) A moch, \textit{added.} \hspace{1cm} \(^{4}\) A set the, \textit{for the} \hspace{1cm} \(^{5}\) A be, \textit{for haue it} \hspace{1cm} \(^{6}\) A by the, \textit{for by}
lyue as himselfe. And wold to God thei wold leane their old accustomed chosing of burgessys! for whom do thei chose, but such as be rych, or beare some office in the contrype \&c., many tymes such as be boasters and braggers? Such hane thei euer hetherto chosen; be he neuer so very a folke, drunken, extorcyoner, aduouterer, neuer so couetous and crafty a parson, yet if he be 'rych, beare any officee, if he be a ioly cracker and bragger in the contrype, he must be a burges of the parlament! Alas, how can any such study or gene any godly councel for the comonwelth? But and if any man put forth anything against Christes religyon, or agayn the comon welth, so that it make for the prolyght of Antichristes Knyghtes and temporal rulers of the reame, thei shall be redy to gene their consent with the first. And whether this be true or no, let the actys of fewe yerys past be judge. Enery man perceyueth, that there is a fawt, and thei be greued, that all things be at so high a price, and some be offended at one degre of men, and some at another; as the merchant at the clothyer, the clothyer at the fermer, the fermer at the landlord, which is most inst of all. In London and other placeys ther be many offended with the great price of vitells, but fewe men consider the grownd and origynal occasyon therof; that it is only by enhansing of rentys, fynes, &ce., that maketh all things dere, which is an vrgent dammage to the com'mon welth.—And tyl ye haue a redresse therin, loke to haue all things more derer, make what actes ye can diuyse to the contrary. As touchyng the kings landes, some say that he enhansyth none; and wether it be tru or not, I cannot tel, but this am I sure off, it is as euyl or worse. For the chancelers and auditors take soch unreasonoble fynes and other brybes, that

unless we choose different men.

If a man is a fool

and rich, le is sure to get into parlament.

Religion contrary to Christ's religion is well received.

Prices are high, and every man blames another.

Some say the King has not raised his rents;

---1 A and can boast and bragge, for &c.—braggars

---2 A this, for things; B has things
the tenantys were better pay yerely a greater rent; for the tenantys are halfe vndone in their incommyng!

Who hath the vantage, God knowyth; wether the king, or that the officers robbe his grace, and polle and pyle his leage subiectys in his name, which is most lykest.

Of the forsettting of landys or goodys of traytors, felons, or morderers.

The iii. chapter.

H merciful God, what a cruell lawe is this! how farre wyde from the Gospel, yea from the 'lawe of nature also, that whan a traytor, a morderer, a felon, or an heretik is con-
demned and put to death, his wife and chil-
dern, his servants, and all thei whom he is detter vnto, shuld be robbyd for his offence, and brought to ex-
treme pouerty; that his wife, his childern, or next kynred, shuld not enioye his landys, whan thei con-
sentyd not to his death! Wherfor, to take the landys and goodes, it is a gret robry; but yet nothing to this, that his credyte is not payd. For by that meanys he forfettyth vnto the kyng, not only all his own goodys and landys, but also that which is none of his. Oh most wicked lawys, by this crueltie is many an honest man vndone! Alas, what can the pore wyfe, the chil-
dern, the kynsmen, or credytor do withall, being not culpable in the cryme? If any of them be fawty, than let them haue also the lawe, that is death, which re-
compassyth the cryme. No dowl, the riches of men hath helpeyd many an honest man to his death, by the conetosnes of the offycers that ferme such things of the kyng. To this shal some flat'teryng hypocrite, to wynne promocyon or lucre (wherein he shal shewe that he louyth his own priuate welth better than the whole
comon welth, or discharge of the kynges conseynce), shal1 obiect, and say:—"It is as necessary to forfeitt the goodys and landes, as the lyfe; and specialy traytors." And why? "For traytors," will he say, "be many tymes noble men of gret landes; wherfor if hys chyld or kynred shuld enjoy his goodys and landys, he myght in processe of tyme, be a traytor also, and so reuenge his fathers deth agaynst the kyng." Another bald reason he will haply alledge also:—"If so be2 the offender shuld but lose his life only, there wold be many more offenders than there be." For why? "A man consydering that he shall vndoo his wife and childe[rne, it shal cause hym to eschewe that euyl which he pretendyd." To the which I make answer, what man is he lyuyng, although he loue his wife and chyl[der]n as wel as euer did man, that will passe more, or as moch vpon the worldly goodys of his wife, and child[der]ne, as he will doo vpon his own life? I say, no man lyuyng, nor that euer lyued; and thow art a flaterer and a dissembler, which defendyst this cause, or any other lyke, vnder such a pretense. And thow art a stablissher of wicked lawes. And where as thow alledgedyst, if the childern and fryndes shuld enjoy the goodes and landes, thei myght haply reuenge their fathers death; to that I answere, pray thow to the Lord God, and all true subiectys with the, that he wil gyue grace to the kyng, to walke in his vocacyon, to vse and exer[cyse] his offyce, to lyue in the feare of God, sekyng Gods glory only, settysg forth his blessed Word—and for the comon welth to make and stablissh politick actys, depending of the Scrypture, and to make none but such as may be grownded vpon Gods Word. And then, for my life, though the child and all his kynred with hym, hauyng xx. thowsand to them, rebell neuer so moch, the kyng shal not neede to feare. For God

1 A shal, added here and in B.  2 A so be, added.

The child of a rich traitor might avenge his father's death.

Or, the loss of goods might prevent a man becoming a traitor.

If you are afraid of rebellion, get the King to do his duty,

then he need have no fear;
WICKEDNESS OF THE GAME LAWS.  

God will defend him.  

[* leaf 13]  

Witness the late rising in the North.  

But if he makes wicked laws, then let him fear.  

will defend him, and not his owne powr, euyn as he dyd many tymes kyng Dauyd agaynst Saul, as it is to reade in the Bokys of the Kynges. And haue we not examples at home? How mercifully dyd God quench the fury of the peple in the tyme of the commocyon in the North? I pray God, that we be not vthanckful for that delyuerance, and such other. Wherfor, I say, let us pray that the kynges grace may walke as is afore sayd, and he shal not nede to feare all his enemys; for God shal be his rock, shyld, and defender. But contrarywyse, if he cast of the lawe of God, making wicked lawes, and stablisshing them (wherby Gods glory is mynisshed, and the pepyl of God oppressyd); than let hym feare. For if God be determyned to plaghe hym, though he kyll not only those which be traytors agaynst his grace, but also their childern, kin-red, and fryndes thereto, it shal not help hym. For God shal sturre vp the hartys euyn of his own fryndes agaynst him: from which thing God defend him!

Of the¹ inclosing of parkys, forestys, chasys, & cc.  

The iiiij. chapt[er].

O Lord God, that it wold please the to open the earys of the kyng, lordys, and burgessys of the Parlament, that thei may heare the cryeng of the peple, that is made thorow the reame, for the inclosing of parkys, forestys, and chasys, which is no small burden to the comons. How the corne and grasse is destroyed by the dere many tymys, it is to pytyful to heare! It is often sene, that men, ioynyng to the forestys and chasys, haue not repyd half that thei haue sowne, and yet sometyme altogether is destroyed. And what land is your parkys? Be not the most part of them the most batel and fruteful grownd in Ingdand? And now

¹ A the, added.
it is come to passe by wicked lawys, that if a man kyll one of those beastis which beare the mark of no one pryuate person, but be indifferent for all men, commynynge vpon his own ground, denouryng his corne or grasse, which is his lyffelod; and yet if he kyl them vpon his oune ground, being chase or forest, it is felony, and he shal be hanged for it! But what sayth the prophete to the makers of this wick’ed act, and such other lyke? "Woo be vnto you which make wicked lawys," &cete.

To wryte of what unreasonable length and breddyth thei be it is superfluos: the thyng is to manyfest. God grant the king grace, to pul vp a great part of his oune parkys, and to compel his lordes, knyghtys, and gentylmen to pull vp all theirs by the rootys, and to late out the ground to the peple at such a resonable pryce as thei may lyne at their handes. And if thei wil nedys hane some dere for their vayne pleasure, than let them take such heathy, woody, and moory ground, as is vnfruteful for corne or pasture, so that the common welth be not robbed; and let them make good defence, that their poore neyhbors, ioynyng vnto them, be not denouryd of their corne and grasse. Thus shuld ye do, for the erth is the poor manmys as wel as the rych. And ye lordys, se that ye abuse not the blessing of the ryches and pour which God hath lent you, and remem-ber, that the erth is the Lordys, and not yours. For ye be but stewardys, and be ye sure that ye shal *gyue account vnto the Lord for the bestowynge of your ryches. And to you burgessys, seing such thynges wyl not be reformed, but only by your pour and auctoryte, I say to you, as in the beginnyng:—Consyder where- unto ye be called and for what purpose; not for your oune particular and pryuate welth, nor yet for the kynges, in any thing preiudycyal to the comon welth.

1 A for it! But, added. 2 A wicked, added. 3 A for—stewardys, added. 4 A certayn and sure, for sure
Of the sellyng of wardys for mariage, wher-of ensueth adultery, which ought to be ponysshed by death.

The v. Chapter.

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Of the iniurys done to the communalty by the kyngs takers, &c.

The vi. Chapter.

If my hart is hem to see the grete yoke that is vpon the comons, by the parcyal act of ratyng of yytellys, which is most grousous cuyn to the poore sort: which ratys were made whan rentys went at a moch lower pryce; for that which went for .xx. shillyngs than, goyth now for .xl. fyfty, yea iij. pound, and aboue in many placys, as I haue touched in the fyrst chapter. And therby all things must nedys ryse to an high pryce. And yet this, by reason it toucheth the pro-fight of the king and of the higher powers, must stand still in effect, to the most gret dammage of the poore. And if the robry of the puruyers were 'knoune, which bye iij. tymes asmoch as seruyth the kyng, and selle it agayn to their own advantage, thou woldyst say there were no such robry. And this is vsed in all maner of things! For if a man haue but a copple of hennys and come to the market with them, if these puruyers mete him, thei shal take them from hym by force, and gyue hym for them what thei lyst. Lykewyse, if a man haue a good dogg or hound, it shal be taken from him without any recompence in the kyngs name, whan the kyng shal neuer see them. Is not this a myserable thyng? What is it lesse than robry? And if the kyngs grace sawe the actys of the most part of his puruyers, I am sure his grace wold cause a great sort of them to be hanged, as thei haue deserved. What a pyllage is it to the pore, that not so moch as the poore butter-wife but she is spoyled, and that which standeth hyr in iij. halpen, shal be taken from hir for .i. peny, dyssh and all! And yet ye shal not haue hir redy mony neyther, but a taly, and somtyme neuer payd.

1 A rayings, for ratyng  2 A that, for than
CONCERNING WRITS. [CH. VII.

Lyke wyse .ij. pens for an henne, *that standeth hir in .iiiij. and abone. And further more, what hart doth not consyder, that euin as men must leaue their plow and haruest to serue the king with their cartys, so is it rea-
son thei shuld haue a resonable wagys. What is .ij. pens for a myle? Consydre ye rulers about the kyng, and ye that wyl be counted gode burgesys in the Parliament. Thei ha
d bene better to haue seruyd the kyng for .ij. pens a myle ouer .iiij yerys, than now for .iiiij. pens. Oh Lord, open the earys of them that shuld heare and redresse this matter!

Of the suttylty of seruyng of wryttes.

The .vij. chapter.

T is a wonderos great abuse, being a great troble to all the kyngs subiectes (but speyally to the pore) & gret nede to be redressed, that whan a pore man hath long suyd a gentylman, being a lawer, or a man of any substance or frendshyp in the courte, or 1 of any suttyl wytt, 2 and hath obtayned judgement and a fynal end in the comon lawe, and is come to the poyn
t that he must haue a wrytt to attach the body of his defendant; alas, how many wayes, yea how many gyles and suttyltyes be there, to auoyde and escape the seruyng of the kyngs wrytt. Fyrst, one wrytt may serue but for one shyre; as though the kyng were lord but of one shyre! But I demand, why may not one wrytt serue in all shyres, yea in all placys vnder the kyngs domynyon, whersoever he or hys 3 may fynd his defendant? Surely ther is no godly reason why to the contrary, but euyn the only private welth of sotle lawers. And, as farre as I can lerne, one wrytt lasteth but for one terme; and the neste terme he

1 A or, *added. 2 A will, for wytt and; B as **above. 3 A is, for or bys
must be at charge to come vp, or at least to send some-tyme iij. or iiij hundreth myle, for another. And why shuld it not stand in his ful strength tyl it be seruyd? No why, but the why aforesayd. Agayne, no man may serue it but the sheryff of the shyre or his man, and so many tymes it is sene, that the sheryff or his man (and some'tyme both) playe the false shrewys in genyng tha party warnyng, to kepe him out of the way, or to goo in to another shyre, tyl the pore man or his frynd be out of the contry, or tyl the date of the writ be exspyred. Alas, why is not euery man a shyryffe in this case, as wel as euery man is a bayly to attache a felon? Sure there is no cause why, but that it is not the profyght of the shyryff, or else that men be not studyos to make lawes for the profyght of the comon-welth. Oh, the innumerably wyles, craftys, sotyltes, and delayes that be in the lawe, which the lawyers wil neuer spye, because of their priuate lucrez sake; wherby the comon welth is robbed. Thei be almost as euyl as the wicked bishops and prysetes of Antichrist, saue only that thei robbe us but of our temporal goodys, and not of our fayth.

Of promoters, which may wrongfully by the law of Ingland, troble a man, &cet.

The .viij. chapter.

Heare another as euyl as that, or worse. What an vnresonable lawe is this, that it shal be leful for any wicked parson to com-mense an accyon agaynst any true and honest man in as false a matter as can be di-nysed? And if the case be soch that the kyng haue any enteresse in the matter, or that it anything toucheth

1 A or to, for to 2 A true and, added.
the kings profyght, although it be found false by the lawe, and that the lawe passeth with the true honest man, yet the villane promoter shal not only escape pon-ysshment worthlyy deseryd, but also shal pay no peny to the pore true mans chargys. And why? Because it toucheth the kyngs profyght. As though it were lawful for the king to robbe or troble his subiectys wrongfully! Oh wicked lawes, how crye all the prophetys agaynst them and the makers of them! Wherfor be ye lernyd, ye men of the Parlament, that ye may set to reforme thes so wicked lawes, lest ye be partakers in reward with the makers of them, lest at length (as the prophet warneth) "the Lord be 'wrath with yow and plage yow, that ye perissh from the right way," &c. Many lawyers and other wil make obieccyon to this, and say, "It were no reason thei shuld be sewyd, for it is a comon welth, wherfor the kyng shuld pay no chargys." To whom I answer,—As thow art blynd in Gods word, so is this a blynd obieccyon. Admyytt that it were a comon welth. If the promoter sue in ryght, and the defendant be cast, no dowt the kyngs part is recoueryd euery peny (if the party be so moch worth); well than, let the gaynes of that which is recoueryd beare the losse of him which is wrongfully sewyd. And this is to be consyderyd, because the promoter payth no charges though he be cast, it is a gret coragyng to hym to troble his neybor; for he knoweth the worst is to beare his own charges.

That all iudges and pleaters shuld lyue vpon a stypend, & cetera.

The .ix. Chapter.

NOW wold I wissh a thyng wonderos nedeful to the common welth, yet by the way of petycyon

1 At in orig.
(although the kyngs grace be bound in conscience so to doe); that in as moch as his grace is come to great riches by rentys, in maner innumerable, of the abbay landys deposed (which was ryghtfullly done); for which cause, I say, his grace is bound to study some way, that part of the yockys of his subiectes may be eased, as I think no one way better than this: In as moch as men be naturally genyn to troble one another, and comonly the wydow and fatheryles and such as lack riches and fryndes be put euer to the worst, by reason that the rich filleth the purse of the lawyers which the poore is not able to doo, and therfor his cause is not heard; for comonly the lawyer can not understand the matter tyl he fele\(^1\) his mony. For this cause, I say, I wold wissing that such as preach before the kyngs grace and his counsellers also wold moue him, by the way of pety-cyon, to put part of the landes to some godly common wylth. As to genue a stipend to all and euery man of law that sytteth as a judge, or pleathyth at the barre in any of his high covryts thorow the reame, that euery one may lyue (according to his office) lyke a lawyer, and not lyke a lord, as thei doo with such goodys as thei hau fallen by robbeyng the pore. I meane not but that the suters shal pay for writing all things; but for councele or for his pleating to pay nothing. And wrytings also had no lytle nede to be loked vpon; for in dierse courtes for writing one syde of a sheete of paper, in which shal not be past x. or xij. lynys, he wil haue .ij. grotys, whereas .ij. pense were to moch. Wel, to the purpose afore sayd, and that the lawyer shal take no peny of no man: I meane neyther the judge nor the pleater at the barre, in payne of losyng his right hand and to be banysshed from pleating for euer. Which wil be an occasyon that the pore shal be heard as wel as the rich, & than wold thei discourag men to troble

\(^1\) A steale, for fele

The king has money arising from Abbey lands; he should ease his subjects.

As lawyers cannot understand a matter till they feel the money,

Judges should be paid a stipend.

Any lawyer taking money should lose his right hand.
their neibhors wrongfully; where now thei be maynteyners of discord for their priuate lukers sake, which pr[i]uate lucre of the lawyers ۱ is a bayght to sett men together by the earys in the lawe.

Of the cruelnesse and suttlytes of the Augmentacyon and Escheker, & cete.

The .x. chapter.

O that the kings grace knew of the extoreyon, oppressyon and brybery that is vsed in his .ij. courtys; that is to say, of the Augmentacyon and of the ۲ Escheker, but specially of the Augmentacyon! There hath bene moch speaking of the paynes of purgatory; but a man were as good, in a maner, to come in to the paynys of hell as in to eyther of those .ij. courtys. For if the kyng haue neuer so lytle enterest, all is ours. So by the suttlyty of the lawe for their oon advantage thei make many tymes the king to robbe ۳ his subjectys, and thei robb the kyng agayne. Take for an exemple: ۴—loke vpon the clarkys of eyther of these courtys. At his incomyng he shal bryng in maner nothing but penne and inck, and ۵ within a little space shal *purchesse .xx. xl. ۶ iij. or iiij. hundreth Marke a yere! Well, it is a comon sayng a mong the peple:—“Christ, for thy bitter passyow, saue me from the court of the Augmentacyon!” I haue knoune dyuerse which haue spent mony in that court, and yet at length thei haue geuyn ouer their matters, and had rather lose all their expensys, than to folow it; so endlesse and so chargeable is that court. And there is such oppressyon and extorsyon in those .ij. courtes, that all the subiectes of the reame (so farre as thei dare) crye out vpon them.

۱ A sake—lucre, added here and in B. ۲ A of the, added. ۳ Roble in orig. ۴ A Take—exemple, added. ۵ A and, added. ۶ A pound, for ij.; B as above.
Of the prolongying of the lawe, and of certen abuses of the same. The xi. Chapt[er].

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my Lord Chanceler dyd ponder wel this matter, he wold be the first that shuld procure1 a remedy for1 it. Another thing also worthy to be loked vpon is this: O Lord, how men be tossed from one court to another! Yea, and that for smal matters, and in manyfest and playne causes, euen vpon a playne obligacyon. This matter is surely nedeful to be loked vpon. Make nor admytt no iudge to sit in any court, onles he be able rightfully to iudge any matter or cause that shal be commenced in that court. And being sufficyent to iudge such causes, what shame is it to remove it from that court to another, as though the kyng were more strongar or more iuster in one court than in another: which surely is nothing but a bucler and 'defence for the wicked and rych, to prolong delay, and to wery hym that is in the right. Make no iudgys therfore (I say) but such as be godly-lernyd, and able to iudge betwene man and man. And let all thinges be finysshed in that court where thei be begonne; onlesse men appeale in cause of life and death, or for gret and wayghty matters, which may be brought to one head court of the reame; and to haue no remouyng but to that one court, as it was in Moyses tyme.

Breake down some of your courtyes, for ye haue to many, being so fylthyly mynystred! The court of the Marshyalsee, I can neyther thynck, speake, nor write, the slendernesse and vreasonable chargys of that court. If the kyng knewe what boytrye were there vsed, I think he wold neuer suffer them more to kepe court, or els he wold loke otherwyse vpon it. It is meruel, but only that God is mercyful, that fyre descend not down from heauen & destroye that court and the Augmentacyon!

1 A see, in, for procure, for
That kyngs and lordys of prysons, shuld fynd their prysoners at their charge sufficyent fode, & cetera. The .xij. Chapter.

See also a pytyful abuse for presoners. Oh Lord God, their lodging is to bad for hoggys, and as for their meate, it is euyl inough for doggys, and yet, the Lord knoweth, thei haue not inough thereof! Consyder, all ye that be kynges and lordys of presons, that inasmoch as ye shut vp any man from his meate, ye be bound to geue him sufficyent fode for a man and not for a dogge. Consyde, that he is thy brother, and the image of Chryst, if he beleue and repent for his wicked deade, whatsoeuer he hath done. And if he offend the lawe, let him haue the lawe (as afore is sayd) acording to the offence. If it be death, than let him dye, and for the tyme that he is in thy preson vse him lyke a Christyan. For to put a man to death vndeconmyd is to commy murder; and to put a man in preson, and to prouyde no meate for hym, so that he sterue for hungar before he be condemnyd, is no lesse than to put him to death. Wherfor it must nedys folow that thei which put men in preson, and suffer them to dye for hungar, are no lesse than murderers. Furthermore, perchance thy cruelnesse in mynistryng vnto him such euyl lodgyng and worse fare, may cause hym to falle into despayre, and so thou, for not mynistryng vnto him that which thou art bound, mayst be partaker of his desperacyon. Many tymes also true men come in to presons; well, whether he be true or false, yet let hym be vseyd lyke a man, and not lyke a beast. In some prisons, though it be but for the plesure of a rular, he shal beare his own chargys, which be so vnreasonable that it is nede-ful to be reformyd; for such as be poore prisoners, and for the helth of their body desyer to be in comons, and
and pay four times as much as the best inn would charge.

[28]

[CH. XII.]

Men lie in prison years without trial.

Servants are sent to Newgate by their masters.

Men lie in prison

The City Aldermen imprison the poor, to have a bed, he shall pay .iiij. tymes more for it there, than in the derest inn in Ingland, besyde the charges when thei be quytt; and yet neyther his fare nor his lodging shal be very gay. It were more conuenyent, that the keepers of prisons had a stypend appoynted vnto them, than to lyue by pollyng the pore pryaners and to augment their sorow. A nother thyng also commyth to my mynd, which is wonderos nedeful to be loked vpon. There lye in the Marshyalsee dyuers pore men; some haue lyen .vi. yeares, com- ming vp to sue for land, some for more and some for lesse; whether their tylte be good or bad, I knowe not; but by reason their aduersarys be strongar than thei, they haue found the meanes to cast them in preson, & neyther can thei come to their answere, nor knowe what is layd agaynst them, nor yet be suffred to depart preson, but lye there more lyke dogges than men. Servants are sent to Newgate by their masters.

[29]

Ye, and like wise in Newgate there lye servantes by the comandment of their masters. Alas, what an heny case is it! It were mete and necessary, and a thing to be ernestly desyeryd, that what so euer he be that imprysoneth any parson withowt a just cause or due profes, that he were cast in pryson him-self, so long as the other partye laye there wrongfully; and also to forfeit the halfe of his goodes or landys (which as shall be found better of them both) to be diuysed in .ij. partes, the one to the kyng, and the other to the person wrongfully imprsoned. This were a good snafful for the tyrannes and oppressers, and yet but rightful and charitable. No dowt euerie Alderman of London haue powr, which thei vse often for their pleasure, and to accomplissh their tiranny, that thei may cast a pore man in preson for certen dayes. And whan his dayes be expired, he boroweth his brothers anc- toryte, and so may goo thorow the .xxiiiij. Aldermen.

1 A for land, some, added. 2 A profese, for profese
CH. XIII.]  

IMPRISONMENT OF PREACHERS.

Yea, many tymes thei preson men for their fyrndes pleasure, though the party haue deserved no such punysshment. This is a cruel and heuy tyranny, and yet there is no lawe to ponissh it.

That men which be accused for preaching, shuld not be commytted in to their accusars handes. The .xij. chapter.

Hat reason is it, or what Christen hart wil say that it is right, laudable, or lauful, that whan .ij. men be at any controversye of a matter of lyfe and death, the one shuld be put in to the handys of the other, as lernyd men haue had in tymes past with bisshopes, and yet have bene put in to their handys as presoners; whereof dyuerse tymes death hath ensued, as there be examples of late dayes? Was not one within these .ij. yerys murderyd in the Bisshop of Wynchesters lodge? And than the matter was forged that he hangyd hymselfe. Haue ye not a lyke example of Hunne also? And it is meruel, that any that is in their custody, is not eyther poysonyd or murderyd, were it not the high prouyndence of God to preserue them. Wherfore I say, it is not lauful that any parson that preacheth, teacheth, or wryteth the lawe of the gospel, shuld be put in to the handys of the bysshops with whom thei contend. And why shuld not both partyes be put in preson tyl the matter be tryed, as wel as the one? And if the bysshops themselfs (acording to ryght) shuld be put in preson as wel as those whom thei accuse, vntyl such tyme as the matter were tryed and heard before an indifferent iudge, thei wold not be so hasty in accusyng. Yea, what reson is it that bisshopes shuld haue any presons at all, but that all men shuld

1 A inserts a

2 A that, for the
be brought to the kyngs preson? For it is manyfest to all the world, that all shauelings which beare the mark of that abhomynable whore of Babylon (Rome I meane) be not only parcyal, but also in dede the very enemyes of Christ and his members, euyn as were their predecessors, Cayphas and Annas, of Chrystes owne natural body. Bysshops ought no more to be lordys of presons, than was Chryst and his Apostyls, which were often imprysoned, but thei neuer presonyd man : wherfore it is manyfest that thei be agaynst Chryst. Oh ye rulers, why than suffer ye them to haue presons in their houses, where thei torment men most cruelly, and peruer t them of their fayth most suttylly, and murder them also? Yet not so secretly but God seyth them, though the world seyth them not. What pestylent courtes haue thei, in which was neuer innocent found; but whan so euer .ij. false knaves shal secretly accuse a man, although he were as ignorant as a chyld of .ij. dayes old, yet must he eyther dye, beare a fagot, or recant, or at least pryuyly beare a fagot of russels in his chamber as Moore dyd; so that whosoeuer come in to their clawys may not escape quyte, belyke many tymes thei be the accusers thei seluys. But what reason, yea what extreme cruelnesse is it, that eyther in that court or any other, any man shuld be condemnyd to death, and haue not the witnessys to come face to face openly in the court, and openly to be sworne? And if the wytnessys be found periured in that case, let them euyn haue the same death that the presoner shuld haue had, if he had bene found gyltye. For who so euer sekyth the death of another wrongfully is worthy to haue the same hymselfe ryghtfully. Wherfore ye that be in auctoryte, loke vpon this nedeful "matter, and consyder the wordys of the prophete Dauyd:—"Ye eate vp my pepyl with as litte pyty as men vse to eate breade." Reforme, reforme ! though ye wil not for the
loue of God, yet for feare that the vengeance of God lyght not vpon those lawe-makers only, but vpon other also, for that cruel lawe that was of late made, that a man shal be condemnyd to most cruel death, and not to be brought in to opyn iustesse, as were the seruantys of God, Barnys, Garet and Therom, so that he shal not answer for hymselfe. I think there were neuer so cruel lawys made vnder the sonne, as the most part of the lawys that hane bene made within these fewe yearys past. Death, death, euyn for tryfyls, so that thei folow the High Prystys in crucyfyeng Christ, sayng: "Nos habemus legem, and secundum legem nostram debet mori,—we haue a lawe, & by our lawe he ought to dye." This mori, dye, dye, went neuer owt of the pristes mouthys syns that tyme; and now thei hane poysonyd the temporal rulars with the same. Wel, be ye warmyd, and serch the Scriptu'rys (which be agaynst yow) and repent in tyme! And ye that hane bene the autors of such actys, seke to redresse them, for discharging of your own conscience. If ye loue the Lord, folow the example of them which ground all their iustye vpon Gods word: as in dyuerse cytys in Germany this dyreccyon is taken for those that be heretyckys in dede, as be the Anabaptistys and such other. Their dyreccyon is this:—Thei lay no snarys nor grynnys to catch mennys lyues from them, as doo our forked beare woluyys; but in case any heretycke do hold any ungodly opynyon contrary to the Scripture, and so be a teacher or a seducer of the pepyl in their wicked sectys, than shal he be commandyd to come afore the iustyece, wheras shal be certen lernyd men, which shal dispute and open the Scrvpturys vnto hym, and fatherly exhort and command hym to leaue it. If he so doo, he is brotherly receyued into the congregacyon frely, and not tost and turmoyled, as our forkyd

1 A be ye warnyd and, added.  2 A the, added.
dragons doo with Chrystes membrys. And after, if he contynue in his wickyd'nesse, or at the first will obstynately contynue and resyst the manyfest truth, than thei banyssh him their contry or cyty upon payne of his head. And than if he will wyfully or rebelllyesly presume to come in to their contry or town, which he was forbydden, he shal lose hys head as ryght is, because he breakyth the commanadment of the temporal powrs, and not for his faythes sake. Neither put thei any man to death for their faythes sake; for fayth is the gift of God only, as witnessyth S. Pawl in the first chapter to the Phylippyans; so that no man can gene another fayth. Now let all men iudge, whether these men or our blody byshops goo nerest the Scripture.

Of lordes that are parsons and Vicars.

The .xiiiij. Chapter.

Ye that be lordes and burgessys of the parlam-ment house, I requyre of you, in the name of all my pore brethern, that are English men and membres of Christes body, that ye consider well (as ye wil answere before the face of Almyghty God in the day of iudgement) this abuse, and see it amended. Whan as Antichrist of Rome durst openly, without any vyser walke vp and down thorow out England, he had so great fauor there, and his childern had such crafty wyttes ("for the childern of this world are wyser in their generacyon than the chyldeyn of lyght") that thei had not only almost goten all the best landes of England into their handes, but also the most part of all the best benfyces, both parsonages and vicarages, which were for the most part all impropryd vnto them. And whan thei had the gyftes of any not impropred, thei

1 A only, added. 2 A both of, for both
gave them vnto their frystes, of the which always some were lernyd; for the monks found of their frystes childern at scole. And though thei were not lernyd, yet thei kept hospytalyte, and helpyd their poore frystes. And if the personage were improperd, the monks were bound to deale almesse to the poore and to kepe hospytalyte, as the writings of the gyftes of such personages and landes do playnly declare in these wordes, "In puram clemosinam." And as toychynng the almesse that thei dealt, & the hospitalye that thei kept, every man knoweth that many thousands were well releyd of them, and myght have bene better, if thei had not had so many great mennes horses to fede, and had not bene ouercharged with such idle gentylmen as were neiuer out of the abbeys. And if thei had any vicarage in their handes thei set in sometyme some sufficyent vicar (though it were but seldom) to preach and to teach. But now that all the abbeys, with their landes, goodes, and improperd personages, be in temporal manys handes, I do not heare tell that one halpeny worth of almes or any other profight cometh vnto the peple of those parishes 1 where such personagys and vicarages be. 1 Your pretence of putting down abbeys was to amnde that was amysse in them. It was far amys, that a gret part of the landes of the abbeys (which were geuyn to bryng vp lernyd men, that myght be preachers afterward, to kepe hospitale and to gyue almesse to the poore) shuld be spent vp on a fewe supersticyos monks, which gaue not .xl. pownd in almesse, whan thei shuld haue geuen .ij. hundreth. It was amysse, that the monks shuld haue personages in their handys, and deale but the .xx. part therof to the poore, & preached but ones in a yere to them that payd the tythes of the personages. It was amysse, that thei scarsely among .xx. set not one sufficyent
Matters are amended as the devil mended his dame's leg.

Where £20 was given in 100 places, not a meal is given now.

Where there was a vicar, is no preacher at all now.

I know of more than 500 places thus served after the new gospel of England.

vicar to preach for the tythes that thei received. But see now how it that was amyssse is amended, for all the goodly pretense. It is amended, even as the devil mendyd his damys legs (as it is in the proverbe): when he shuld have set it right, he bracke it quyte in pecys! The monkes gave to lytle almesse, and set vnable persons many tymes in their benyfyes. But now, where .xx. pownd was geuen yearly to the poore, in moo than an .C. places in Ingland, is not one meales meate genen. This is a fayre amendment. Where thei had alwayes one or other vicar, that eyther preached or hyred some to preach; now 'is there no vicar at all, but the fermer is vicar and person all to gather, and onely an old cast away monke or fyrre, which can scarcely say his mattens, is hyred for .xx. or .xxx. shillings, meat and drink; yea, in some place, for meate and drink alone without any wages.

I knowe, and not I alone, but .xx. M. moo knowe, more than .v. C. vycarages and personages, thus well and gospelly served, after the newe gospel of Ingland. And if a man say to the fermers, "Why haue the peple no preachers, seing ye haue the tythes and offerings ye shuld fynd preachers?" Thei will answere, "We have hyred the personages of this or that lord, and he, or he, is person or vicar; we pay for the tythes and offerings to the lord that is parson." Well then, I say vnto the, my lord parson & vicar, thou doyst wrong to haue personages and vicarages, to haue the tenth pyg, the tenth sheepe, the tenth lambe, goose, flesse, and so of all other things, seing that thou art no mynyster nor no pryst of Christes church, & canst nether preach, teach, nor doo any office of a parson or of a vicar, but polle & pylle! What canst thou say for thy selfe, my lord parson and vicar? Thow wilt say, parauenture, "The kyng gave me the abbey and

1 A &—preach, added. 
2 A of, for for
all that longeth thereto, which had them genen hym be
the parlament. Therfor if thou speake against my
being person & vicar, though I neyther preach nor
teach, nor yet procure none to do it for me, thou art a
traytor; for this is\textsuperscript{1} the .xiii. artycle of our crede added
of late, that what so enuer the parlament doth, must
nedys be well done, and the parlament, or any procla-
maryon owt of the parlament tyme, cannot erre. Ther-
for let no man be so hardly in payne of death, to speake
or complayne for the redresse of any thing that is done
amysse, eyther by the parlament or by any proclama-

eon.” If this be so, my ord parson, than haue ye
brought Rome home to your own dores, & genen the
auctoryte vnto the kyng and\textsuperscript{2} the parlament, that the car-
nal bishops gaue vnto the pope ; which was this :-
“Si papa, &ce.” If the pope thorow his faut shuld\textsuperscript{3}
send infynyte thousands to the deuyl, yet must no
man speake agaynst him! And if ye haue genen the
same auctoryte vnto the parlament, that the papistes
gaue to their general counsels, that is, that thei can not
erre, and whatsoener is onys determyned in a general
council must nedys be true, and of no lesse auctoryte
than the gospel :—if this be so, it is all in vayne to
loke for any amendment of any thing; and we be in
as euyl case as when we were vnder the bishopp of
Rome, if we haue all the lawes of hym confyrmed with
fyre and death. Surely the popissh bishops, when
thei were robbed of the pope of Rome, thei wold nedys
haue a pope; and therfor thei wold haue made the
kyng their pope, and they gaue hym auctoryte to doo
all things in England that the pope dyd in Rome; as, to
forbyd maryage certen tymes in the yeare, and than to
sell licencys for the same; to selle lycence to eate
flessh in lent, non-residencies, and such other.\textsuperscript{4} And

\textsuperscript{1} A is, \textit{added}.
\textsuperscript{2} A to the, \textit{for the} \textsuperscript{3} A shuld, \textit{added}.
\textsuperscript{4} A non—other, \textit{added}.
The King able to make saints.
[* leaf 29, back]

But the King would not take the office upon him.

My lord parsons are all thieves and murderers;
[* leaf 31]

they shed the blood of many preachers.

even 1 the popys proctor sayd (as it was told me 2) that he might make sayntes also! And lesse there shuld want anything to a perfyght pope dome, the * "bisshops caused a proclamacyon to be set out in the kyngs name, that from henseforth the ceremonyes of the church, that were of the popys makyng, shuld no more be taken for the popys ceremonys, but the kyngs; and so thei made the kyng father to the popys childern. But I am sure, though the bisshops wold make the kyng pope, he wold not take it vpon hym. And I trust, that every day more and more his grace shal spye their 3 popissh intentys.

But to yow, my lord personys, how can ye defend your selvys, if a man shuld bring this argument agaynst you, and proue you all theuys, that hane personages and vicarages in your handes and cannot preach? Christ sayeth, Ihou the .x. "he that entreth not into the shepefold by the dore, but clymeth in another way, is a thefe and a murderer;" but ye entred in another way, wherfore ye are theuys and murderers. That ye come not in by the dore, I wil proue it thus:—Christ is the dore, but by Christ ye came not in to the shepe fold; that is to say, 4 to be Parsons and vicars, for ye grant that ye came 'in by the act of parlament, and the act of parlament is not Christ, for it is not confirmed by Christes word; therfor ye came not by Christ, and so be ye theuys and murderers; as your workes prouyd of late, in shedding of the blode of so many true prechres and shepardes, which spent their lynes for their shepe.

If this argument be not strong inough, what say ye by this? "All they that come before me (sayth Christ) are theuys and robbers;" ye come into the shepefold before Christ; ergo, ye be theuys and robbers. To come in before Christ, is to be a parson or a vicar before Christ send 5 hym. And ye came in before Christ

1 A even, added. 2 A as—me, added. 3 A wyly, after their 4 A to say, added. 5 A set, for send
sent yow, for he sendeth none to be shepards, but such as he knoweth to be able to fede his flocke: ergo, he never sent yow; for he knoweth yow vnable to doe that office. And thus to conclude, ye be theues and robbers, for a thefe commeth not but to steale and to kyll. Wherfor gyue ouer your personages to learned men, & enter not in to other mennys vocacyons, to robbe the ministers both of their office & of their liuyng, that ye be not punished of God. But if ye will nedys be parsons and vicars styll, and have all the proffightes of the personages, and will have all, euon to the tythe eg of a pore woman that hath but .ij. hennys, ye must have the paynes that belong to such parsons as yow be. Heare what Almighty God sayth vnto yow my lordys, which wil be parsons and pastors, Ezechiel .xxxiiij:— "If I say vnto the wicked, thou shalt dye the death, and thou speake not vnto hym, to kepe the wicked from his way, the wicked his own selfe shal dye in his wickednes, but his blode shall I requyre of thy hand." Mark well, lord parson, for this is sayd to all them that are parsons, and take wages and liuyng of the peple, as tythes and offryngs, for feding of them with Gods word; or els by what tytle canst thou chalengethe the tythes? Loke well vpon this matter, and byld thy conscience. Look well to this. vpon Godds word.

Of lordes which are shepards.

The .xv. Chapter.

W

Han the sprytualtye was in prosperyte & had the vpper hand in the reame, thei did farre excede the temporal lordes in couetousnes; but after thei had a falle, & the lordes hauyng their spoyles, the same pock that was in the clargys wyne and clothes, hath so infected the gentylmen of the temporaltye that thei can not be
LORDS INVADE OTHER MEN'S VOCATIONS. [CH. XVI.

They were infected with the same disease.

These gentlemen say we keep no order; but what order do they keep?

[1 leaf 33] instead of being lords they became parsons and shepherds.

As we have denied the Pope,

we should deny popistary.

Orasmoch as we have denied the Popes name, it is convenient that we also denye all his naughty condcycous there with, that all the whole pope, with all popistry, may be utterly denied and banysshed. The pope, ex plenitudine potestatis, made a lawe, that euery bishop shuld lack the first yeare all the frutes of his bishopryke, though the bishop were so worthy his liyung the first yeare as the worthyest of all the Apostels. And he ordeyned that these first frutes shuld neyther 'be genen to blynd nor

1 A making, added. 2 A I pray yow, added. 3 A he that, added; B omits that 4 A whole, added.
lame, but to himself, to mayntayne his pryde. This condicyon of the pope is now confirmed in Ingland with an act of the parlament, wherby not only bishops must pay the first frutes of their bishopprickes, but also euery parson and vicar of his benyfye, and euery lord the first frutes of his landys. In which act the popes condicyon is not put away, but it is .ij. partes gretter than ever it was. For where the bishops only did pay the first frutes than, now the Parsons pay, the vicars pay, it is all pay, pay, the lordes pay, and in conclusyon all men must so ofter pay, that a man if he toke not good heed wold thynk, that the Latyn papa were translated in to Englishh; here is so moch payng on euery syde! But I judge that the kyngs grace was neuer the cause of thys payng, but thei whom the vengeance of God both hath & wil ponishh. Wherfor I thinck if the parlament, which granted the kyng the first frutes, wold restore them to the good shepardes agayne, the kyngs grace could be as wel content to scrape out this vn-charyta'ble pay, pay, as he was to put out of his1 reame that Romyssh papa. Specially seing it is cleane contrary to the word of God, and playn robbyn, if men durst so call it. Heare what the Scripture sayth of the lyuyng of prechers. "Thou shalt not mosel the mouth of the oxe that tredyth out the corne;" that is to say, he that taketh paynes to expound the Scripture, ought not to be defrauded of his lining for his labor. And seing that God forbad that no day the oxe shuld be moselled from his meate, he that shuld .ij. dayes mosel a laboring oxe shuld breake Gods commandment manifestly. And he that shuld mosel him vp .xij. dayes, and allowe him no meate at all, shuld be wonderd at of all men. And euery man wold say that he had done the laboring oxe wrong, and contrary to nature also, and that, fynally, he had broken the command-

1 A this, for his
and shall not a Christian break the command if he muzzle the preacher?

[* leaf 31]

It is no excuse to say it was done by Act of Parliament.

A minister is either able or he is unable.

[* leaf 31, back]

The mischief which comes of depriving young lords of

First fruits needed by their owners. [CH. XVI.

ment of God. And shall not he than do a Christen preacher wrong, and breake Gods commandment, that moselyth hym for the space of whole.\(^1\) xij. monthes, though he neuer so diligently treate out the corne of Gods word, that the peple may eate and digest it? Yes, surely, though .x. M. general counsels, and as many parlamentes, had determyned the contrary! Let not men bylyd their consequencies so moch vpon the actes of the parlament. For whan God shall say at the day of judgement, "why hast thou taken away my ministers ligings from them the first yeare that thei fed my flock?" Thinck ye, that God wil allow this excuse, "I dyd it by the grant of the parlament," whan as that act of parlament is cleane contrary to Gods word? Nay, verely, he will not allow it; for eyther the minister is abyl and doth his duty (and so is worthy his meate the first yeare) or els he is vnable, and so neyther worthi to haue wages the first, nor yet the second or third. It were therfor well done, that it were inacted, that he that preached not shuld have no wages, according to the word of God: "qui non laborat, non manducet: he that laboryth not, let him not eate;" & that the first, second, thyrd, and all other frutes of benifyces afterward,\(^2\) shuld be geuen to the preacher that laboryth in the Lords vneyard. And as touching the first frutes of yong lorde lands, every man can se, what harme may come therof. The lord hath oft\(^3\) tymes when he dyeth .iij. score seruantes. Now if his sonne want the first frutes of his landes, wherewith shal he fynd his fathers old seruantes? He must byld them shift for them selues, and so thei must take standings in Shoters Hill, in Newmarket Heath, and in Stangate Hole. And so this payng of their first frutes is the cause of great theft, robry,\(^4\) murder. For comonly the

\(^1\) A whole, added. \(^2\) A after, for afterward
\(^3\) A often, for oft; Basabove. \(^4\) A and, after robry; Basabove.
great theues and robbers are the masterles and cast-
away courtyers, or pompos bissshopes servantes, that have
no wages of their masters.

Of particular tachementes, &c.

The. xvij. chapter.

A

Nother thing very nedefull to be loked vpon
is this, that when any marchant or other,
by losse of goodes, by fortune of the see,
enel servautys, euyl denters, by fyre, or
other wyse, come to an after deale, and not able to pay
his credyte at his due tyme, but by force of ponertye
is constrayned to demand longar tyme,—than ye haue a
parcyall lawe in making of tachmentys, first come, first
servyd; so one or .ij. shall be all payd, and the rest
shal haue nothyng. And comonly euer the rych
shal haue the foredeale therof by this tachement, to the gret
dammage and oppressyon of the pore. For lyghtly the
rich haue the first knoulege of soch things. Wherfor,
in that case it were a godly way to make it in Ing-
land, as it is in dyuerse contrynes, whan any such chance
falleth, that than the most in nomber of the credytors
and most in somme, shal bynde the rest to doo and
gyue lyke tyme as doo the most of the credytors. And
if it be duly found that the man be so farre at after
deale, that he be not able to pay his whole credite in
reasonable tyme, that than the lawe may bynd them
that euer man may haue pound an[d] pound alyke, as
farre as his goodys will goo, leauyng him some whan 1
as the lawe shall thynck good. And this lawe 'shal be
both neyhboryl and godly.

1 A what, for whan
That the rulers of the earth ought to sitt in the gates, &c. The xviii. chapter.

Consider how long men have to wait before they can get near their rulers.

In Scripture we read Judges and Kings always sat in the gates. [* leaf 36]

Kings should let their doors be open at all times to all men.

Judges should fear God.

A

Another thing mete for all rulers, euyn from the lowest vnto the hyghest, to consydere and redresse is this:—Alas! how long shal men wayte and gene attendance vpon rulers, before thei can come to the spech of them! And how many porters be there also, to stoppe men from comynge to their spech. Whan he is past one he shal be put back at the second; or if he passe the second, he shal be returnyd¹ at the thyrld, onlesse he be rych or haue great fryndys. Oh ye kyngs and rulers, for the loue of God that ye shuld² haue to him that both made us of nought, and, whan we were lost by our synynys, redemyd us with the blode of his³ Sonne, study the Scripturys and there shal ye see, that iudgys & rulers, yea, euyn the kyngs, sate in iudgement in the open gatys, as apperyth in the second of the kyngs the xix. chapter, 'Deuteronomy the xvi. the second of Esdras the thyrd chapter. And why sate thei in the gatys, but that the peple, yea, euyn the porest, might come and open vnto the kyng his own cause? Than were there not so many rych lawyers, which be the poyson of the lawe. For the reuerence of God, ye kynges and rulers, eyther sytte in the opyn gatys agayne, or else let your gatys, yea, euyn all your dorys, euyn to your pryuy chamber, be wyde open, for certen howrys, and that every day in the yeare, euyn on Ester Day and all other dayes, if nede requyre, as thow mayst perceyne, Exodi the xviiiij. "Iudge the peple at all seasons," &c. And consyder what qualytes a iudge or a ruler shuld hane: thei must be men that feare God, and that are

¹ A tourned, for returnyd ² A shoulde and oughte to, for shuld ³ A the, for his
true, and hate covetousness, as is described in the same
\[x[v]ij.\] chapter. How many such rulers be in England? Yea, they should also judge the people rightously. They should not wrest the lawe, nor knowe any parson,¹ nor yet take any² reward; “for gyftys blynd the wyse, and pervert the wordys of the rightuons,” as it foloweth in the text. Hear ye may se that it is needeful (as I haue toucyd before) that judges and all other pleaters in courtys, haue stypendys of the kyng, and there vpon to lyue. For here ye se that the Scripture sayth:—

“gyftes pervert the wordys of the ryghtuons;” that is to say, for the gyftys sake thei wil not se the right of the pore; and so thei turne right in to wrong, wherby the pore be often oppressyd. In dyuers cyteys³ of Germany (as namely in Argentyne) the iudgys and lordes syt opynly euery day in the year in their towne howse, saue only on the Sunday, and than also if neces requeyre. And there thei cate contynually their dynars and suppers, so long as thei be in offfyce, bycause thei may alway be present to heare the complaynt of the poore: yea euyn the porest man in the cytye or contry may boldly come into their hall or stone, thei being at dynar, & no man so hardy as to take them by the slene, to lette them from the presence of the rulars. And there may he open his matter hymself without his chargeable man of lawe. "And he shal be haard, and shal not be answeryd, “Tary, syr knaue, tyl my lordys haue dyney!” O noble Germanys, God hath made yow a lyght vnto all rulers in the world, to rule after the Gospell.

¹ A be parcionall, for nor—parson ² A any, added. ³ A dyuers cyteys of, added.
A godly admonyceyon for the abolysshment of dyuерse abusys, that Gods glory only may be sowght. The .xix. Chapter.

How can that counсel seke a godly reformatycon of things misused, whan the counсel itself hath wickyd pryulegys? Wherfore acording to Christes commandment (Mathew the .vij.) “plucke owt the beame of your owne eyes first, & than ye shal the playnlyer se the mote in your neyhbors eyes.” Se that ye breake first soch vnneighborly, vnbrotherly, yea, and vngodly pryulegys, as ye yourselys do enjoy agaynst right and conscience, & than shal ye the better se to seke the common welth. Ye haue a pryulege which is this:—That if a lord, a knyght, or a burgesse of the parlament howse, or any of their servauntys, owe vnto any of the kings subiectys any somme of mony (be the detter neuer so rich, and the credytor neuer so poore) he shal, by the pryulege of the parlament, not pay one peny so long as the parlament enduryth, be it neuer so long. Or if any of them or their servauntys haue done to any man any trespas or injury, he may not also troble them. What is this but a mayntenance of wyckednesse? And how can wickydnesse abolyssh wyckednesse, but rather increase it? For the lordys sake loke vpon these thynges, and folow the counсel of S. Austen:—“Let custome gyue place to the truth, so that the truth may rule all things.” Also ther is another thing worthy to be loked vpon, which is this:—Many noble men & gentylmen retayne servauntys, & neuer gyue them peny wages, and scant a cote; for some be fayne to pay for their owne cotys, and spend all that thei haue of their owne2 and of other mennys also, hopyng vpon some reward: and whan he seyth that all is spent, than

1 A a, added. 2 A cotys—owne, added.
he wold depart and dare not. And "gay he must goo lyke his felowes; and now his fryndes fuele hym, what remedy? Forsoth shortly euyyn to wat[c]h for a bowget. Another sort there is, and thei be lyght ryding men all ready; and thei wil lyke lyke gentylmen. And for his buclar or shyld, he wil seke to be retayning to some nobleman or gentylman that bearyth rule in the court or contry, though he pay for his own lynery. And the noblemen and gentylmen, which shuld be the ponys-schers of theft, be the chefe maynteyners of robyr; bi this meanys often thei robbe & be not taken; but in case he be taken, eyther he shal haue favor for his masters sake, or els braggi it owt with a carde of .x; ye euyyn face it owt, that neyther the playntyue nor the xij men dare cast a thefe. Or if all this wyll not helpe, than procure thei the kings pardon. Oh noble rulars, ye that be Christen in dede, take hede, that ye abuse not your auctoryte receuynd of God! For if ye hang one that hath offendyd the lawe, and pardon another, be ye not than parcyall? And no dowy if ye pardon a thefe or a "morderer, and thei commytt that offence agayn, so ye be partakers of their wickyndnesse. For why? If ye had done iustyce afor, that offence had not bene commyttted. Well, make a prouyso, that no noble nor vulnoble man shall retayne any of the kyngs subiectys without lauful wagys; and sett a penalty ther vpon.

Moreouer, in as moch as it is open vnto all the world that we haue long walked in a false religyon, and haue had confyndence in vayne thynges (as in the tradycyons of mens imagynaeyons) seke to reforme these thynges and to set forth Christys religyon; that we may honor one God only, as the Scripture teacheth us. And to leane worshipping and calling vpon any creaturys in heauyn or in erth, for he is a geluos God, & wil haue no other in his sight, Exodi .xx. Se ther-
SPECIAL POINTS FOR REFORM. [CH. XIX.

See that the people are taught to believe in one Mediator only.

[* leaf 39]

Away with your idols and images!

Idols must be abolished, if you will take away the occasion of spiritual fornication.

[* leaf 39, back]

Let the priests marry if they will.

Peter and Paul were married.

Those who forbid marriage are devils.

for that the people may be taught that\(^1\) they have but one Mediator, lyke as they have but one God & one Redemer. And away with your superfluous holy days, for in one holy day is more idlenesse, whordome, and glotony used than in x. working days! Also away with all your idols and images, both great and small! For if no whore ought to be sufferd in the congregacyon of God (as it is wryten in Deuteronom. the xxiiij.) than ought not the great whores to be banysshed only, but the small also. Wherfore seing the Scripture calleth imagys whores, Jeremey the iij., and that ye have rightfully put downe the great imagys, with whom the peple haue commytted sprytual fornycacon, all the rest, euyn the least also, are vterly to be abolysshed, if ye will take away the occasyon of sprytuall fornycacon or idolatry from the people. How can ye, for shame, suffer your seluys & the peple to crepe to a crosse which will rott, seyng the Scripture for byddeth, sayng:—"non adorabis ea neque coles:" that is to say, "thow shalt gyue them nether inward nor outward worshipping." Is not this an outright worshipping of an idol, to crepe to the crosse and to kysse it? What is it else? Furthermore, banyssh whordom and other abhomynable vyces, not to be namyd, from your prystes; and let them that will, haue their wyues, as thei had in the prymatyue church; as had .S. Peter, as appearyth Mathew the .viiiij., and .S. Paul, Philipp. the iij.\(^2\) For to forbyd it as our bysshops doo, .S. Paul calleth it the deuyls doctrine; the first to Tymot. the iij. chapter. Now therfore, if ye wil byleue the Holy Goost, speaking in Paul, as ye be bownd to doo, if ye wyl byleue in God, than shal ye playnly se that the bisshops which forbyd that, and such other lyke, contrary to the Scrypture, be deuyls. Thyrdly condemne that auryculate confessyon, which is the preuy chamber

\(^1\) A the peple—that, added. 

\(^2\) 1 Cor. ix. 5.
of treason of the bishops, and let the peple be taught
to confesse them seluys to the Lord with a repentant
hart, who only forgeuyth syn: and to confesse and
reconyyle them seluys to their neyhbors, whom thei
haue offended, which haue the key of losyng in that
case: But as it is now vsed (namely in axing of vayne
questyons) it doth not mynyssh synne, but increaseth
it. Prouyde also, that prayer & fastyng may be set
forth, according to the Scripture. And that the sacra-
ment'ys may be mynistred in the mother tung. And
that all the seruyce in the church may be taken owt of
the Scripture, the Old Testament and the Newe, all
inuened seruyce set a-parte. And let it be sayd and
song all in the mother tong, that all may laude and
prayse \[ieaf o\] the Lord. Iff ye doo this, as ye be bownd,
then vndowtydly shall the good workys appoynted
in the Scripture flourish among the peple; as, namely,
to beleue in one God only, to help the sayntys in this
world, to decke and fede the image of God. These,
and such other, shal we than doo of loue, and not seke
nor thynk to be iustifyed by them. But now thorow
Gods help, to bryng these godly actes and such other
to a good and godly purpose, ye must fyrst downe with
all your vayne chantrys, all your proud collegys of
canonys, and specyally your forkyd wolffys the bysshopes;
leave them no temporal possessyons, but only a com-
petent lyuyng. An hundredth pownd for a bysshop,
his wife, and chyldern, is inowgh. If he be an honest
man, and preach Christ sincerely, he can not lacre be-
syde; if he do not, it is to moch. And let there be
no more degreys among them, but prystes and bysshops,
as it was in the prymatyue church. Now for the goodys
of these chantrys, collegys, and bishops, for the Lordes
sake take no example at the distribucyon of the abbay

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1 A God—prayse, added.  2 A passions, for possessyons
Do as the Germans did: put church property to the use of the commonwealth.

That one pryst ought to haue but one benevyce and one fermer, one ferme.

The xx. Chapter.

His thyng is also to be loked vpon, that euyn as one man may haue but one wife, so let a pryst haue but one benevyce; for if he haue more flockys than one to kepe, he wil neuer feede them both well. And if that be not a lyuyng for a man, his wife, and his chylderne, as some be not, than ioyne hym to the next parryssh, wherby the poore may be at lesse charge with the pryst. The popissh prestys will make a mocke at this, which hipocrytes I send to the xx. chapter of Mathew, where Chryst sayth to his Apostyls and mynysters of his congregacyon, that thei shal not possess gold, syluer, nor brasse, &c.: how much lesse then shuld thei enjoy their inordynate possessyons! And euyn as a pryst shuld haue but one benevyce, so make that one man, of what degree so euer he be, shal hold and kepe in his own handys or occupyeng no more than one ferme, maner, or lordshyp, beyng a competent lyuyng, as of xx. pownd yerely rent. So that it may be laufful for one man to kepe .ij., if thei both together be not aboue xx. pownd; but no man to kepe aboue .ij., be thei neuer so smal rent. This were a brotherly and godly act. For by your oppressors and

1 A Christen, added. 2 A the, added; B as above. 3 A aboue, added.
extoreyoners, how be the townys *and villagys decayed? Where as were .viiij., x., xij., yea, xvi. howsoldys and more, is now but a shepe howse and .ij. or iij. shopardys. And one man shal haue .ij. or iij. such thyngs, or more, in his handys, that a pore man! scarcely haue an hole to put in hys head for these gret extoreyonars. So if ye seke this godly redresse, where as ye haue a fewe in a contry, which be inowlynate rych extoreyonars, and a great multytude of poore peple, than shal ye haue but a fewe poore and a gret nowmber of a meane and reasonable substance, and fewe poore, & lesse extoreyonars; which wold be no smal ease to the common welth. Here shal all inclosars, grossers vp of fermys, extoreyonars, and oppressers of the common welth, be offendyd at me and call me heretycke and traytor. But all such I send vnto the fyft chapter of the prophete Esay, where he sayth:—"Wo be vnto yow which ioyne one howse to another, and bryng one land so nye vnto another, tyl ye can get no more grownd; wil ye dwell vpon the erth alone," &c? Ye extoreyonars! leme to feare God, and marke what, and how vehemently the Holy Gost speakyth here in the prophete, "wil ye dwell vpon the erth alone?" Here is a fearful sentence for yow!

Of the inhansyng of the custome, which is agaynst the common welth, &c.

The .xxi. chapter.

A

Nother grousous burden, sprong vp of fewe yerys past, is the inhansyng of the custome of warys inward, which was granted for certen yerys to helpe the kyng toward his warys; and yet but vpon a condycyon, that the kyng shuld be a shyld and defense of the marchantys goodys

1 A man can, for man  

BRINKLOW.
The prices of wares are much raised. agaynst all pyrates and robbers vpon the see, and to make them good such goodys as shuld be taken. And now it is not holden for certen yerys, but as it were for ever, and from a subsydye, to a custome. And yet the merchantys not defendyd acording to the commant neyther, whereby many an honest marchant hath bene viidone. This burden is not 'preiudycyal to the merchantys only, but it is to the great dammage of the whole reame also. For why? All warys be raysed therby. v. in euery hundred, and somme much more; so that the comons bye all things so moch the derer. I thynke if the kynges grace knewe what a burden it is to the comons, & with what euyl wyll his marchantys pay it, he wold, I dowt not, be content with the old subsydy, that is to say, a certen of euery fardel, chest, mawnd, bale, or what so euer it be, as was in old tyme; and as it is in Flandres, and ouer all the Emperors landys at this daye. Oh that men, which be abowt a kyng, wold be as ready to gyue councele to do rightuosnesse, & to seke discharge of their prynees conseycence, and the welth of his soule, as thei be to enmege hym to yocke his comons, sekyng the only profyght of the body; as though there were no world after this, or as though the King of all kynges sawe no furder than a mortal prynce!

A godly aduysement how to bestowe the goodys and landys of the bisshops, &ce.

The .xxij. Chapter.

Although there be many godly mynded, I trust, in the Parlament howse, which can dyuyse wayes ynone to employe the goodys and landys of bysshopes, deanys, canons, and
CH. XXII.]  BESTOWAL OF SEQUESTERED PROPERTY.  51

chantreys, to Gods glory, to the common welth, & to the help of the pore (as there are wayes ful many, whose lysteth to study them); yet I thynk my selfe bound partly to wryte myne aduyse in some things which be most nedeful. First, part of them may be distributed to the poore, as well to poore\(^1\) maydens mariages and poore house holders, as to the blynd, sick, and lame; onlesse it be the one halfe of\(^2\) the plate\(^2\) to come to the kings grace, for this purpose, that it be turned into the coyne of the reame. And of their temporals, let .viij. or .x. pound and not aboue of euery hundreth be granted to the kyng, that he therof may haue "homage, as chefe lord and king, as reason is. And to ease the comons of subsidys, whan nede shal be, that the pore & myddel sort of the peple may be easyd therby, the rest to be employed vpon poore cytys and townys, and to the prouysyon of the poore; as, part of it to be lent to\(^3\) poore occupyers, to euery citie acording to the number of the occupyers in the same. And let euery occupyer haue acording to his nede; and euery one to be bound brotherly for another ioynently to the kyng. That is to say, the whole town, as many as haue any part of the mony; and the first yere to pay no entres, but euery yeare after .iij. pound of euery hundreth pound, that the somme may encrace and not decay. And make a prouyso, that no cloth be made but in cyteys and great townys, and the town seale to be vpon euery cloth, which town shal make good all such fawtys as shal be founed in their clothys. And agayne also, that the clothyers shal kepe no fermys in the contry, except it be one for his own prouysyon. And thus shal ye haue true cloth made, and euery neyhbors lyue by other. The lordys and gentylmen by

\(^1\) A as well to poore, added.
\(^2\) A to, place, for of, plate; B as above.
\(^3\) A to the, for to; B as above.
their londys; the marchant only by his marchandyse; the clothyer by making his cloth; the fermer by tylling his land and bredyng, &cete.

Item, part of these forsayd goodys may be employed to this vse, that in every hundreth, good towne, or cyty, certen howsys be maynteynyd to lodge and kepe poore men in, such as be not able to labor, syck, sore, blynd, and lame. And every one of them to haue wherwith to lyue, and to have poore whole women to mynystre vnto them. And for Christes sake, ye rulers, loke vpon your hospytals, whether the poore be kept leane and bare inough: the crye of the peple is beard vnto the Lord, though ye wyll not heare. Now to our former purpose agayne. Let phisicyans and surgeons be found in euery such town or cyte, where such houses be, to loke vpon the pore in that towne and in all other ioyning vnto it; and thei to lyue vpon their stipend only, without taking any peny of there pore, vpon payne of losing both his earys and his stypend also.

Item, in dyuers head cyties and good townes, let scholes be mainteyned and lectures to be had in them of the .iij. tongys,—Hebrew, Greke & Latyne; and the readers to haue an honest stypend. Item, in euery such cyty and town to haue a certen nomber of pore mens chyldeyn found of free cost, tyl thei be of good age and wel lernyd. Item, the encrease of the mony, that is to say .iij. pownd of euery hundreth, to be bestowyd vpon poore copyls at their maryages to beginne the world withall. These wayes and such lyke, may thos goodys and landys be bestowed, of another sort than to fynd such a sort of belly goddys, and idle stout and strong lorels as ye haue done, yea, a sort of drunken bussardys. And thus haue the Germanys (where as the Gospel is receyued) bestowed the goodys
and landys of soch abbeys as thei haue suppressyd. And I think no godly hart can be agaynst this dyuyse. Now therfore "I exhort the higher powers, in the name of the euerlyuing God, that if thei wyl not loke vpon these 1 spyrtyual extorcyonars (I meane 2 bysshops, canonyes, and chanterers) for the zele which thei ought to beare to the congregateyon of God, neyther for the loue that thei ought to haue to the common welth and to the poore; yet let them remember it for their own welthys sake. And let the kyngs grace consyder how tyrannosly, by the vertu of their wicked mammon, thei usd part of his progenytors, kynges of Ingkuzd; as Wyllm Rufus, Henry the second, and Kyng Iohan. Rede the storyes, and ye shal se part of their knauery; yet is the best made to cloke their wickednesse. It were hard to say whether thei were the auctors of the commocyon in the north or no. I thyuick it is as well possyble for the oeyane se to be without water, as it is for them to cease mussyng of myschefe.

A lamentacyon for that the body and tayle of the pope is not banished with his name. 3

The .xxvij. Chapter.

H mercyful Father of heauyn, I can never la-
ment inough to heare the Gospel thus blas-
phemyd; to be namyd a thyng causyng sedi-
cyon, whan it is the only cause of concord and

1 A the, for these  2 A say, for meane

3 This chapter was printed as a Broadside in the 17th century, with the heading, "The true Copy of the Complaint of Roderyck Mors, some time a Gray Fryer, unto the Parliament House of England, about an hundred yeares age, when the Bishop of Rome being Banish'd out of the Realme, the Bishops of England acted his part by power of the old Romish Canon, newly translated into English Law." Following this is a short prologue, in which it is said that the book was "printed in Anno 1545." The sheet ends with these words,—"Printed
peace in conscience unto the faithful. Yet these bysshops, deanys, and canons of collegys, with other of the popys shanelings, acording to their old wont, shame not to blaspeme this Holy Word by all the soete meanys that can be dyuysed. How besy were thei to stey the puttyng forth of the Great Byble, and to haue had the Byble of Thomas Mathy called in! But the Lord strengnthyd the hart of the prynce to set it forth agaynst their willys. Yet how shamefully haue thei and their membres, in many placys of England, dreuyn men from readyng the Byble! Yea & Boner, bysshop of London, shamyd not in the yere a thousand fyue hundreth and forty, to preson one Porter and other for readyng in the Byble; which, if it be not heresy to God, than what is heresy? And if it be not treason to the kyng to deface his iniunceyons, than what is treason? And agayne, if it be not theft to the comon welth to steale from them their sprytual fode, than what is robry and theft? And euyn in the begynnynge of the last Parliament, in the yere a thousand fyue hundreth and xli., how dyd thei blaspeme, rage, & belye the Holy Goost, saing it is not ryghtly translated, and that it is ful of heresys, and that thei wold correck it, and set out one ryghtly. Soner can thei fynd fawtys than amend it. Who perceyneth not your wycked intentys, that, in the meane tyme, ye loke for the death of the kyng, whom God preserue to his plasure! O ye blynd Phylistyans, the Scripture is ful of sentencys which teach men to knowe you, and to beware of you. I cannot blame you, though ye fyght thus agaynst God and his Word, to shutt it vp from the peple. For why?

In the last Parliament they said

the Bible was not rightly translated.

Their object was to wait for the death of the King.

The Pope's shavelings blaspeme the Bible.

They tried to stop Matthew's Bible.

How they have driven men from reading the Bible:

[1 leaf 46]

In the last Parliament they said

the Bible was not rightly translated.

Their object was to wait for the death of the King.

peace in conscience unto the faithful. Yet these bysshops, deanys, and canons of collegys, with other of the popys shanelings, acording to their old wont, shame not to blaspeme this Holy Word by all the soete meanys that can be dyuysed. How besy were thei to stey the puttyng forth of the Great Byble, and to haue had the Byble of Thomas Mathy called in! But the Lord strengnthyd the hart of the prynce to set it forth agaynst their willys. Yet how shamefully haue thei and their membres, in many placys of England, dreuyn men from readyng the Byble! Yea & Boner, bysshop of London, shamyd not in the yere a thousand fyue hundreth and forty, to preson one Porter and other for readyng in the Byble; which, if it be not heresy to God, than what is heresy? And if it be not treason to the kyng to deface his iniunceyons, than what is treason? And agayne, if it be not theft to the comon welth to steale from them their sprytual fode, than what is robry and theft? And euyn in the begynnynge of the last Parliament, in the yere a thousand fyue hundreth and xli., how dyd thei blaspeme, rage, & belye the Holy Goost, saing it is not ryghtly translated, and that it is ful of heresys, and that thei wold correck it, and set out one ryghtly. Soner can thei fynd fawtys than amend it. Who perceyneth not your wycked intentys, that, in the meane tyme, ye loke for the death of the kyng, whom God preserue to his plasure! O ye blynd Phylistyans, the Scripture is ful of sentencys which teach men to knowe you, and to beware of you. I cannot blame you, though ye fyght thus agaynst God and his Word, to shutt it vp from the peple. For why?

in time and place of publique observation of the English Prelats, so contrary handling the matter with the peace-seeking Protestant Subjects of Scotland and the blood-sucking Popish Rebels of Ireland." The copy of this Broadside in the British Museum (Press Mark 669 f. 4, leaf 41) has in a contemporary hand the date 15 Jan. 1641.

1 A Mathew, for Mathy
2 A thus, added
CH. XXIII.]  RELICS OF POPERY.  55

Who so ever readyth or hearyth the contenytys of that boke, and byleueth the Holy Goost, shal playnly se that ye be the very enemies of God; and so shal cast you out of their conseyence, where ye haue long sytten in the place of God. Wherby also ye shuld lose your gret ryches and auctorite, which makyth you to roare lyke lyons, to teare lyke bearys, and to byte lyke cruel woluys, and to styng lyke adders. No doubt one bishop, one deane, one college or howse of canons, hath euere done more mischeffe agaynst Gods Word, and sought more the hynderance of the same, than .x. howsys of monkys, fryers, chanons, or nunys euere dyd. The kyngs grace began wel to wede the garden of Ingland, but yet hath he left stonding (the more pytte!) the most fowlest and stynkyng wedys, which had most nede to be first pluckyd vp by the rootys; that is to say, the prycking thistels and stynkyng nettels; which, styll stondyng, what helpyth the deysyong of the pety membres of the Pope, and to leane his whole body hynd, which be the pompos bishops, canons of collegys, deannys, and such other? Surely it helpyth as moch as to say, I wyl go kyll all the foxes in .S. Iohans Wodde, because I wyl haue no more foxes bred in all Eng- land! We say we haue cast the Pope out of Ingland:—how so, I aske ye? seyng he came neuer in Ingland, how can he be cast out thereof? Some wil say yes, his tributys, and other pollsagys, be taken from him. Wel, thankys be to God, we be somewhat eased of our temporal and bodyly burden. But there be gretter things in this matter than that; which, wel ponderyd, we may say, and lye not, that the Pope remayneth wholly styll in Ingland, saue onely that his name is banished. For why? his body (which be the bishops and other shauelings) doth not only remayne, but also his tayle, which be his filthy tra-

1 A therefore, for thereof  
2 A was, for wel

You bishops are the enemies of God.  
Your riches make you war like lions, tear like bears, bite like wolves, sting like adders.

The King began to weed the garden well, but he left the thistles and nettles.

[1 leaf 10, back]  
We say we have cast out the Pope:—how?

His name is banished, but his body and tail remain.
MARTYRS AND THE BISHOPS’ BLESSING. [CH. XXIII.
dicyons, wicked lawys, and beggarly ceremonyes (as S. Paul called them) yea and the whole body of his pestiferos canon lawe, according to the which judgement is geuen thorow the reame, and men condemnyd to death after the prescript of it. So that we be still in Egypt and remayne in captuyyte, most greuosly laden by observeruyng and walking in his most filthy drosse aforsayd, which is a mysty and endles maze. And so long as ye walke in those wicked la’wys of Antichrist the Pope, and maynteyne his knyghtes the bissphs in soch inordynate riches and vnlaualf auctoryte, so long say I, ye shal neuer banyssh that monstruos beast the Pope out of Ingland. Yea, and it shal be a meane, in processe of tyme, to bryng us into a temporal bondage also agayn, and to haue him reyne, as he hath done, lyke a God. And that know our forkyd cappys ryght well; which thing makyth them so boldly and shamelesly to fyght in their gods quarel, agaynst Christ and his Word. The bysshops of England neuer toke so gret paynes to defend the Pope and his kyngdlome, as they haue done syns the kings grace toke rightfully from him his accustomyd pollagys, which vsurpedly he had out of this reame. To proue this to be true, what blood haue thei shed, syns that tyme, of the beloyd seruantes of the\(^1\) everlyuing God, for preching, teaching, writing, and walking in the truth: as Tewkysbery, Bay-nam, Fryth, Bylney, Barnys, Garet, Ierom, with diuerse other in Kent, Salysbery, and dyuerse other placys. And Wyllm Tyndal, the apostle of Ingland (although he were burnt in Brabance) yet he felt the bishphs blessing of Ingland, which procured him that death which he loked for at their handes. Neuerthe-les, I dowt not, but that all these be of the number of them that S. Iohan spekyth of in the Apocalipse, which lye vnder the altar till the number of their brethern be

\(^1\) A the, added.
fulfilled, which shall be slayne for the Gospels sake. I rehearse not their namys for anye prayse to be genyn to them; but that the congregacyon of Christ may haude and prayse the euerlyuyng God, for genuing them grace to stand so faythful in the Lord to the end, leanyng vs the victory, which is part of your spyrtyual comfort. For God promyseth the preachers & mynysters of his word no other reward in this life. And thorow the preaching of these poore wretchys (but outcastes in the sight of the world, as S. Paul sayth) he hath wrought this, that where as the kyng was before but a shadow of a kyng, or at the most but halfe a king, now he doth wholly raygne thorow their preaching, wryting, and sufferyng. But now to the tyranny of the bysshops onys agayne; which, besydes the murderlyng of these sayntes, how haue thei bewitched the Parliament howse in making such vyperos actys as the beast of Rome neuer made him selfe! For the Pope neuer made the mariage of prystes to be death, and such other. Thus by your sotiltes and most crafty wyles, ye make the peple to abhorre the name of the Pope for a face, and compel them to walk in all his wicked lawys. And the word of God, which we say we haue receyued, is not, nor can not be sufferyd to be preached and taught purely and sincerely, without mixyng it with your inuynted tradycyons and seruyce. For who so ever doth (standing faythfully vnto it) he shal dye for it! Thus ye may se, that the thing which we say that we haue cast of, we receyue, cherissh, maynteyne, and walke therein. And agayn, that thing which we say we haue receyued, by the craft and tyranny of the bysshops, is abhorred, despysed, taken for a sedycyos thing, called newe lernyng; and men be dreuyn from it for feare of losse

He promises His preachers nothing else in this life.

The bishops have bewitched the Parliament.

You make the people abhor the Pope for a face, and compel the people to walk in his laws.

That which we have received is abhorred, and called the "new learning."

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1 A as S. Paul sayth, added.
2 A of a kyng, added.
3 A be, added.
4 A Pope of Rome, for Pope
5 A sedicion, for sedycyos thing
of goodys, of ponysshment of body, and danger of death: so weake and frayle is our flessh. What a lamentable thing is this, that men shuld be dryuyn from the Gospel of Christ, the glad tydings that bringeth peace in conscyence to the faythful; that is forrownesse of synnes in Christes blode. By these frutys all men may knowe, that thei be more natural to their wicked father the Pope, than any child can be to his natural father. And that shall the reame fele at the change of a prynce, or at such tyme as thei loke for, onlesse God of his mere mercy breake the wicked coun-cels of them. What is the cause, that the bishops be so dilygent to sytt so often vpon the .vi. wycked Artycles, but only that thei be a stablysshing of the Popys auctorite, be thow sure. Now therfore, that same God wich gaue grace to Achab to harken vnto the voyce of Elyah, the .iij. of the kings the .xvij., to the confounding of the false prophethys, gyue our noble king that same grace, if it be his godly wil and pleasure, to harken to the godly lernyd, to confound and destroy all the false prophethys in Ingland! And than I am sure there shal not be remaynyng one pompos bysshop in the reame. Wherfore, to open the conclusyon of this lytle lamentacyon, if ye wil banyssh for euer the Antychrist, the Pope, out of this reame, ye must fell down to the ground those rotten postys, the bishops, which be cloudys without moyster; and vtterly abolyssh all and euer his vngodly lawys, decreys, tradyceyons, and ceremonyes, without signifyeaeyons; for thei wayte but for a tyme to robbe some noble man of his witt, as thei wold haue done with the Marques of Exetor. This is as sure as Wynecester receyued a letter from the Pope at his being at Regenspurg. Well, these filthy dreggs onys abolisshed, a than make no lawys but such as shal be agreabyl to Gods Word. And so shal

1 A very, for mere  
2 A expelled, for abolisshed
ye drye out Antychryst and his membres, or els neuer; and thus we shal not only auoyde our temporal bond-age, but also our sprytual captyuyte, which thing is most "to be desyred. And surely seing there is no pour vpon erth aboue the temporal, to redresse cyanyle mat-
ters, comon welthys, and to change wycked lawys and euyl customys, and in as mocch as the hygher pours be fully certifyed by the Scripture, that as the Pope is enemy to the Gospel, so be his chyldern the bissdrops (which thing is open and manyfest, to as many as wil not wilfully be blynd); thersore, I say, I cannot se how thei can suffer them thus to raygne, persecutyng the setters forth of the Gospel, but that thei be par-
takers of their iniquyte, and sprynckled with them in the blode of the rightuos.

A comparyson betwene the doctryne of the Scripture and of the bysshops of England.

The .xxiiij. chapter.

Now wil I speake no further against the partycular pope, forasmoch as euer bysshop is now a pope. And that ye may the playnyer se, that the proud pre-
lats, the bissdrops,¹ be very Antichrystes, as is their father 'of Rome, I wyl recyte certain doctrynes of the Scripture, manifestly taught by the Holy Goost, the prophetylts, apostylts, and by Chryst Iesus hymselfe. And compare them with the doctrines of the byssdrops, and then shalt manyfestly se, that their doctryne is as directly agaynst the Holy Goost, as is lyght agaynst darcknes. First the Scripture teacheth one God only thorout the Byble, and the apostels refused to be worshipped, as the .xxiij. chapter of the Actes of the Apostels doth manifestly declare, where Pawl and Barnabas rent their clothys, cryeng vnto the peple,

¹ A I meane, after bissdrops
"Why do ye thys? We be mortal men lyke vnto yow; turne from these vanytes vnto the liuyng God, &c." The angel refused to be worshipped of man, with dyuerse other testymonyes, as the xx. of Exody, the Psal. lxvi., and lxxxvi. And agayne, imagys are forbydden thorow the Scripture, & hated of God, which commandeth us that we shuld not bowe vnto them, Exodi. the iiij. and xx.

But the bishops teach us to worship many goddes. If any man aske me how I proue that, I answer:—what a multytude of Holy Dayes haue thei made vnto sayntes, as to the Virgyn Mary, Pawl, Peter, Iamys, Iohan, Corpus Christi, &cet. ! For what purpose do thei hold those Holy Dayes, but only to honore them as goddes? Do thei not make men to fast their euyns as though thei were goddes? Do thei not teach us to pray to them, and to crye to them for helpe? Come to the labor of a woman that is a Pharysy, and thow shalt heare hir crye & call for help, more vpon the Virgyn Mary than she will vpon the euerlyuyng God, who is the only Creator and Sauyor of the Vir'gyn: yea and that most blasphemosly, sayng, "Our Lady, haue mercy vpon me!" And lyke wyse vpon other of Goddys creaturyes. Now in these dayes thei wil say, haply, we teach not to worship them as goddes, but as

1 See Psalm lxxxi. 9, 10. 2 Deut. iv. and Exod xx. 3 A to them, added. 4 Orig. shal 5 A of, added. B as above.
mediators. I tel the, that is also a false and a deuelysh doctrine. For the Scripture sayth, there is but one mediator\(^1\) betwene God and man, Iesus Chryst; the \(i\). to Tymothy the \(ij\). chap. ; Hebruys the \(iiij\); the \(ij\)^2 of Iohan. the \(ij\). chap. ; the Ephesyans the \(iiij\). S. Paul dyd wel to name Christ, that we may know who it is, though the bysshops wil not for their offerings sake; and therfore thei wold haue many mediators. It is euydent also that thei teach men to worship imagys, for every church is ful, and specially S. Mary Ouerys in Sothwarke for gylded imagys. And although by the verta of the kyngs iniunecyons, dynerse idollys be taken away, yet Bonar, Bisshop of London, by the cowncel of Cole his trayters popyssh chanceler, one of Poolys ryght scolars, although he came from hym vnder a pretence to be his depute as his frutys de'clare, if thei indifferently were loked vpon, by his deuelysh councel; I say hys master shamed not, contrary to the same iniunecyons, to set vp other in their placys; as in the body of Powlys Church, where as stode an idol of the Virgyn Mary, of his fermen charyte toward the mayntenance of Idolatry, that it shuld not vtterly decay; and of hys cold loue and fauor toward the kyngys iniunecyons, set vp in the same place another idol of S. Iohan Baptyst. And Winchester, at his beyng a[t] Ratysponge, caused an image to be gyldyd, and payd for the gylding of an idol named the Schone Mary, that men of all nacyons being there, might se what fauor he bare toward hys Pryneys iniunecyons. Do thei not by these, and such\(^4\) actys, condenne the kyngs deposyng of idols as mosch as in them lyeth? Oh pryuy traytorys, and open idolators, ye wyl say, thei be bokys for the vulerned and therfor necessary. But how can that be necessary, whych the Holy Gost so

\(^{1}\) A and intercessour, \textit{after} mediator  
\(^{2}\) John ii. 1, 2.  
\(^{3}\) Ephe. ii. 13.  
\(^{4}\) A and such, \textit{added}.  

It is a devillish doctrine; for there is but one Mediator.  
Every church is full of images, especially St. Mary Overys in Southwark.

Bonar set up in St Paul's an image of John the Baptist in the place of one of the Virgin.

The Bishop of Winchester had an image gilt, and paid for the gilding.
God appointed the seventh day as the Sabbath, instead of which our fathers ordained the Sunday.

They were not to keep it idly, but after hearing the Bible might do any profitable business.

Paul rebukes those who keep holy days.

The church is left destitute of all spiritual food.

How do our bishops hallow them?

SUNDAY, HOW TO KEEP IT. [CH. XXIV.

diligently forbyddeth, vitterly as before is sayd?1 Answere me Cole, wyth thy2 popyssh canon 'lawe! Agayne, God in the old lawe appoynted the seynyth day to be kept holy, called the Sabbate day, for the which we hold the Sunday; whych our forefathers ordeyned in the steade of the3 Satterday, that the peple shuld come together4 to the tempyl, to heare Goddys Word preached in their mother tong, wherby thei were edifyed to walke in the amendment of lyfe, and to bryng forth the frutys of our fayth, that is, good workys, appoynted in the scrypture only to Goddys honor and the profyght of our neyhbore; but yet not to kepe it so idylly, that after we haue heard Gods word, but that we myght doo any nedeful busynesse vpon the Sunday, as wel as other dayes. And as for our Holy Dayes of our own inuenting, in which we worship the creaturyys of God, the Lord hatyth them, as apperyth playnly in the first of Esay. Yea God hatyth and5 abhoryth them, sayth the prophete Amos in the v. chap. And Paul rebuketh them that kepe soch holy dayes, Galathyans the .iiij, sayng, "Ye obserue dayes, &ce., I am afrayd, lest I haue be'stowed labor vpon yow inayne." But our Idle bisshops, contrary to the Scripturys before cyted,6 haue brought us in bondage, that in maner the forth day in the yere thei haue made holy day, and not to God only, as all men knowe, but to his creaturyys. And how do the peple hallowe them?1 In commyng to church to a sort of domme ceremonyes, & to here moch inuented seruyce, in a strange tong which they understond not, nor yet x. among an huwdreth of them seluys. And thus the peple depart the church as empty of all sprytual knowlege as thei came thether. And the rest of the day

1 A vitterly—sayd, added. 
2 A the, for thy 
3 A the, added. 
4 A together, added. 
5 A hatyth and, added. 
6 A recited, for cyted
thei spend in all wanton and vnlawful gamys, as dyse, cards, dalyeng with wemen, dancynge, and such lyke.

But if any man do any bodyly worke, though very nede for the mayntenance of his lynyng compel hym there vnto, he shall be pynysshed, and called heretycke to. But\(^1\) not withstondyng this, thei are content with (thankys be to God!) that if such an heretyck worke euer Sunday in the yeare, though it be on Easter Day, for the kyngs grace, or by his com'missyon, it is no of-fence but lawfull; as though it were lawful for the kyng to breake Gods commandment! But for all that, if thei fearyd not more the kyng than thei doo God, thei wold ponyssh them also. Oh most suttily and wyly theys! what kyng or emperor, yee, what bisshop or Apostle, can dispense with Gods Word, which he eyther biddeth or forbiddeth? Where as Chryst saieth, "Thow shalt not put away thy wyfe, but only for adultery," can all the whole world, ye\(^2\) Antychrystes, dispense with me to put away my wyfe, but for that cause only? If ye beleuyd ryghtly in God, and lyued in his feare, ye shuld dispense therwith for no nother cause. More ouer the Scripture teacheth us "marriage to be institute of God," Genesis the .ij., and honoryd of Chryst with his pre-sence and first myracle, turnyng water into wyne, Iohan the .ij. And .S. Pawl sayth: "Let every man have his wyfe, to anoyde fornyeacyon," i. to the Coryn. the .vij.; marke, he sayth every man; here is no man except. For it is honorable, sayth Paul to the Hebruys, and "the bedd thereof vndefyled. And in the primatyue church it apperyth that the Apostels had wyves, as Peter and Paul as is\(^3\) before rehersed. And Paul calleth it a deuelyssh doctrine to forbyd marigage to them that haue not the gyft of chastyte. And yet, notwit[h]standing, our lecheros bisshops, or rather sodomytes, as chast as a sawt bytch, take it for a vyle

\(^1\) A And, for But \(^2\) A O ye, for ye \(^3\) A is, added.
& an unholy thyng! For thei forbyd them seluys, and all that beare the marke of the beast Antichrist, to mary, and haue procured death to them that seke rather to mary than to burne; but to kepe whorys their own lawe permitteth! Steuyn Gardner, which was the chefe causer of that wicked act, is it not mani-
fest & openly known that he kepyth other mennys wyues, which I could name, and wil doo hereafter, if he leave not his shameles whordom. If all the bysshops of Ingland were hanged which kepe harlots and whorys, we shuld haue fewer pompos bysshops than we haue.

Well, yow bysshops, which had your maryd wyues at the making of that wicked act, and put them away for feare, loke well vpon it; for ye had bene better to haue suffred death, than so cowardly to denye the lawe of the Lord. Wherfore I aduyse yow, in the name of the Lord, bytterly to repent with Peter, takyng better hold and receyuing your owne maryed wyuys agayn; yea though ye shuld giue ouer and forsake all your pompos auctoryte and vayne ryches. And stand fast to Gods word, euen in the face of princys, as did the Apostels, the Christen biishop, S. Ambroose, with all the faythful sort from the begynnynge. Remember what Christ sayth: "He that denyeth me before men, him shal I denye agayn before my heuynly father." And agayne: — "He that holdeth the plough, and lokyth back, is not mete for me," & such other. For if ye stop your mowthes, your talent shal be taken from yow, and geuen to him that hath x.

Agayne, the Scripture teacheth us to confesse our synnes only vnto God with a repentant hart, and to loke for absolucyon of them thorow Christ, Daniel the ix. Dauyd confes'syd hym to the Lord, Psalm xxxij. and li. Manasses made a ryght confessyon, as apperyth in his prayer. If we so confesse ourselves, we shal

1 A own maryed, added.
gladly forgave our enemies. And in thus confessing our sins to the Lord with a contrite heart, repenting and turning from our sins, all that we have done before shall no more be thought upon, but separate from us so far as is the east from the west, as sayeth the prophet. And when we offend our neighbours and brethren, we may not only confess vs vnto the Lord, but also vnto them whom we have offended, and be reconciled one to another, as Christ teacheth vs in the .v. of Mathew, and James also in the .v. chapter of his Epistle. This confessyon taught us the Holy Ghost long before Antichrist had found out that filthy auricular confessyon to his gresy shavelings, which was not from the beginning, neither shall be to the end. Thei teach men to pourre their sins into the ears of their generacyon, that thei may sitt in the conseynce of men, wher as God alone should sitt. And agayne, thei heare gladly the confessyon of harlottes, that thei may knowe where to spede. And the sins being pouryd in to their eares by mouth, not regardyng the repentance of the hart, yet thei take vpon them to forgue such synnys; where as it is the offyce of God only to forgue synne. And thei do both robbe God of his offyce, and also discyeue the pore blind peple, which thynck themselues to be healed, when thei remayne lepers styll. For their malyce remaynyth styll, euyn against their fryndes many tymes, and that for small matters, not withstanding their confessyon. As for the key of byndyng and losyng, the grettest part of them knowe no more what it meanyth than a bussard. Oh ye blasphemers! what ground haue ye to stablyssh your aurycular confessyon? Haply ye wyl alledge that place where as Chryst sent the lepers vnto the pryst, Luke the .xvij; which maketh as much for that purpose, as to lay an

When we offend our neighbours we must confess unto them, as well as unto God.

Auricular confession.

[*leaf 55, back] Antichrist's harlottes, that thei may knowe where to spede. And the synnes being pouryd in to their eares by mouth, not regardyng the repentance of the hart, yet thei take vpon them to forgeue such synnys; where as it is the offyce of God only to forgue synne. And thei do both robbe God of his offyce, and also discyeue the pore blind peple, which thynck themselues to be healed, when thei remayne lepers styll. For their malyce remaynyth styll, euyn against their fryndes many tymes, and that for small matters, not withstanding their confessyon. As for the key of byndyng and losyng, the grettest part of them knowe no more what it meanyth than a bussard. Oh ye blasphemers! what ground haue ye to stablyssh your aurycular confessyon? Haply ye wyl alledge that place where as Chryst sent the lepers vnto the pryst, Luke the .xvij; which maketh as much for that purpose, as to lay an

1 A godly, for gladly
2 A put, for pouryd

BRINKLOW.
that they might fulfill the Law.

Christ teaches us how to pray; not with much babbling (yet it ought to be continual);

but with our heart and spirit.

But the bishops teach us to number our prayers.

Christ sent them to the prystes, only to offer an oblacyon after the lawe, and that the prystes myght se that thei were whole; and so after certen dayes to be kept in for a tryal, which exspyred, and than thei being fownd whole, the prystes myght admytte them to come into the company of the whole peple agayne. Rede the xiiij. and .xiiiij. of Leuiticus, and thow shalt perceyue the same. Christ healyd the peple of dyuerse other diseasys, as of the palsy, blody flyxe, possessed with deuyls, and such other; yet he neuer sent none to the prystes, but the lepers only: which he dyd, because it was so appoynted of God in Moises lawe.

Item. Chryst teacheth us how we shuld pray, not with moch bablyng, as the hethyn doo, thinkyng to be heard for their moch bablyng sake, Mathew. the .vi. (yet ought the prayer of a Christyane to be contynuall, as he shewyth by an example of the lendyng of .iij. loaufs, Luke the .xi., & agayne by the parable of the iudge, Luke the .xviii.); but we must pray in lyfting vp our mindes vnto God, and we must regard that our mouth, spyryt, and hart be eleuated to gether myndfully in fayth; for "God is a spyryte, and wyl be worshypped in spyryt and truth," Iohan the .iiij. This teacheth the Scripture. But our forked hypocrytes teach us to nomber our prayers, to say so many Ladys Psalters, with long mattens & euynsonges; and that all in Latyne, which the lay peple vnderstond not. How can we pray or worship God aryght, whan our hartes knowe not whether our mouth laudyth God for his benefightes allready receyued, or els that we demawnd any peticyon? Agaynst soch kynd of prayng

1 A as Luke declareth very playnly in the aleauenth chap-
ter, for Luke the xi. 2 A oure Lorde, before God 3 A vs the, for the 4 if, for whether 5 A lauded, demaundered, for laudyth, demawnd.
S. Paul fyghtyth with the sword of the spyryt in the .xiiiij. to the Corynth. And also the Prophete Esay in the .xxix. chapt., sayng:—"In vayne doth this people approch vnto me with their lyppes, their hart beyng farre awaye from me," &cete. But our shauelyngs teach, yea and command their shauelyngs, that thei be bownd to ouer ronne their servyce, from the begynnyng to the end, and than good inowgh, wherso euer the hart be; but if there lacke but one verse unsayd, thei haue a\(^1\) grudge of conscyence and meane that all their labor is lost; for the which cause, I myselfe, in my dayes, haue sayd many tymes .iij. hundreth and fifty Aues to one Ladys Psalter, because I wold be sure to say inowe. Forsoth it may well be called lyplabor!

Item. The Scripture teacheth what true fast is, and how to fast, in the .lviij. of Esay, that is to say; To\(^2\) lett them out of bondage which be in danger; to breake the oth of wicked bergans; to let the oppressed goo fre; to deale thy bread to the hungry; to bring the poore fatherles to thy house; to couer the naked, &ce. For soch fast Christ offeryth us the kingdome of his father, Mathew xxv; which teacheth us also, that whan we fast, we shuld not fast to be sene of men, but vnto the father, Mathew the v.[i]. But our belly goddes teach, yea command us, a contrary fast, appoynting us dayes to absteyne from flessh. To the which fast, not only the strong, lusty, and helthy parson is bownd, but also the sycke, poore, and nedy, which hath scant nature to beare the body. And though he \(^1\) hath not eatyn a good meale in .viij. dayes before, yet must he fast their appoynted dayes. And that not only to the honor of God, but also for the honor of the sayntes, his creaturys; yea, and some also for the honor of the Pope, as the Imbryng Dayes: so loth be the bysshops that their fathers, Antichrystes, remembrance shuld

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1 A an exceding, _for a_  
2 A To, _added._
Where Christ teaches us to fast not to be seen of men, the Bishops will have all the world to know.

decay or be forgotten! And where as Christ techyth not to fast to be sene of men, thei wyl haue all the world to knowe whan thei fast, for thei proclayyme it openly always in the church the Sunday before, sayng:—"Such a day ye shal fast in the worshyp of this or that saynt." And yet, though he eate abundance of fyssh, so that he be surfet, or dryneck tyl he be dronken, thei passe not, nor their lawe reprouyth hym not. But as before is sayd, though very necessyte constrayne a poore man to eate a morsel of flesssh vpon their appoynted dayes, he is an heretyck and must do penance. And if he wil styke to it that he may so do by Gods lawe (as he may in dede) he shal dye therfor. Is not this a miserable thing? No man denyeth this, that if any man fele his flesssh prone and ready to wickydnes, it is necessary for hym to abstayne from meates, not only flesssh, but all other meates that may provoke him to any concupicence, vntyl he hath mortyfied his flesssh, and made it subject and obeydient vnto the spiryte. But this must not be done onely on the Fryday or vpon certen appoynted dayes, but euerday thorout his life, whan so euer he shal fele his flesssh so enclyned and bent. And this fast shal be a remedy to swage the ragyng of his flesssh. And it is good to be vsed of syngle parsons, and of such as be absent from their yockfelows, & prycked to fylthyynes. And this is the fast, which .S. Paul speaketh of vnto the Colossyans:—"Mortyfye your membres vpon erth, &c."; but to teach that men are bownd to forbeare or absteyne from meatys, more one particuler day than another, or more from one kynd of meate than from another (seing God hath created all to be recyued with thanckysgeuing of them which byleue and know

1 A haue, for eate  
2 A as before is sayd, added.  
3 A it, added.  
4 A on—or, added.  
5 A the, for that; B as above.
the truth\(^1\) it is a deuyllissh doctrine, as S. Paul wit-
nesseth, i. Tymot. iiiij.

Item. Christ sayd vnto his Apostels, which were
bishops of his church, that thei shuld be "servantes and
mynisters, and not idols as ours be; saing:—"The
kings and lorde of the gentyles raygne ouer them, and
thei are called gracios lorde, but ye shal not be so;
but he that wil be grettest among yow, shal be your
mynister, and he that will be chefs, shal be servant
vnto all. For the son of man came not to be ministred
vnto, but to minister vnto other." And agayne, Christ
sayth;—"That foxes have holes, and the birds of the
ayer have nestys, but the son of man hath not where to
rest his head." Such possessionars were the bysshops
of the prymatyue church! Now ye may openly se,
that our lordly apostateys from Christ be nothing lesse
than ministers or euangelical bishopps. For thei be
masters, gouernors, rulers, lorde, yea and most greatest
lorde. And thei wil be commyssyonars in maner in
every temporal matter. And thei be also of prynces
and kynges counceles, and embassytors for\(^2\) princes. But
woo is vnto that cyte, town, contry, or reame, where
thei rule in councele! And comenly it spedeth un-
happily to that reame, where thei be embassytors,
shortly after.\(^3\) For some mischefe foloweth more or
lesse, or els\(^4\) thei fayle of their purpose, as some dyd
with in these .ij. yerys, thanckys be vnto God only
therfor! And whereas Christ had not where in to hyde
his heade, how contrary be thei vnto hym and to his
Apostels also, whose successors thei wil be called, when
thei be nothing lesse. What lorde have more gorgyos
houses than thei have?\(^5\) Yea, fewe lorde lyke them.
What a cockatryse syght was it to se such an abhomy-

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1 A of—truth, added.
2 A of, for for
3 A shortly after, added here, and in B.
4 A or els, added here, and in B.
5 A haue, added.

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Christ told His
Apostels that they
[* leaf 55, back] should be servants
to His church.

He had not where
to lay His head;

but our Bishops
belong to Kings'
Counsels, and are
Ambassadors.

What lords have
more gorgeous
houses than
Bishops have?
noble sort of pompos bishops in lordly parliament robys, as went before the king at Westmyster the .xvi. day of January in the yere .1541. euyn to the number of .xviiij. whereas .iij. were inowe to poyson an whole world. What godly redresse to set forth the Christen relygyon, or reformacyon of thinges for the comon welth, can there be hoped for, where such a sort of vypers be? And specially where thei beare such a swynge as Wynchester doth, to whom the grettest number of the bisshops do leane. How blynd be the temporal rulars styll to suffer such a kyngdome to raygne amongst them!

Every man may see how vnlyke thei be vnto Pauls lynd, .i. to Tymo. the .iij., who sayth, that a bisshop must be the husbond of one wyfe. Now it is euydent thei wil no wyues, but whores as many as thei lyst. And if any of Christes bisshops take a wife, after the second warnyng, thei will burne hym. "Honestly appareld," sayth Paul; and how pyedly 2 goo thei lyke mommers, disguised from the common peple. Paul sayth, "harberos;" of whom? of the poore? No; of whom than? Of lordys, knyghtes, and men of lawe, that thei may defend their popissh kyndom. Paul sayth: "Apte to teach;" but thei beate, 3 & teach nothing. And if thei teach anything, what teach thei? Euen that Paul writeth of vnto Tymothe, the doctryne of the dyuel; "makyng the word of God of none effect" Not given to thorow their tradycyons." Paul sayth: "Not gven to fylthy lucre." But where be 4 so covetous wretches in the world, as our shaulings are? He that denyeth them but one grote of that which they do but say to be their right, how will thei tosse hym in the lawe. Yea, and if he stand agaynst them, 5 thei wil serue hym as thei seruyd Master Honne, or els bring hym to the fyer.

1 A xv., for xvi.  
2 A spiedly, for pyedly  
3 A beadle, for beate  
4 A are, for be  
5 A and if he stand agaynst them, added.
Now all men may se, that their qualities agree with Pauls descipline, as ranck poyson doth with holsom remedy. Item. The Scripture teacheth us to bear the crosse of Chryst, saing;—"Let euery man take his crosse, and folow me, &ce. ;" and it teacheth us that crosse to be all maner of aduersyte and tribulacyow, which we shuld beare for the Gospels sake, after Christ all the dayes of our lyffe; as Christ saieth in the .ix. of Luke; "Who so ener beareth not his crosse dayly, can not be my disciple." And for this cause S. Paul rejoyseth so oft1 in his pistels of that crosse which he receyuyd for the Gospels sake, in the second to the Corynthians, the .xi. chapt., Galat. the .vi., and in dymeser other places. But our forked and open idolaters teach no such crosse; but because Christ suffred death uppon a crosse (which is rotten many yeares agoo) thei wil hame men to worship all crossys, which be but symylytudes of the crosse that is rotten. And how forse thei all men to crepe vnto that2 crosse at2 Easter? And if thei crepe and gene no mony nor mony worth, thei shal be counted3 heretyckes. Thus for lukers sake the greasy canonistes nosel the peple in idolatry. Oh Lord, how hast thow plagued the world for idolatry4 and adultery! which our bisshops cannot se, because thei cannot spryttually perceyue aryght the benefyte that we receyued only in Christes blode thorow his passyon. But thei must hame a crosse of syluer and gold borne before them, which thei worship; for thei must se with their corporal eye that which thei worship. What sayth the Scripture? "Who hath seene the symylytude of God at any tyme?" Thei wyll not beare that5 crosse of Christ that Paul speakeyth of, the .vi. to the Galathyans, but thei wil crucifye vnto death all those...
which wold beare that crosse. Now most deare Christyans, and specyally ye burgessys of the Parliament, here I haue brefely touched certen thinges, how and what the Holy Scripture teacheth thorow the Holy Gost, spoken and wrytten by his Prophetys, Evangelistes and Apostels, yea, and by his deare Son also, our only and ful Redemer, Jesus Chryst. Also I haue touched, as brefely as I can, certen thinges how and what our bisshops teach, whose doctryne is as directly agaynst the Scripture of God, as Antichrist may be agaynst Christ. And, as thei agree in these fewe thinges, so do thei in all other. Serch the scripture, and thou shalt as easely knowe the enemies thereof, as thou maist know a foxe by his furred tayle. How can God and mammon agre? No more surely can the pompos bisshops agree with the Scripturys, because it bewrayth them. It calleth them ranening wolues in shepys clothynge, Mathew the .vij., ¹ Eze .xxij., Zophoni, iij. And do not their qualytyes in all poyntes agree with wolues? For as lytle pytche haue the bisshops vpoun a right preacher, writer, or professor of the Gospel, as hath a wolfe vpoun a lambe in his hongar. There be example[s] inowe in our dayes how thei haue con-strayned certen men to recant. And where as the Holy Gost sayth² that thei shal come in shepys clotthing, do not thei come vnder the color of Gods Word, to confound both the Word & Christ therto as moch as lythe in them? I wold fayne axe a questyon; whether those that persecute, or those which are persecuted, be more lyke wolues? Thow seist that those which be persecuted, are very pore men in the 'sight of the world (although thei be riche in God) and neyther they nor none of their doctryne neuer persecuted man vnto death. Thei haue no rule, no pour, no toth, no horne, no sword, no lawe, as bisshops haue. But the

¹ A viij., for viij. ² A sayth, added. ³ A to confound—& added.
forkyd persecutors haue unreasonable riches, & pour of the sword, &c., in their handys. The pore sort¹ seke the blode of no man, but are content to spend² their own blode, to call³ all men vnto Christ by his word, with the losse of their lyues. Wherfor if thou be not wilfully blind, and a membre of Antychrist, thou maist easily se and⁴ perceyue whych be wolves & which⁵ lammes. The Scripture callyth them also dragons, lyons, beares, & such other names, as in the .vij. of Daniel, Prouer. xxviiij., Ezech. xxij., and in dyuerse other places, and all for their cruelnes, and other cor-
respondent qualyteys, which I wil no further prosecute at this tyme, because the matter is euydent inowgh with out any further declar[a]cyon.

A brefe rehersal, contevnyng the somme of all that is hetherto spoken. The .xxv. Chapt[er].

Now to touch the conclusyon of this my com-
playnte; the effect (as ye may perceyue⁶) is this, that the body of this reame, I meane the comynaltye, is so oppressed and oueryocked, as fewe reamys vnder the sonne be, by wicked lawes, cruel⁷ tyrannes,⁸ which be extorcionars, and oppresors⁹ of the common welth. For all men are geuen to seke their pryuate welth only, & the pore are nothing prouyded for. We re-
mayne also, and contynue styl, in a perpetuall bondage and spiritual captiutye; for as moch as we walke in all the¹⁰ wicked lawes, most filthy tradicyons, and beggarly ceremonyes of Babylon, Rome I meane, which the bishops of the reame (the deare childern of their father of Rome¹¹) constrayne men, vnder the paynes of death,

¹ A sort, added. ² A spee, for spend ³ A call, added. ⁴ A se and, added. ⁵ A be, after which ⁶ A as ye may perceyue, added. ⁷ A and, before cruel ⁸ A tirantes, for tyrannes ⁹ A and oppresors, added. ¹⁰ A the, added. ¹¹ A the— Rome, added.
REFORM ABUSES, OR PUNISHMENT WILL COME [CH. XXV.

to obscure, by force of their inordinate riches & unlau-
ful auctorite. All which abuses herein menoyed &
innumerabler other, which 1 I can not, neyther is it possi-
ble 1 for me to remember, for the lone that ye ought to
haue vnfo God, and for the hope that ye ought to haue
in the merytes of Christes blode, all ye lordes, knightes,
and burgessys seke, seke 2 to re’dresse them. And let
all things be reformed, and set forth by the toch stone,
which is Gods word. So that from henceforth the

All these abuses,
and many more
which I cannot
remember,

[* leaf 62, back]
seek to redress.
Let all things be
reformed.

Where every man
has sought his
own, let him now
seek his neigh-
bour’s good.

Thus you shall
please God, and
cause Him to with-
draw His anger
from us.

If you will not so
do,

[+ leaf 62]
then look for
some of the
plagues of Egypt.

England deserves
to be punished,
and that shortly.

1—1 A be impossible, for I cannot—possible. 2 A seke, added.
3 B nor—premyses, added.
shortly. For why? At this day the extoryoun and cruellnes of the temporal rulers is so come to pas, that in manner every one of them is become a very Nero. And the yockes of the lawe be so heuy, that no saithful Christen man is able to beare them. As for adultery and idolatry, which euer stanck in the sight of God, I thinck there was neuer reame vnder the sonne, might so well be compared to the land of Sodome and Gomor as the reame of England. And further to declare the lykelyhode of your poniッシュment, how hath the Word of God bene prechyd and set forth by wrytars? So syncreely, and so abowndantly, as neuer was more in any reame. And the mynisters of God in that offyce haue bene so suttylylly persecuted, & so cruelly mor'dered as was neuer more in city nor reame, no not in Jerusalem, which is reprooued in the Scripture for killyng of the prophetyes. And all the examples of the Bible declare, that where the Word of God goth before, & is not receyued, nor no amendment of lyfe folowyng ther-upon, the plages of God folowed euer more.

Agayne. Another lykelyhode that ye shal not escape your rightful ponishment, is this:—Many yeares past what tranquillyte hath this reame bene in, and what trobles of late hath God so fatherly pacifyed, that we might euydently se that it was his worke, and no mannys. And all to haue brought vs unto repentance. Agayne, what plenty of corne and abundancce of other things haue we had these fewe yeares past; so that all thinges had bene at a wonderos lowe price, as I think was neuer sene in Ingla?2d, but only for that that rentys be so enhaused. Mark this, & ye shal per-c eyue, how ioynly this2 agreeith with the .vij. fat oxen, which betokened a tyme 3 of plenty; but loke, what followed:—vij. leane oxen, Genesis .xli. Wherfor, as

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1 B nor, for not  
2 B it, for this  
3 B thing, for tyme
is sayd, these things be surely bent 'agaynst us, and must of necessity come vpon the reame, onlesse God turn his justyce into mercy. But I aduyse the, O Ingland, presume not thow there vpon, and say not but thow art warned! Wherfor a wake from thy slepe, that thy blode come not vpon thyne oune head. The everliuyng God, who, of his iustyce, most rightuosly plaged Hierusalem, and, of his most fauorable and aboundant grace, shewyd mercy vnto the cyty of Bethula, that most mercyful God, grant vnto the peple of Ingland such lyke repentance as had the Xinyuytes, and to bring forth the frutes of the same, turning from their wicked wayes as the Xiniuytes dyd. If thow so wilt, oh mercyful Lord God, so be it! The grace of our Lord Jesus Christ, the loue of God, and the fellowship of the Holy Goost be with yow all: wherby ye may turne from all your abhomynacyons, to the everliuyng God. So be it, so be it!

Imprinted at Sauoy per Franciscum de Turona.
tacyon of a Christen Agaynst
the Cytye of London,
for some certayne
greate vyces
vsed therin.

Psal. lxx.

Let them be abasshed and a shamed,
that seke after my sowle, let
them be put to flyght and
shame that wyll
me cuyll.

In the yeare of our Lorde
M.D.XLV.
THE CITIZENS REFUSE THE BIBLE.

The lamentation of a Christen against the Cytie of London, & c.

Oh Lorde God, Father of mercy, and God of all consolation, what herte can not lamente to see the Testament of thy onely Sonne, oure full and onely Redemer, Iesus Christ, thus refused & troden vnder fote! yea, all though God hath geuen 1 oure most Soueraygne Lorde Kynge Henry the Eyght, 1 suche an hert to set yt forth with his most Gracyouse 2 preuyledge, yet the greate parte of these inordinate riche styfnecked Cytezens will not haue in their howses that lyuely worde of our soules, nor suffre their servantes to haue it; neyther yet gladly reade it, or heare it redde; but abhorreth and dysdayneth all those which wolde lyue accordlynge to the Gospell. And in steade thereof they sett vp and mayntayne idolatrye, and other innumerable vices and 3 wickednesse of mans inuencyon, dayly committed in the Cytie of London; no 4 reformacion or 4 redresse ones 4 studied for, whereby to expulse vice, and encreace vertu; nor no politique inuencion for the common welth. No, no! their heades are so geuen to seke their owne particular welthes onely, that they passe 5

N.B. 'A' means the edition of 1542; 'B' the edition of 1548.
1-1 A has our kyng, for oure—Eyght
2 A most Gracyouse, added in this edition.
3 A vices and, added,
4 A and, ne, not, for no, or, ones
5 A hos not what priveledges they lose, to the great damage of the commonwelth, after passe
PERSECUTION IN THE CITY.

They make no provision for the poor.

Christ, saith, "I was hungry and ye gave me not to eat."

Read the text, and see what shall be laid against you.

How can the City put away vice!

[leaf 3]

As the Jews took part with the High Priest, so the rich take part with the Bishops, to persecute all who preach the word.

not of no honest prouysyon for the poore, which thinge above all other infidelyes, shall be our dampnacion. As apereth Math. xxv. where Christ sayth: "I was hungrye & ye gane me not to eate; I was thurstie and ye gane me not to dryncke; I was sicke, and in preson, and ye visited me not," &c. For not doynge these thinges shall Christe saye, "Go ye cursed childerne in to euerlastynge fyere, prepared for the demell and his angels." Reade the text, and there ye shall se what be layed agaynst you at the great daye of the Lorde. And there ye shall also se, that ye shall not be enquired of many vayne, folishe, & supersticiouse thinges of your owne invencions, and of your popishe prestes of Baal, whether ye haue done them or not. No, no! they shalbe greatly to your dampnacion.

Oh Lorde God, how is it possible for this Cytie to expulse vice and seke after vertue, saynge they will not receaue thy Gospell, which is the worde of euerlastynge life, and that onely thinge that leadeth vs in to all truth. No, Lorde, they can not be contented, not onely to denye the receyte therof, but also the greatest parte of the seniours or aldermen, with the multitude of the inordinate riche, euyn as the Iewes cried out agaynst Christ, takynge parte with the highe prestes, sainge, Mat. xxvij, "Crucifie hym!" euyn so doth the riche of the Cytie of London take parte, and be fully bent with the false prophetes, thebishoppes, and other stronge, stoutte, and sturdye prestes of Baall, to persectue vnto dethe all and euery godly person, which eyther preacheth the worde or setteth it forth in writinge (yf thou deliuer them not from their wicked snares) euyn as ded their forefathers the Pharisees, by

1 A ne, godly, for not of, honest
2 A the multitude of the, for the
3 A with the greatest multitude of, for of
4 B moost wycked, cruel and stonyherted Byshoppes, Scribes and, after the
thy seruauntes the prophetes, and also thapostels: Matth. xxiiiij.

O Lorde God, how blynd be these Cytizens, which take so great care to prouyde for the deade; which thinge is not commaund{ed} them, nor a vayleth the deade, no more then the pissinge of a wrenne helpeth to cause the see to floue at an extreme ebbe; but is the worke of mans owne inuencion & ymagynacion, accordynge to the saynge of the Prophete, rehersed in Matth. xiiij., "In vayne worshippe & serue they me with the inuencions and imaginacions of men." Thus follow they their owne imaginacions, prouydinge for the deade vncommaund{ed}, & leaue prouydinge for the poore lyuinge which the Scripture most ernestly teacheth & commaundeth; as apereth in the Prophete Esay. lviiij.; Rom. xiiij., Luke. xiiij.; Deute. xv.; ij. Cor. ix.; Prou. xxi. And that which shalbe layde to your charges, as is afore sayde, for not doinge; and the rewarde of euerlastinge life to them which, to their power, have prouyded to do for the wydowe & fatherlesse; whiche is to be understonde of all pouertie, as presoner, and those that be abrode.

Oh Lorde God, how is yt possible for this people to prayse the aryght, or to seke thy glorie, which, when they be in troble or plaged rightfullye of the, eyther be drught, moysture, or pestilence, or anye suche like; whiche do not as the children of Israel ded when they sawe their owne iniquitye, repented & forsoke their idolatrye with all their false goddes, & onely called to the Lorde God of hostes, & so obtayned? as apereth in Iudicum. iiij., iiiij., vi., x., xi., &c., & in many other

1 A spoken of for rehersed, and 15 for xiiij.
2 A Rom. 12. for Rom. xiiij.
3 A for their powers, for to their power
4 A as well presoners as, for as pre-

BRINKLOW.

These Citizens are blind in providing for the dead.

In this they follow their own imaginations, and neglect the living.

Everlasting life is for those who provide for the poor.

How can they praise God aright, who do not forsake their idolatry?

A the boke of the Judges, for
Christ teaches us how to pray.

How mad we are to call upon any other.

When these Citizens feel themselves plagued,

they go to Peter, Paul, &c.,

and will, ere long, go to Wolsey, the Maid of Kent, and Thomas Becket.

places of the Bible. And seing Christ our Redemer teacheth vs in the vi. of Math., where he saith, "When ye praye, saye 'O Father which arte in heauen,'" and so forth. And, further, he sayth also, Mat. xi., "Come vnto me all ye that labour and are loden (meaninge with sinne) and I will refreshe you." O what a mercyfull promes is this, made to vs wretches, by hym that is all holy, all mighty, all mercyfull, and will fulfill all his promises, even as he is God alone! How madde, yea how wicked be we then, to go, to seke, to call, or to crye, to any other then to hym alone! Seinge he forbiddeth vs in so many places of his Holy Testament, saynge, "I will have non other goddes in my sight. I am a icalous God;" Exo. xx.

But alas! these styfnecked cytizens will not come to this onelye Mediatoure, both God & man; but when they feale themselves worthylye plaged, which commeth of them onely, then will they ronne agaddynge, yea a whore hountinge after their false prophetes through the streates ones or twise in the 6 weke, crienge & callinge to creatures & not the Creator, wyth "Ora pro nobis," & that in a tonge which the greatest parte vnderstondeth not; vnto Peter, Paul, Iames and Iohan, Marye, & Martha, et c. And I think within fewe years they will (wythout thy greate mercy) call vpon Thomas Wolsey late Cardinale, & vpon the vnholie (I shuld saye) Holy Mayde of Kent. Why not as well as vpon Thomas Becket? What he was I neade not to wryte, it is meately well knowne. The sainge of the Prophet, Esaye. xxix., recited by Math. in the xv. chapter, is verified in this people:

1 A our onely, for our
2 A Our, for O
3 B & cect, for and so forth.
4 A he, added.
5 A all myghtilde, for allmighty
6 A a, for in the
7 B to after not

8 A off the created, for & not the Creator
9 A and, for I
10 B omits to
11 A Mathew the Evanglist, for Math.
WHICH IS AN ABOMINATION.

"Wyth their lippes they honour me, but their hertes are farre from me." Yea, they bete their brethe agaynst the ayre, as S. Paul saith, i. Co. xiiiij., and that in vaine. Oh Lorde God, confounde them with all their false prophetes & su'persticiousnes; for they minishe thy glorie as moch as in them lyeth. What is their gaddinge with "ora pro nobis" vnto creatures, of them which shuld onely praye vnto the? Is it ought elles but abominacion? No, surely! And the Cytie never spcadeth so euell, as when they so ronne a whore hountinge. And no mervell, for they seke a wronge waye.

Oh wicked people! do not ye se that both thapos-telles and angelles refused to be worshipped of men, but wold haue all the glorie genen to God? as apereth in the .iij. of the Actes, also in the .xiiiij. of the Actes, when the prestes with the people of Listra wold haue done sacrifice to Barnabas & Paule. But when tha-postles & Barnabas and Paule harde that, they rent their clothes, and ranne in amonge the people, crienge, "Syrs, why do ye this? We are mortall men like vnto you, & preache vnto you that ye shuld turne from these vanitees vnto the liuinge God." These be thapostles wordes; reade the chapter, and ye shall see. Also S. Iohan fel downe at the fete of the Angle which opened vnto hym the secretes of God, and wold haue worshipped the Angle; but the Angle forbade him, sainge, "Se thou do it not, for I am they fellow seruaunt;" Apoc. xix. Here ye se that both the Apostles & Aungles refused to be worshiped, but wold ha'ue all the glorie genen vnto God, when they ware here vpon earth. Whether they do not likewyse nowe seke all the glorie to God & not to them selues, judge

1 A this, for their
2 A Actes of thapostles, for Actes
3 A and, for with the
4 A and, added.
5 A 19 and 22, for xix.
thow gentle reader. And thinke ye not that if the Blessed Virgine Marie were nowe vpon earth, and sawe her Sonne and onely Redemer thus\(^1\) robbed of his glorie (which glorie, ye blinde Citezens gene vnto hyr) wolde not she teare\(^2\) her clothes, like as ded the Apostles? Let the godly learned iudge it.\(^3\)

\(^4\)Now shall ye heare what happened vnto the people of Iuda, as appereth in the .xliiiij. of Ieremye, for sekinge their owne inuencions, and for offringe oblations with their forefathers, kinges & heads, vnto the Quene of Heauen, which was the mone, temptinge the Lorde so farre, that the Lorde might no longre suffre the wickednes of their inuencions. Thus saith the Prophete: "Ye hauesene the miserie that I haue brought vpon Ierusalem and vpon all the cyties of Iuda, so that this daye they are desolate, & no man dwellinge there in ; and that because of the greate blasphemyes which they committed to prowoke me vnto angre,\(^5\) in that they went backe to do sacrifice and worshippe vnto straunge Goddes, &c." And further more the saide Prophete saith in the same .lxiiij. cha., "Purposely haue ye set vp your good 'meaninge, and hastely haue ye fulfylled your owne intent.' What followed in the ende? verely destruccion. Reade the ende of the same chapter, and thou shalt se.

O most dere brethern, for Christes sake gene credence vnto the Prophete, and not to the Prophete onely, but also vnto the Holy Ghoste, which spake in the Prophete! and then loke vpon your selues, how jointly ye agre with the saide people of Iuda! They called the mone the Quene of Heauen, and ye call the Virgine Marie the Quene of Heauen; even as the one is Quene of Heauen, so is the other. Yet be ye worsse then the

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\(^1\) A thus, \textit{added}.

\(^2\) A rent, \textit{for} teare

\(^3\) A that, \textit{for} it

\(^4\) A Well, now, \textit{for} Now

\(^5\) E\textit{omits to prowoke me vnto angre}

\(^6\) A the, \textit{added}. 
people of Iuda. For their fautes ware written for your example. And where as they called vpon one queene of heauen, ye call vpon many. Howe many queanes of heauen haue ye in the Letany? Oh deare brethern, be no longer deceyued with the false prophete, your bissopps and theyr membres! Oh ye Cytezens, be ye so blynde, that ye se not that this is a blasphemy to God, and a minishinge of the honor dew to Christes bloude, to call vpon the creatures of God created? To patche and peace them with hym, as to patche the potte with the potter? And as though he ware a mercysesse God, and wold not heare but for theyr sakes. Yea & yet knowe not you whether they heare you or not, as the likelyhode is they do 'not. For ye haue no promes of them, but of Christe ye haue. As apereth Iohan, xiiiij.; Mat. xviij.,¹ where he saith, "Aske and ye shall haue, seke and ye shall fynde, knock & it shalbe opened vnto yow, &c." Thus leaue ye the waye certayne for the vncertayne; ye patche him with his creatures, because ye beleue not in hym, nor haue that faith in hym, which is of valoure before God. Yea, ye thynke he seeth not the secretes of your hertes. Oh vnwise peple, shall not he that made the hert knowe the secretes thereof? Psal. xciij. Well, I exhorte yow, in the name of the lyuynge God, to repent be tyme, fall from your accustomed ydolatry, and leaue cryenge to your queane and² queanes of heauen, and call onely vpon the name of the Lorde which made all, the God of Abraham, Isaac, & Iacob; and serche the Scripture, and ye shall se how often he hath plaged the children of Israel for their³ ydolatrye and whoredome, and all for our ensample. Repent, I saye ones againe, lest the Lorde gene you wholy vp to your owne lustes, as he dede the heithen, Rom. i., and visite you with

¹ A Matth. 7, for Mat. xviij. ² B omits queane and ³ A their, added.
WHY MONEY IS PAID FOR OBITS.

Your provision for the dead is more than blindness.

You say you trust to be saved by Christ—I deny it.

Is Christ a patched Redeemer?

Money for obits, &c., you give for three reasons.

1. You will have God’s service maintained,

1 A part of the, for the
2 B omits he
3 Orig. y
4 A the, for these

the plagues of Egipte, which ye haue already rightfully deserved. He is a mercifull God and suffreth longe, but when he striketh, he felleth to the grounde.

Now to lament your blynde provision for the deade. Alas, it is more then blyndnes ‘it self; for manifestly ye cast Christes meretes asyde, in sekynge health for the soules of your frendes departed, by provydinge an ylde lyfe for an vnlearned prest or two of Baall; trustinge in their praiers, as though these prestes had ouerplus of ryghtuousnesse more then servued them selues. Ye will saye, “No, we trust to be saued by Christes passion.” I vterly denye your truste; it is vaine and false, and without hope; or elles ye wold not seke so many supersticious waies. For Christ is the onelye waye to the Father, and is alone sufficient for all, Heb. ix. Yea, although Christe be suffycyent, yet ye will haue a prest to singe for you also, as it ware for a waretack.

Oh ye dispisers of the bottomlesse mercy of God, yea, whore hounters and robbers of Goddes glorie? Is Christ a peced God, or a patched Redeamer? Doth not the Scripture saye, “Ther is none other name vnder heauen wherin we maye be saued?” Act iiiij. ; xijij. Howe madde be ye then to seke or call vpon any other! The greate substance which ye bestowe vpon chauntries, obbettes, and such other like dregges of that abominable whore of Rome, which most commonly ye gene for iiij. causes (as ye saye) is all loste.

Fyrst, that ye will haue the servuice of God mayntayned in the churche to Goddes honoure; and yet by the same servuice is ‘God dishonored, for the Supper of the Lorde is peruerted and not vsed after Christes institution: Math. xxvi. ; Marc. xiiij. ; Luc. xxij. ; i. Cor.

5 A in them, more, for more
6 A for all, added.
7 A Yee, say ye, for Yea
8 A is all loste, added.
The Mass the greatest of idols.

and so is that holy instytucyon\(^1\) turned into a vayne supersticious cerimoniall Masse (as they call it) which Masse is become an abhominable idol, and of all idolles the moste greatest; and neuer shall ydolatrye be quenched, where that ydoll ys vsed after Antichristes institucion: Daniel ix.; Math. xxiiiij.; whiche no doubt shalbe reformed, when the tyme is come that God hath apointed, euen as it is vsed already in diuerse cyties of Germanie.\(^2\) Yea, although all the Antichristes in the hole worlde wolde saye the contrarye, and all their disciples with them; yea, although they studie to set all the princes of the earth to gether by the eares, to let that and soche lyke godly redresse, as it is their olde cast; yet he sitteth in heauen that laugheth them to scorn, and he shall make their wisdome folyshnes: i. Cor. i.

The seconde cause is for redeamynge your soules and your frendes, which is also abhominable. For who so ever will seke redempcion, justificacion, salvacion, or to be made righteous by the lawe, he is gone quite from Christ, and hys merites profyte hym not. Reade the thirde chapitre to the Romaynes, and the iiij. to the Hebrewes, the iiij. to the Galath., and also Esaye. liij., "i. Cor. i., and there ye shall see. Perchaunce ye wyll saye, ye seke no soche thynges thereby? Oh ye unwyse, and open dissemblers, wherfore then do ye it? Ye saye lyke as the idolatoure nowe adaies doth, yf he set a candle before an image and idoll, he sayth he doth not worshippe the image, but God whome it representeth! For (saye they) who is so folysh as to worshippe an image? As who shulde saye, none. I answere, wherfore doth God in so manye places of the Scripture, forbidde vs to worshippe idolles or images, as Exo. xx.; Deut. v.; Sapi. xiiij., xiiiij.; and throughout all the

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\(^1\) A memorye, for instytucyon\(\) but the Mass is become an idol, and of all idols the greatest,

\(^2\) A has as Zürich, Basyll, and Straszburg, and soche other &c., after Germanie.
THE POOR ARE LEFT UNAIDED.

Prophetes, but that he knewe that\(^1\) ye wolde worshyppe them with your forefathers? Euen so ye, bycause ye haue not full trust in Christes meretes, ye grope after vayne waretackes. If thou wylt set a candle before the image of God, thou must be diligent daylye to helpe thyne neyghbour acordinge to thyne estate; which thinge I haue touched before.

The iiij. cause of your good intent is, that the profits of your goodes maye come to the prestes, as though they ware the peculyar people of God, and onely loued; as in dede to those whiche preache the Gospell, be the people bounde to geue a\(^2\) sufficient lyuynge. For the workman is worthye of his rewarde, Math. x.; i. Tim. v. But not that their prayer can helpe the deade, no more then a mans brethe, blowynge in the sayle, can cause a greate shippe for to sayle. So is this also become abhominacion, for those be not Christes mynysters, but the mynsters of a rable of vncommaunded\(^4\) tradicions and popishe ceremonyes. And\(^5\) thus ye be the maynteyners of\(^6\) a sorte of lusty lubbars, which be well able to laboure for their lyuynge, and stronge ynoughe\(^7\) to gett it with the swete of their faces, as the Scripture teacheth them: Genesis iiij.; i. Thesa. iiiij. And thus be ye mayntayners of their ydlenes, & leaue\(^7\) the blynde, the lame, & the presoned vnholpen, whiche the Scripture commandeth you to helpe;\(^8\) except it be on the Sondayes with a fewe halppens, or by peany meale, which helpeth lytle or no thynge. But vnto\(^9\) those blynde guydes ye will geue, vi., viij., viij.; yea xij., poundes yearly to one of them, to syngge in a chauntrye, to robbe the lyuynge God of his honoure.

Ye will saye vnto me, "What arte thou that callest

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1 A that, added.
2 A a, added.
3 A to, for for to
4 A dyrtye, for vncommaunded
5-5 A ye fynd, for thus—of
6 A ynoughe, added.
7 A leaue the syck, for leaue
8 A has (The places be afore recited) after helpe
9 A vnto, added.
THE KING PRACTISES POPISH CUSTOMS.

these things uncommanded tradicions and popishe ceremonies, seynge the Kynges Grace forbiddeth them not, and vseth parte of them hym selfe?" I answere that ye vs manye things contrary to the kynges inuincions. And yt it be so that God, through the kyng, hath caste "out the deuell out of this realme, and yet both he and we soppe of the broth in which the deuell was soden, and that God hath yet not opened the eyes of the king to set all things in right frame, and verterly to breake downe the serpent, as Ezchelias the kyng dyd, iiiij. Reg. ix.; and as kinge Aza dyd, ij. Chro. xiiiij.; take it thus, that euen your inyquitye with callynge vpon vaine goddes, & sekinge saluacion by a wronge waye, is the very cause that God closeth vp the eyes of the kyng, as of one that heareth and understadeth not, and seeth and perceyueth not.

But for the reuerence of Christes meretes, where as ye haue walked some in verye symple ignoraunce, and some in obstinate or wilfull ignoraunce, and groped in tymes paste after a wronge waye, derke, croked, harde, and endles; now seke the ryght, trew, & onely waye which is light, streyght, and easy to fynde, that is to say, Christ the onely Messias, and redresse these things, easy to be done. Turne your chauntres and your obbetes from the profite of these bercowolues whelpes, whiche can neyther helpe the soules of your frendes departed, nor yet yours, after God hath taken you from thys lyfe; & scripture ye haue none to encourge you but only your owne inneneyons; & against you are places innumerable, and specyally, Rom. xiiiij., where the Apostle sayth, "Whatsoeuer is not of fayth is sinne." Your chauntres and ceremonies are without Godes worde, and so must they be without fayth; ergo they

1 A dyrtye, for vncommaund 2 B omits so 3 A that he, for as of one that 4 A but, for and 5 A merytes sake, for meretes
be sinne. Bestowe them therefor from hence forward
vppon the trew image of Christe, which is vppon the
poore, the sycke, the blynde, the lame, the presoner
et c. Oh ye Cytezens, yf ye wolde turne but euen
the profytes of your chauntries and your obbettes to the
findynge of the poore with a pollitique and godly pro-
vision! where as now London, beyng one of the flowers
of the worlde as touchinge worldlye riches, hath so
manye, yea innumerable of poore people forced to go
from dore to dore, and to syt openly in the stretes a
beggyng, and many not able to do for other, but lye
in their howses in most greuous paynes, and dye for
lacke of ayde of the riche, to the greate shame of
the, oh London! I saye, yf ye wolde redresse these
thinges, as ye be bounde, and sorowe for the poore, so
shulde ye be without the clamor of them, which also
crieth vnto God agaynst you, and which he well hear-
eth; and then, where as now ye hawe an boundreth
extreme poore people, shall not be one; and in so
doinge your owne goodes shall not be a witnesse agaynst
you at the greate day of the Lorde, as it wilbe against
your forefa’thers for not prouydinge for the poore. Be-
sydes that, what a ioye shall it be, to se your bretherne
well prouided for!

Ye abvse your riches, specially you that come to
thoffice of the Cytie, for ye spende vnmeasurably.
Vppon whome? Euen vppon them that have no neede;
as vppon the nobles and ientlemen of the courte; vppon
the aldermen and other riche commoners, whiche have
as greate neade of your feastes as hath the see at the
highest of the springe tyde, of the pissynge of the
wrenne; [and] the pore forgotten, except it be with a few
scrappes & bones, sent to Newgate for a face! Alasse,

1 A ere, for for
2 A If saye I, for I saye yf
3 A prouyde, for sorowe
4 A which, for that
5 A your great, for your
alasse! how lytle it is, the Lorde knoweth! I thinke in my judgement, vnder heauen is not so lytle provision made for the pore as in London, of so riche a Cytie. Well, the poore well feleth the bournyng of Doctor Barnes and his fellowes, which laboured in the vyneyarde\(^1\) of the Lorde. For accordynge to there office, they barkevd vppon you to loke vppon the poore, so that then some reliefe they had; but now, alasse, ye be colde; yea, even those whiche saye they be the favorers of the Gospell! It is a token that your foundation was baylded vpon the sande, for that God hath suffred your prophetes to be brente.\(^2\) Though they be gone, considre it was not their commandemente,\(^3\) but Goddes, whose Testament ye haue in\(^4\) your very mother tongue, thankes be to the Lorde therfore! In the same ye may perceyue that their absence shulde not quench nor mollifye your loue towards your\(^5\) brethern. And doubt not but God shall rayse other that shall speake with the same sprete that they dede, & with no lesse loue & vehemeney; if your\(^6\) unquytye be not cause to the contrarye. There is a custome in the Cytie, ones a yeare to haue a quest called the warmmall queste, to redresse vices, but alasse, to what purpose cometh it, as it is usd. If a pore man kepe a whore besides his wife, & a pore mans wyfe play the harlot, they are punisshed as well worthye. But let an Alderman, a gentlemaw, or a riche man kepe whore or whores, what punishment is there? Alasse, this matter is to bad! I saye some of your Aldermen kepe whores to the greate shame of all the rest. Yt weare no shame to name them. Wherfore repent & amende, or surely I will, yt God lende me lyfe, in an other worke name you,

\(^{1}\) B omits in the vyneyarde  
\(^{2}\) A or rather morthered, _after_ brente.  
\(^{3}\) A the very lyuyng, _after_ but  
\(^{4}\) B euen now in, _for_ in  
\(^{5}\) A your poare, _for_ your  
\(^{6}\) B omits your
and other of your affynyte, which be openly known to be common aduoturers; which is no lytle shame to the heads, and other rulers of the Cytie, to suffre such abhominacion. But no maruell though ye suffre bodely aduoturers, seinge ye your selfes are spirittuall aduoturers, callynge vpon vayne godes. Ye will saye I slaundre you and brynge false lies vpon you. Some of you knowe whether I slaundre you or not. I wold it ware a slaundre. But I slaundre you so that, except ye repent and amende your lyuynge, as well ye that be sufferers of such vices, as the committers; except ye amende, I saye, and seke redresse of this and such lyke, the vengeance of God will lyght vppon the cytye for your synnes. For howe can ye do iustice vpon a nother and ye offende in the same your selfe? Yea, and how parciall be ye that punishe the pore, and leaue vn-punished those heads that shuld geue goode example to the rest? Awake, awake! for the Lorde slepeth not, although ye thynke that he wincketh at this gere. I exhorte you in Godes name, loke better in chosinge of your heade officers. Let not riches only cause men to rule; and specially loke better to the your officers of the lawe. Howe can dronkardes, whore-mongers, & couetouse persons geue ryght judgment? Do briers bringe forth figges, and thorns grapes? And, I saye vnto you, the parcialyte of indges, suppressynge the pore, & aidingyng the riche for lucre, and in condempnyng the innocentes, and lettinge the wicked go fre, bryngeth the vengeance of God vppon all places; as appereth in Esay. iij. Here I coulde saye sumwhat

**JUDGES OPPRESS THE POOR.**

This is a disgrace to the City:

Except ye repent, the vengeance of God will come upon you.

Choose better officers, and better judges—

their partiality against the poor

brings God's vengeance upon all places.

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1 A Jentellmen of the Courte, for of your affynyte
2 A He sklaundreth that bryngeth, for and brynge
3 A vpon you, added.
4 A I had almost saide that halfe or all the bentche shall knowe at the last daye that I saye trueth, the moare
5 A which, for that
6 A that, added.
7 A vpon, for in
8 A on in, for to the
9 B of after chosinge
10 A in, for &
more then I nowe will, I meane in\(^1\) condempnyng the\(^2\) innocentes.

"Thinke ye that God hath not as moche to laye to the charges of London for killynge hys servantes, as he had against Ierusalem for killinge the\(^3\) prophetes? Yes, yes. For Godes sake, ye that be elders, repent and gene your selfes to readinge the lawe of the Lorde, that ye maye be an example to the commons (sic) in Godly conversacion! And in the Scripture ye shall lerne what to do, and what to leaue vndone, and howe to knowe false prophetes, & howe\(^4\) to cast them out of your consciens, where they haue sytten a\(^5\) longe tyme, euyn in the stede of God. I meane not the Bishope of Rome alone, but he and all his marke with hym, and specially his owne generacion, which are all in\(^6\) forked cappes.

What a plage is this, that in no mans tyme aline, was euery any Christen bishoppes rainynghe over the Cytie of London, but euery one worsse then other. I thinke their can now come no worsse, except the same Lucifer that fell from heauen, come hym selfe, whiche is the very father of all popishe bishoppes! Considre thys is for your iniquitye. Yet let the little flocke reyoice, and gene God onely thankes, that he hath raised other meaner membres in the syght of the worlde then bishoppes to preach the Gospell, and to set it forth in wrytinge.

Now to all you, though ye be fewe in \textit{nombre}, which fououre Godes Holy Worde vnfaynedly, and not in worde onely, but in workes also,\(^7\) shewynge the frutes of your faithe, say I thus,—exhortinge you for Christes bloude sake to be diligent in prayer, onely to the eueryliuyngle God, that he, of his owne mere mercy, gene

\[1\] A concernyng the, \textit{for in}
\[2\] A of, \textit{for the}
\[3\] B hys, \textit{for the}
\[4\] A wherby, \textit{for howe}
\[5\] A of, \textit{for a}
\[6\] A in, \textit{added.}
\[7\] A specially those commanded in the scripture, \textit{after also}
The papists will despise my lamentation,

then God will bless our noble King,

so that he shall banish both the whore and her traditions also,

and will pray God for them.

1 A and yet gnaweth upon her dyriye tradicyons with vayne and folish ceremonies made by the whore and her abominable predecessours, after onely

2 A filthy, for folishe

3 A the, for your

4 A this, for the

5 A to be amenedg apon them, after parte

6 A also, added.

7-7 A nether by the Massey of Scala coeli, of the 5 woundes, ner by no other soche lyke tromperye, and 1 praye God, for O—the grace to the rulers of this Cytie, that from henceforth they maye seke Godes glorye onely, the common welth, and prouisyon for the poore. And then, doubt ye not, but God shall geue our noble Kynge suche an harte that he shall knowe, and soche eyes that he shall plainly see, and soche cares that he shall vnderstonde in deade. For why, it is the Lorde that hath the hert of all princes in his hande: Pro. xxi. So that, I saye, where as he hath now bannisshed out of hys realme but the very bearewolfe the whore of Babilon onely, shall now also bannis with her all her folishe traditions, & beggerly ceremonies, agaynst whiche S. Pau. wrote ad Galata. iiij, and in many other places mo. Now shall your³ papisticall sorte dispysse this my lamentacion, and laugh me to scorne. Although I knowe there is no Christen herte in this realme, no nor in the whole worlde, whiche knoweth the vices vsed in the⁴ Cytie, & how lytle Godes glorye is sought, how lytle the commone welth is sett by, howe baerlye the poore are prouyded for, but he wyll lament with me. And as for the contrary parte,⁵ I wysh with all my hert repentance, & will continually, my lyfe duringe, praye vnto the everlyuinge God, to drawe them to the Gospell of his sonne Iesus Christe, and that they maye come to the Father, by the onely waye & dore, Christe; & that they may also⁶ forsake their bydores, & clyminge in at the windowes, wherby they shall neuer atayne to any sauninge helth. ⁷ O Lorde God, I beseeche the,⁷ call them from that nombre whome the Almighty sytteinge in heauen laughtheth to scorne: Psal. xxi. The only cause that I wryte
this, is to exhorte all men, as well readers as hearers, to repent betymes, and to fall diligently to prayer; askynge mercy, that we maye anoyde the plages which we rightfully have deserued, & no doubt we shall not escape them all, onles we repent the soner. Remembre how he warned the cytie of Ierusaleme, xl. yeares longe; and because they repented not, but swee the prophets by whom God warned them, he kept promes with them and scourged them accordynge to their deseruings. And he that spake the same to Ierusaleme speaketh it to yow & to all cyties that committe like iniquite as ye do. And whether ye haue serued the disciples of the Lorde, like as dede the cytiezens of Ierusaleme her\(^2\) prophetes, judge your selues, & ye shall se that ye haue shed more bloud then euere dede that moste synfull\(^3\) Ierusaleme, "euen of them that taught you Godes truth. Well, I can no more; but beseche the Lorde God, that he will gene suche grace to some, that in the tyme of his wrath he maye finde x. righteous persons in this Cytie, whereby the wrath and vengeance of God maye be turned from it; which is lyke to come shortly vppon vs, or vppon our childern, for our sinnes and our forefathers. For we haue deserued a thousand tymes more plages then euere dede Tyre and Sidon, or Sodoma and Gomorra. Ware it not for the greate mercy of God, I thinke we had founde it so or this time. For we haue an example of these cyties, and they be written for our learninge to avoyde suche vices. Yea, no doubt the vices committed in the, oh London, are as euell as euere ware in any of the foure cyties afore named. And surely I thinke, yf they had herd the preaching that hath bene in London this xiiiij. or xvi. yeares past, that

\(1\) A and ye haue bene warned lyke as was Jerusalem almost this 20 yeares, yee and moare playnely ar warned than euere was Jerusalem, or any other Cytie that euere was afore oure tyme, if ye marck well all thinges, after do.

\(2\) A his, for her; B their, for her

\(3\) A that most synfull, added.
they had repented and forsaken their iniquitye. For I saye vnto you that the Gospell was neuer more sincerelye preached in the tyme of the Apostles then it hath bene of late in London; nor neuer more godlye exposicions vpon the Scripture, and that a greate nombre, whereby to drawe vs to Christ Iesus. For why, the same Sprete, enu the very Holye Ghoste, which spake in the Apostles, hath spoken "in men now to vs.

But alas, as the Prophete sayth, Isay. xxix., "We haue eares and heare not, eyes & see not."

See ye not, nor yet perceyue ye,\(^1\) how the blynde prophetes haue led you, euen now in our tyme? Haue ye not slayne the seruauntes of the Lorde, onely for speakyng agaynst the authoritye of the false Byshhoppes of Rome, that monstruouse best, whom now ye your selues do, or shuld, abhorre? I meane all his lawes, beynge contrary to Christ, and not his body; and yet ye see that a fewe yeares past ye brent them for heretiques abominable, which preched or wrote against his usurped power; and now it is treason to vpholde or mayntayne any parte of his usurped power; & he shall dye as a traytoure that so doth, & well worthy. So saye I vnto you, there shalbe yet things preched vnto you, and ye shall be instructed by wryters of things which ye be not yet able to beare, and whosoeuer preacheth or writeth it (if the Lorde defend him not out of your haundes) he shall\(^2\) dye for it. And yet out it will at the length, though all the denelles in hell saye naye to it; and so shalbe reformed. And euyn this followynge is one of the chesest things.

Oh ye Cytizens, will ye neuer gene your selfes to the readynge of the scrip'ture, whereby ye maye knowe the lawe of the Lorde, to avoyde the everlastinge damp-

\(^1\) A ye, added. \(^2\) A must, for shall
nacion, which is ordayne for the deiell and his angles ?
Wyll ye euer be ignorant of Godes commaundement, Exodi. xx. saynge ;—"I will haue non other Gods in
my syght, and that ye neyther bowe your selfe, nor
serue any thinge as God, that is in earth benethe, or in
heauen aboue, or in the water vnder the earth ?" And
do ye not yet se how this whore of Babylon hath
altered the Supper of the Lorde which was instituted
to haue the blessed Passion in continuall remem-
braunce, & for1 a perpetuall memorye of thankes
geninge? which we shuld receyue with all reuerence
and meaknes of hert, geninge thankes vnto2 God onely
for that benefyte which we haue receyued, and obtayned
through Christes dethe, which this Supper sygnifyeth ;
and that we beleue, as verely as we eate the brende &
drinke the wyne, which norisheth the body & is seane
with our corporall eye, and spiritually representeth the
very body of Christ ; euen so, verely, as we haue tastéd,
eaten, and seen this Holy Supper or Sacrament of
thankes genyngge ; euen so verelye to beleue that Christ
dyed for our sinnes, and that his bloud onely hath pacy-
fied the Fathers wrathe,3 and so hath sett vs at peace
with God. For he hath payed that which laye not in
'me nor in no man, but onely in hym that was bothe
God & man ; and by none other meanes might man be
redeemed ; and so to acknowledge that he is dede, &
hath shed his bloude for our synnes, and is rysen for
our rightwysnesse.

Thus I, seinge my synnes buried in Christes woundes,
must euer more be thankfull to the everliyng God
onely. And thus to eate his blessed body and to drynke
his bloude spyrituall in fayth, is Goddes instituteyon.
Math. xxvi. ; Marc. xiiiij. ; Luc. xxij. ; i. Corinth. xi.,
where he sayth, "As ofte as ye shall eate of this brende

1 A to, for for
2 A to the lord, for vnto
3 A wrath of God the Father, for the Fathers wrathe
and dryecke of this cuppe (sic), ye shall shew the Lordes dethe till he come."

And saynte Austyn sayth, "What preparrest thou they tethe and thy belly? belene and thou hast eaten." Which agreeith with the wordes of our Saviour Christ, saynge: "The fleshe profiteth nothyng, it is the spryte that quyckeneth:" Iohan in the vi. chapter. But the institucion of Antichriste is cleane contrary to this. For by his institucion thou muste fall downe vppon thy knees, holdinge vp thy handes as to God. In dede it is the Bysshoppe of Romes God which they must see with their corporall eye, because they haue no hope in the lyuyng God, through the spirituall eye.

And thus hath he chaunged the holy memory of Christes death in to the worshippinge of his God made of fyne flower; and all to bringe him selfe and his membres alofte, and in the reputacion of the worlde, aboue all degrees of men, yea, aboue Kinge and Emperour; and therby to sitt in the consciences of men, aboue God and his worde, euen in the very temple of God, where God alone shulde sitt. And by his institucion of this his God, is he crept vp in to this his vsurped power.

Oh Antichrist, the beginner of this idol, which is the heede of all idolles, after thyne institucyon, doth not God saye, as afore is sayde, Exo. xx., "Thou shalt not worshippe any similytude that is in heauen, erth, or in the waters vnder the earth?" And thou, contrary to the euerlyuynge Goddes commandement, hast seduced the people to honore thy god. I tell the, gentle reader, ones agayne, it is the greatest idoll vnder heauen as it is vsed in his Masse, and a God of the makyng of Antichrist, as is sayde; whiche Masse is, after his institucyon, an heape of folishe ceremonies without signi-
ficacyons, to avance and set out his God, to the blear
ynge of the eyes of the simple. And thou shalt see, if
thou wilt reade the xvij. chapter of the Apocall., call-
ynge to God onely to open thynge eyes, all the trish-
trashe that Antichrist hath solde vs, whiche\(^1\) be the
onlye\(^2\) implements of the Masse of Antichrist; I
meane not the Antichrist of Rome onely, but also of all
other popysshe By[s]hoppes,\(^3\) with all their brethren in
Antichrist. And in the sayde xvij. chaptre thou shalt
see the fall, not onely of the whore alone, but also of
her merchaundyse, the\(^4\) same trishtrash with her. For
euen as the whore is fallen in England already, thankes
onely be geneen to God therfore, and yet her trishtrash
remaynynge for our iniquities sake, euen so, I saye, in
the sayde xvij. chaptre thou shalt see that her mar-
chaundyse must followe, when the tyme is come that
God hath appoynted. No doubt our vnthankfulnesse
sake, & the geuynge of glorye vnto men, which shulde
be geneen onely vnto God, is the cause of the longe re-
maynynge of the premisses. The worde of the xvij.
chaptre\(^5\) be these :—"Alas, alas, the greate cytye Babi-
lon, that myghtie cytie, for at one houre is her judg-
ment come. And the merchants of the earth shall wepe
and wayle in them selues, for no man will bye their ware
any more ; the ware of golde, and siluer, and precious
stones ; nether of pearles, and raynes, and purple, and
skarlet, and all thynne woddes, and\(^6\) brasse, and yron,
and sinamom, & odours, and oyntmentes, and fraken-
cense, and wyne, and oyle, and fyne flower, and
sowles of men. This fyne flower haue they made 'the
chefeste of all their trishtrashe, and a cloke or a cloude

\(^1\) A trish-trash, after which
\(^2\) A the onely, added.
\(^3\) A wincheester, of london, of dyrr-
ham, Salisbury and worceter &c, for
all other popysshe Byshoppes

\(^4\) A that, for the
\(^5\) A of the Apocall., for chaptre
\(^6\) A all maner vesselles of Iuerey,
and all maner vesselles of most pre-
cious wood, and of, after and
to shadow all the reste. Rede the chapter and thow shalt perceyue more.

I praye the ientle reader, iudge; ware not the pardoners merchantes to them? Yea, it is well known that their pardons, and other of their tromperye, hath bene bought and solde in Lombard Strete, and in other places, as thow wilt bye and sell an horsse in Smithfelde. Yea, and at Easter, when thow shuldest come to the Supper of the Lorde to receyue the sacrament of thankes geuynge, there muste thow receyue the God of Antichrist without significacion or godly instruction. Yea, and thou must bye it, and paye for it, as men somtyme bought\(^1\) pyes in Soper Lan. Yea, and thou must paye for his God or thou haue it. Yea, I haue harde of pore men, for lacke of two pens, been\(^2\) put from receyuyng of their God; and, for lacke of paynge the parson or vicare his dewtie, many haue been put from it.

And more I tell the reader, that the bodye of our Saviour Iesus Christ, can not be eaten with teth, it must be eaten with faythe, as is a fore sayde.

And further, marke this well,\(^3\) that thinge that\(^4\) hath begynnynge or endinge cannot beGod, nor ought to be worshypped as God.\(^5\) So can this Sacrament no more be God then was the paschall lambe. For God is without begynnynge and endynge; and so is not the God of Antichriste; for he is made manye tymes be a synefull ipocryte.

Well then, it hathe a begynnynge, and maye perishe and moude awaye; and the litle mouse will eate it, if he maye come by it. And the wyne wyll waxe sower and stinke, as doth their holy water in the founte by longe kepinge; whiche hath bene the destruction and deth of

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1 A twopeny, before pyes
2 A omits been
3 A well, added.
4 A which, for that
5 A nor—God, added.
innumerable children; where as two or thre droppes of water taken out of it by the prestes handes, and cast vpon the childe ware sufficient, and the childe neuer neade to be taken out of his clowtes. Now to my purpose agayne.

Oh thou blynde man, can the body of Christ perishe by any maner of meanes, as to waxe sower, or that any maner of bestes maye eate the bodye of Christe? No surely, God forbidde! 1 For he (as concemynge his Godheade) was from the begynnynge, and shall be with out endyngye. As manyfestylye it appeareth in Iohan the first chapter:—"The worde was in the begynnynge with God, &c." 2 But this marke well, 3 that even as the passeouer lambe was a sygne, a token, and a remembraunce, to put the childern of Israel in memorye of their corporallye, 4 or bodelye 'delyuereunce, and also that Messias shuld come to be slayne for their sinnes, paynge their raunsome, and delyuerynge them from euerlastinge deathe; which mouned the faythfull of them to be thankefull to God, for that they beleued, as verelye as they dede eate of the lambe which they had slayne; euen so verelye had God delyuered their forefathers from the plages whiche fell vppon the wicked vnbeleuers; and also that a Redemer shulde come, whiche God the Father had promised, by the mouth of his Prophetes. And thus dede they bothe eate Christes bodye and drynke Christes bloude, in fayth spyrituall, many yeares afore Christ was borne. Euen so the Sacrament of thankes geuyng is to vs a sygne, a token, a spirituall memorye of our spyrituall delyueraunce. For the faythful beleueth 4 euen as verelye as they see and eate it, so do they acknowledge the benefytte

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1—1 A from For—God, &c., added.
2 A well, added.
3 A corporall, for corporallye
4 A euen as verelye as they receaue

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Death in the font. Christ's body cannot become sour.
As the Passover was a sign of deliverance to the Israelites.

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\textsuperscript{1} A from For—God, &c., added. 
\textsuperscript{2} A well, added. 
\textsuperscript{3} A corporall, for corporallye 
\textsuperscript{4} A euen as verelye as they receaue 
\textsuperscript{5} A both, after they
which they receaue in and through the immortall God, and which the same holy Sacrament representeth; & no doute the very body of Iesus Christ is spyritually in and with vs in the receuynge of the Sacrament, if it be resayned with the fayth afore sayde; even lyke as he is amonge two or thre which be gathered together in his name, as it is his godlye promes, Math. xvij. Thus ye maye se that the same fayth which saueth vs, saued the olde fathers; for they beleued, through that outwarde sygne, that a Redeamer shulde come, and we, through the memory of thys holy Sacrament of thankes genynge, belene that he is come, and hath fullfylled all that was of hym prophesied. And thus bothe they and we eate the holy body of Christ spyrituallye in one fayth.

And farther, vnderstonde, reader, that vnto all beleuers the ceremonye of eatinge the paschalle lambe ceassed immediatly when Christ had chaunged it in to a maunadaye of thankesgenynge. For why the next daye was fullfylled, by the death of Christ, that thynge whiche the paschall lambe to them rede represent.

Thou sayest it is a Sacrament, which I bothe graunt and write. If it be a Sacrament, as it is in rede, then it is a sygne of some holier thinge then it selfe is. And beynde a sygne of a holier thinge then it selfe is, so can it not be God; for what sygne or token wilt thou haue holier then God? None. Ergo, then it is not God him selfe, but some sygne, token, or remembrance of some benefyte whiche we haue through him; and this holy sygne putteth vs in remembrance of the same\(^1\) to be thankfull to the Lorde.

Thou wilt saye it is God hym selfe, euen flesh, bloude, and bones, yea and senewes therto; as\(^2\) Master Standish, one of your wyse false prophetes, preached of late amonge you; but yet denye I that, for all his vagodly

\(^1\) A thereof, for of the same

\(^2\) A wyse, after as
learninge. For how can it be a sacrament of God and God him selfe also, seinge there can be nothing holier then God? And agayne if it be God that is present, thou foole, what neadeth the of anye sacrament or signe of that thinge which is present it selfe?

As touchinge this matter, Iohn Fryth, the seruaunt of the Lorde, whom ye & your false prophetes haue burned, whose bloute with others cryeth vengeance againste your bysshoppes:—He, I saye, hath written invyncibly in this matter; whose worke I exhorte all those whiche fououre the free passage of the Gospell vn-faynedly, to reade and to studye. For it is agreyng to the touch stone, Godes Worde, and to the olde auncyant doctours, as appereth by the same boke of his. And I exhorte you, in Godes name, yf there be anye Christyan printer in London, to prynte moo of those workes, for there can neuer be to many of them.

Feare not man although death followe, seinge Christ sayeth, "he that loseth his lyfe for my wordes sake shall saue it:" Mathewe in the xx. chapter. And consider that neyther Winchester, nor London, nor the rest of the bysshoppes, the vesselles of Godes justice, without repentaunce, haue no power to destroye but the bodye onelye; wherfore feare them not. But feare hym onelye that can kyll both bodye and soule, as appereth in the same xx. chap. For if thou wyllt lyue godly in Christe, thou muste neades suffre perseucyon. And truly he is not worthy to be a membre of the body, that wyll suffre no dyspleasure with the heade. Therfor blessed are they that suffre perseucyon or anye trouble for ryghtousnes sake; that is for Christes sake.

And in this matter I saye with the sayde Iohon

John Frith has written on this matter:

I exhorte you to read his work,

and to print more such.

Neither Winchester nor London can destroy more than the body.

[+ leaf 18]

Blessed are they that suffer persecution for the sake of Christ.

1 A unto, for to
2 A that worck, for these workes.
3 A Matth 10, for Mathewe—chap-
4 A pypspottes, for Bysshoppes
5 A 10, for xx.
Fryth, that it is no pointe of our dampnacion nor salua-
cyon. If I beleue it not, it dampneth me not. But to
have the absence of the benefyttes of his deathe and
passion in my hert, maye be cause of my dampnacion;
and in beleuyng of the sayde benefytes, of and through
his dethe, shalbe my saluacion, beinge repentaunt for
my synnes.

But one thynge I will tell the, and marke it well,
for it is trewe. Though thou beleue he is there like
as Antichryste and his petye-membre Standishe saythe,
and so worshippe it as God, I tell the that it is damp-
nable. For thou arte commaunded in the fyrste Table
of the commandementes, that thou shalt not wor-
shippe anye thynge that is made after anye symly-
tude or lykenes3 that is in heauen or earth, as I haue
afore sayde. God is a sprete, and wilbe honored in
sprete and veryte. I saye your blynde and bloudy
bysshoppes, or rather butchers, dishonour not onely
the Sacrament, but the God of all goddes also, in
mynistrynge the same. And so do all prestes, that
other synge or saye the popishe Masse, which they call
a sacrifuyce, & therby wold haue Christes bodye daylye
crucyfyed4; where as he offred vp his holy body vpon
the crosse for our synnes ones for euer, and never
shalbe offred agayn, while the worlde endureth; but
hath instytutted the Holye Supper, or Sacrament of
thankesgeuynge, as afore is sayde, to put vs in con-
tynuall memory of that oblygacion and sacrifice, that
we shuld beleue our synnes to be forgenen onely for
Christes sake, through his death, and so to be thank-
full: which holye thynge, as ye se, is turned in to a
popishe Masse, and is to the people a domme, yea, a
deade ceremonye.

1 A If I beleue he is there flesh and
bloudd and bonnes etc. it saueth me
not nether if, for If

2 A of, for made after

3 A or lykenes, added.

4 A sacrificed, for crucyfyed
Wherfore I will exhorte all prestes that wylbe of Christes congregacion, to fle and gene ouer that abomina
table massynge, which is a blasphemy to Christes bloude, in that they make of it a sacrifysce. What sacri
cyfie can that be where no bloude is shedde? Wherfore in Christes name, all yow, I saye, that wolde be of
Christes churche, forsake thys whore with all her abhomina
ing massynge, which is a blasphemy to Christes
bloude, in that they make of it a sacrifysce. What
sacrifysce can that be where no bloude is shedde?

Wherfore in Christes name, all yow, I save, that wolde
be of Christes churche, forsake thys whore with all
her 'abhominable rabbles, and rather begge with Christ,
then welthelye to lyue with the prestes of her god Beell; and feare not, but God shall prouyde both cloth-
yng and foode suffycient for the bodye.

Considre the lylye dothe not spynne, yet was Salo-
mon neuer so gorgyslye apparelled: Mat. vi. Who
clothed the lylye, dede not our heauenly Father clothe
it? And be not ye worth manye sparowes? Well,
then, we see that our\(^1\) heauenly Father both clothed\(^2\) &
feade\(^2\) all creatures; and shall not he also clothe and
feade yow, which seke his glorye, & trust onely in hym?
Yes, yes, doubt not. And surely ye can not remayne as
ye do, but ye muste be partakers of ther idolatrye.

Perchaunce thou wilt saye, 'I could be contented to
lyue poryly to follow Christe, but I feare the byshopes
blessyng, which is a fayre fyre.' Set aforde the the deth
of Christe for prechinge his Fathers will, and before hym
the Prophetes, and after hym his Apostles, and at thys
daye hys chosen seruauntes, and considre, as aforde is
sayde, that the deuyllyshe byshoppes,\(^3\) the veselles of
Godes iustyce, can but destroye the bodye onelye, and
that God will rayse it vp agayne at the greate daye of
the Lorde, even as surely as he\(^4\) is rysen. And con-
sidre, that alwayes it was the bisshoppes and the high
prestes that put 'Christ and\(^5\) his Apostles and his
chosen seruauntes to deathe. And by their deuillyshe

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1 B pure, for our
2 dede in orig. A clotheth, feadeth
3 A deuelles pispottes, for deuill-
yshe Byshoppes
4 B omits surely as he
5 A and, added.
O ye generation of vipers, where does your authority come from?

Bishops put men to death because they should not preach Christ.

Why can't a man set forth Christ?

It is because he must speak against your false bishops.

No, nor ye put no man to death for Christes sake, but for that that no man shulde eyther preach, teache, or wrytte Chryst aryght; whiche he can not do, but he shall by force be constrained of the Holye Ghost to wryte agaynst your pompe, pryde, vyle lyuynge, and agaynst your abhomynable sedusynge of the people, leadynge them in an endlessse mase of dyrtye tradicyons and folyshs ceremonialys.

And why can not a man set forthe Christ but he must wryte agaynst yow? Euen bycause ye be the very Antichry'stes. No, I saye it is not possible for any man, sent of God, eyther to preach or wryte, but he must open his mouthe agaynst Antichriste, as agaynst the enemye of Christ, whiche be you false bysshoppes, false prophetes, that beare the false sygne of the new lawe & the olde lawe; with stoute, stronge, & sturdye archdeacones, deanes, and chanons of cathedrall churches, and other your pyty membres, prestes of Baall. And he that openeth not his mouthe agaynst

1 A I wyll commen a word or two with your Bussshoppes O, for O—and.  
2 A has Jam. I, after onely  
3 B xxiiij, for xiiij.  
4 A which he cannot do, added.  
5 A preacher or wryter, for to—  
6 B that moost wycked abomynable and detestable Antychrysste of Rome, for Antichriste  
7 A which is, for agaynste  
8 A lawe, added.
you, can not truly set out Christ; and that is the cause why ye seke their deathes.

Ye bewitche kings and other rulers, and turne their laboures, I meane the laboures of the seruauntes of God, whiche crye agaynst your iniquyte, saynge they teache sedycyon, & cause rebellyon agaynst the hygher powers.

Oh ye childerne of Satan, all that reade their workes maye beare recorde with them agaynst your lyes. Who teacheth so moche the obedyence towards the hygher powers, as God onely in them doth, which preache or wryte the Gospell? Yea, hath not God through their preachynges, brought your kyngedome vnder the temporalle powers, which many yeares hath vsurped ouer them? And, bycause ye wolde not be vnder the obedyence whiche the Scrypture teacheth, hath coste manye a thousande mens lyues, and some prestes amonge. And this poynhte I wyshe vnto all kynges, that will not willfully be blynde, to beware of yow crafty and wylye bysshoppes. Although they wyll not considre the iniuryes that they haue done to Christes churche or congregacion, in persecutynge them vnto dethe for truly preachinge and writynge Godes glorye, and mynishlynge the glorye of Antichrist; although, I say, that the kynges of the earth and other high powers wyll not consydre Christes cause, yet let them consydre theyr owne, what & howe tyrannously the bissoppe kyngedome hath vsed their progeni-tours, Kynges of Englonde? Agaynst whome they ware euer the heades and the beginners, the 4 foundacion and the very orygynall of all mischeue. Reade the storye of Wylyam Rufus, and of Kyng Henry the Secounde, howe he was vsed by Thomas Becket; Kyng

1 A preachers, for preachynges
2 A your wycked, for your
3 A ye have not bene, for hath—

1 A ground and, after the
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EVIL DEEDS OF THE BISHOPS.

and how the good King (!) John was used by Langton.

Iohn, howe he was vsed of and by Sthephen Lanekton, Bysshoppe of Cantorbury, whiche wyll pyt ye any Christen herte to heare, as well for the wycked vsynge of the goode Kynge, anoyned of God, as of the bondage and thrauldome that he brought the whole realme in. But suche is the charytye of the bysshoppes as well in all other realmes where they maye beare rule, as in Englund.

And though it appere that some of the trobles which chaunsed to the Kynges of Englund, in tymes past, came by Abbotes of these fylthye monasteryes, rytghfully deposed nowe of late, yet came the grounde from the forked marchauntes. For be thou sure, never came any displeasure to anye Prynce in Englonde or elles where for sekynge any godly redresse and Goddes glorye; but the orygynall and mayntayners of the same ware these forked cappes. Aboue all the members of Antichrist, I saye, beware of them, all you that wyll not wyllfully be blynde. They be the verye ryght and chefe wolues that Chryst speaketh of, Math. vij, callynge them "volues in sheppes clothyng." What is that sheppes clothyng? No doubt the Worde of God, vnder the pretence of the which worde they come to confounde the worde as moche as lyeth in them. Their actes appere to them that will not willfullye be blynded. Full well knowe they, ye they shulde not come vnder a pretence of holynes, and speciallye with a pretence of the Worde of God, of the churche of God, of the doctryne of Christ, of the olde true learnynge, of seauen or eyght hundredth yeares olde & c.; that no man wolde beleue them. Yet for all their outwarde meakenes and holynes, they be within

1 A thraulle, for thrauldome
2 B omits the
3 A a late, for now of late
4 A these, for the
5 A and sekyng, for and
6 A that, for the
7 A the, for a
8 A 15, for seauen or eyght
rauenynge wolues, accordinge to Christes sa'ynge in
the place aboue rehearsed, as their actes and charyte
hath appered, of late\(^1\) yeares, vppon the seruauntes of
God. And Christ here sheweth vs howe we shulde
knowe them. Reade the places, and ye shall see them
deserybed, as appereth i. Timot. i. and ij. and ij. Timot.
iiij. and i. Iohan. ij. and iiiij. And, \(\text{if ye will gene}\)
no credyte to it, your owne bloude vppon your heades,
accordinge to the sayenge of of the Propheete Ezechiell
in the iiij. chapter.

How is this to be lamented, seynge the kynges
grace hath set out iniuncions, that all vycars,
persons, and curates, shall purely, and syncrely preache the
Gospell, and leaue their owne dreames; and yet, not
with stondynghe these iniuncions, whose euer preacheth
the Gospell aryght, but euen the verye text whiche the
Holye Ghost wrote, and cryeth agaynste the callynge
vppon any sauynge helth through the wayes and worckes
of mans iniuncions, agaynst the which all the Pro-
phetes crye, as is afore sayde; he, I saye, that so truly
laboureth in the vineyarde of the Lorde, ye bysshoppes
wyll eyther hange hym, or bourne him, or pryuelye
murther hym. And vppon\(^2\) the contrarye parte, let
them neuer so openly preche there owne dreames, yet
maye no man troble them, nor saye black is there eye.
And no mar'uell, for Christ hath promysed them no
troble or crosse in thys worlde,\(^3\) which preache not, but
perseecute hys worde.

Thus be ye theues and robbers of all Chrystyannty,
stealynge from vs the spyrirituall foode of our soules.
Yea, a thousande tymes worse be ye then the thefe that
robbeth the vppon the hygh waye for neade. And yet
so bewytche you the hygher powers and the riche of
the worlde, that they can not escape\(^4\) your robberye; &

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1. A a late, \(\text{for of late}\)
2. A vppon, \(\text{added}\)
3. A as, \(\text{before which}\)
4. A e-spye, \(\text{for escape}\)
no maruell, for the worlde wyll loue hys owne, as Christ sayth: Iohan. xv.

O ye deuelles, ye blynde guydes and seducers of the people, howe of late¹ bewytched you the Parlament house? Euen by your innencions and deuelyshe studye, haue ye caused actes and decrees to be made, so cleane contrarye to the lawes of the lyuynge God, that I saye vnto you, the² verye bearewolfe, that abhomynable whore of Rome, neuer made so cruell actes. He neuer made it dethe for a preste to marye a wyfe. But ye shame not onelye to seperate them that be maried, so contrarye to Godes Worde, whiche saythe, "Let no man seperate that whiche God hath coupled," Math. xix, but³ haue also⁴ made it deathe.

Oh generacyon, worse then the vypar. Dothe not Saynte Paul saye, "Let euerye man that hath not the gyfte of chastytye "take his wife," i. Cor. viij. Here is no parson excepted. And that the Apostles had wyues the Scripture is playne. As saynt Peter wyth other,⁵ Math viij.⁵ Ye wyll saye, 'ye haue the gyfte of chastytie.' Well the chastytie of the moste parte of you, that⁶ procured those wicked actes is meately well knownen, and therfore make ye it no abhominacion to kepe whores. Ye abhorre the remedy ordayned of God, and mayntayne the remedy of sathan, as appereth by Wynchesters gardyn. Well ye bysshoppes, and ye chanons of the churche of Beell,⁷ ye shutters vp of Godes Worde, accordyng to his owne prophesye, Math. xxiiij. Luc. xi., to you I can saye no more, but, though the worlde or worldlye people laugh vppon you, yet wyll the vengeaunce of God lyght vppon your forked cappes and⁸ cathedrall churches of Beel one daye; & that

¹ A alate, for of late  
² A that, for the  
³ A yet, ye, for but, also  
⁴ A wyth other, added.  
⁵ B viij., for viij.  
⁶ A which, for that  
⁷ A these cathedrall churches, after Beell  
⁸ A your, after and
shortelye, excepte ye amende\(^1\) betymes. Ye\(^5\) not your auricular confessyon also abhomynable? Yes, and that one of the moste fylthiest thynges vseth vpon earth, as hath playnlye appered by the feates of your chap- laynes in diverse places of Englonde of late,\(^2\) and some within this yeares.\(^3\) I could e name the prestes and the places also; but I will passe it ouer with sylence, trustinge in the Lord, the hygher powers shall ones se the mischefe that commeth therof and redres'se it. What an abhomynacyon is it that I shulde go poure out my vyces in the eare of an vnlearned buzarde, and specyally for a woman, whereby Syr Iohan knoweth where to be sped. Yea, if\(^6\) she will not graunt to hym, he will not shame to threaten her to open her vice, and so for feare she must agree to his abhomynable desire.

What a blyndnes is it to thynke my sinnes for- geuen me, when a prest of Antychrist (as the most parte be) hath wagged two or ihre fyngers over my head? Dauid sayth, "I confessed my synne vnto the Lorde, and he harde me and forgaue me," Psal. xxxij.\(^8\) The Israelites, when they had offended the Lorde God, and after ernestlye repented, callynge to the Lorde onelye for mercye, brynginge forth the frutes of repent- aunce, ware in contynent deliuered from their aduersaries; as appereth, Iudicum .viij. ix., and in manye other places of the Byble.

Thys was before anye auriculare confession was knowne. For that no dout was the inuencion of Anti- christ of Rome. And one chefe cause was to betraye princes, and other greate men. For what noble man was it in Christendome that spake agaynst forked cappes

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\(^1\) A repent, for amende  
\(^2\) A alate, for of late  
\(^3\) A this yeare, for within—yeares  
\(^4\) A the, added.  
\(^5\) A into, for in  
\(^6\) A and, for if  
\(^7\) A to, for vnto  
\(^8\) B xxii., for xxxij.  
\(^9\) A ther, for the
manye yeares longe, but the bysshoppe of Rome had
his confession with all speade, and sodenlye they wolde
bewitche the prynce of the^2 realm, and fordde some
matter agaynst hym, and so of force he shulde be made
a traytoure, and so suffre dethe. I thyneke thys matter
be manyst ynoogh to manye men, as well in Englund
as elles where. Well, this vyle thinge was not from
the begynnynge, neyther shall it contynew to the ende.
Euen as your inordinate possessions ware not of your^3
heauenlye Fathers plantynge, and therfor muste be
plucked vp by the rotes, with youre companyons and
bretherne in Antichryste, Abottes, as is afore sayde.

Some wyll saye it maye be well vsed, whiche I
vtterlye denye. It shall nor can neuer be well vsed,
so longe as prestes maye kepe whores without daunger
of dethe, whiche burthen maye rightfullye be layde
uppyon them, seynge they abhorre matrymonye insty-
tutede of God ; agaynste whyche synne was no remedye
but dethe in the olde lawe, where as thefte was but
rendrynge double. For this and soche lyke thynges,
"Be ye lerned ye rulers, lest the Lorde be angreye:" Psal. secundo.

Agayne I saye it shall neuer be well vsed of all
prestes, as^4 longe as they shall grope our partyculare
synnes, whiche is not necessarie. For why, yf I be
repentaunt, and ernestelye mynded ne'uer to fall to
myne accustemed synnes agayne, I doubte not but I
am forgenen, without the preste, for Chrystes sake
oneye. And yf I have not that repentauen, even
from the bottome of my herte, and beleue not that I
am forgenen for Chrystes sake, as is^5 afore sayde, all
the prestes in Englund, saye I, nor yet the beare
wolfe of Rome, can forgene me. Thus ye maye se

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1 A so, after wolde
2 A that, for the
3 A our, for your
4 A so, for as
5 A is, added.
A FALSE ARGUMENT FOR CONFESSION. 113

wherein consystethe confessyon for the offence to Godwarde.

And as touchyng thy neyghbour, thou must reconsyle thy selfe to hym whome thou hast offended, and make restyctyon to thy power; and yf thou be not able to make recompence with goodes, thou ought-este to offer hym thy bodye. And euyn as thou arte bounde so to do, so is he bounde to shewe the mercy. But do thou thy dewtye, and thus euerye neyghbour to reconsyle ech to other, is the right confessyon chaunsyng betwene brethern or neyghbors, as apereth in Iohan the vij. chapter, and in Mathwe. the vij. chapter.

Thou bysshoppe, and thou false prophete, wilt say that it is ordayned of God, and wilt brynge in cheffely for the, that Christe sent the tene lepers to the prestes. Whiche serueth asmoche for confession, whiche we make to a preste, as to laye an unyon to my lytle fynger for the tothe ache. To you blynde guydes, that be ignorantly blynde, speke I, and not to these that be willfully blynde. Let them be still blynde; yet I exhorte all Christians to praye for them that they maye see. But wilt thou knowe the trewe causes why Christ sent those lepers a bone all other which he healed, and none other to the prestes, reade the xiiij. and the xiiij. chapter of Leui.: and there shalt thou see that it was appoynted of God, that no parson, ones hauinge the lepery, shuld come amonge the congregacion of the whole, till he was clensed. And for a certainte that he shulde be first whole, the prest had the oversight, and kept hym certayne dayes for a tryall, to be sure that he was whole, before he wolde so admitte hym. And

1 B omits do
2 A for offences, before chaunsyng
3 A James 5, for Iohan—chapter
4 A Matth. 5, for Mathwe—chapter

EVEN as thou art bounde so to do, so is he bounde to shewe the mercy. But do thou thy duty, and thus euerye neyghbour to reconycle ech to other, is the right confessyon2 chaunsyng betwene brethern or neyghbors, as apereth in Iohan the vij. chapter, and in Mathwe. the vij. chapter.

Thou bysshoppe, and thou false prophete, wilt say that it is ordayned of God, and wilt brynge in cheffely for the, that Christe sent the tene lepers to the prestes. Whiche serueth asmoche for confession, whiche we make to a preste, as to laye an unyon to my lytle fynger for the tothe ache. To you blynde guydes, that be ignorantly blynde, speke I, and not to these that be willfully blynde. Let them be still blynde; yet I exhorte all Christians to praye for them that they maye see. But wilt thou knowe the trewe causes why Christ sent those lepers a bone all other which he healed, and none other to the prestes, reade the xiiij. and the xiiij. chapter of Leui.: and there shalt thou see that it was appoynted of God, that no parson, ones hauinge the lepery, shuld come amonge the congregacion of the whole, till he was clensed. And for a certainte that he shulde be first whole, the prest had the oversight, and kept hym certayne dayes for a tryall, to be sure that he was whole, before he wolde so admitte hym. And

1 B omits do
2 A for offences, before chaunsyng
3 A James 5, for Iohan—chapter
4 A Matth. 5, for Mathwe—chapter

I must be recon- ciled to my neigh- bour.

To make restitu- tion and do your duty, is true con- fession.

The bishop will say confession is ordaind of God, and refer to the lepers, healed by Christ.

[ leaf 24, back]

But they were sent to the priest only to fulfill the law;

the priest had charge of them for a time,

5 A and, added.
6 A auriculer, after for
7 A which—preste, added.
8 A the, added.

BRINKLOW.
CHRIST SENT LEPERS ONLY TO THE PRIESTS.

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and when he found them whole, permitted them to go among the people.

These lepers were sent also because the priests had slandered Christ.

The priests must confess Christ healed them, and so these lepers were a witness against their unbelief.

And He sent none but lepers to the priests.

Woe be to you, ye wrestlers of God’s word.

when the priests found him whole in deed, then deed they admitte 1 hym, after he had offred the oblacion commanded in Moyse’s lawe, to go abrode amongst the whole; and for bycause Christ wolde not breake the lawe, but was the fullfiller of the lawe, sent he them to the priests, not to shewe their synnes (for they shewed none duringe the hole tyme of Moyse’s lawe) but for the cause afore sayde. An other cause that he sent them was, that the priests sclaundred Christ, sainge that he blasphemed: Math. ix., Luc. v., Iohan. v. Therfor Christ bad them ‘offre the oblacion commanded in Moyse’s lawe, 2 for a wytnes vnto them; yea no doubt 2 for a witnesse agaynst their infydelytie. For they of 3 force must confesse that Chryst healed them. For why, they admitted them for cleane and receyued the oblacion, and yet sclaundred they Christ, so set-tynga them selues without all excuse of their moste worthye and wyllfull damnacion.

Christ dede not onely sende the tene lepres, but also other lepres that he healed. But let them fynde that enuer Christe sent anye other that he healed to the prestes, as the sycke of the palseye, 4 the diseased of the blouddy flyxe, the possessed with deneis, and soche other like, whiche notwithstondyngye ware synners as well as the lepers, and had neade of 5 remission of their synne 6 as well as they, then let me dye for it.

O ye Antichristes, ye your selues maye see howe lytle this text of the lepers serueth for aurycular 7 confession. Woo be to 8 you, ye wrestlers and wrythers of Goddes holy worde; I coulde bringe in as goode authoritye agaynst the reste of your wycked decrees, but I wyll differ 9 it to the makyng of an other worcke,

1 admitte in orig.
2—2 B omits for a—doubt
3 A a, for of
4 A palsey syck, for syck of the palseye
5 A neaded, for had neade of
6 A of their synne, added.
7 A or eare, before confession
8 A vnto, for to
9 B defer, for differ
which shall be shortlye,¹ yf the Lorde lende me lyfe. Yf not, I doubt not but he shall rayse other that shall accomplishe that which I have begonne. For doubt not but Godes chosen wyll, withe the Scripture, fyght agaynste your wycked decrees, yea although their bloude be shedde therfore. Yea,² as moche ioye hawe they to set forthe the glorye of God, and to bryngye their brethren to the knoweledge of your blynde errours, and to teache them the wyaye to avoyde them, callynge them to Christ; euen asmoche ioye, I saye, & with as free a herte, as ye haue to robbe Christ of his honoure, geuynge parte to hym, parte to the creatures by hym created. Yea and moche more then ye haue in mayntaynynge of your kyngdome in pompe and pryde, and in sheddinge of the bloude of innocentes. For we knowe that the Lorde hath promised vs none other rewarde in this lyfe. And ye haue made wundersome goode prouisyon for the same. For who soueruer shall preache Chryst or write Christ aright, he is incontyneant in the net eyther of fellonye, treason, or hearesye, or in all thre. But at the grete daye of the Lorde, at the rysynge of all fleshe, ye generacion of vypars shall se that those shalbe founde faithfull bothe to the kyng of the bodye onelye, and also to the Kyngge of bothe bodye and soule. And then ye shall be founde in deade fellons, traytours, and heretyques, both agaynst God and man; and soche wyll ye be so longe as ye posses‘se your ³ inordinate riches, that wycked Mammon.

God geue the Kyngge an hert to take that wycked Mammon from you, as he maye ryghtfullye do with the consent of the commones by acte of Parliament; so that it maye be disposed to Godes glorye and the commone welthe. As to take hym selfe a porcyon⁴ for

I have another work which will soon be ready.

God's chosen delight to set forth His glory, and show up the errors of Rome.

If a man preach Christ aright, he is in the net of felony, treason, or heresy.

At the last great day he shall be found faithful.

May the king take your riches from you, as he has a good right to do,

¹ A I will make, for shall be shortlye
² A Yea and, for yea
³ A that, for your
⁴ A as 8 or 10 of every hundredth, before for
a knowledge of obeysaunce, and for the mayntaynynge of his estate. The rest pollytyquely to be put vnto a commone welthe. Fyrst distributed amonse all the townes in England in sommes accordyng to the quantyte & nombre of the occupyars, where moste neade is. And all the townes to be bounde to the Kynge, that his grace\(^1\) maye haue the money at his\(^2\) neade to serue hym.\(^3\) And also a pollytyque waye taken for prounysion for the pore in enerye towne, with some parte to the maryages of yonge parsons that lacke frendes. Wayes there are ynough, who so lusteth to studye for them.

Yet one thinge wolde I wyshe to\(^4\) all men if it ware Godes pleasure; that is,\(^4\) that all men wolde take you, euyn as ye be\(^5\) forked cappes, wherof the Apostels neuer ware any, ye byshoppes, ye false prophetes, for euyn as the vypar aboue all other\(^6\) wormes or serpentes is moste fullest of poyson for cartayne\(^4\) qualytyes in hym; euyn so ye, aboue all the membre of Antichriste, be the moste fullest of poyson, swiftest to shedde bloude, the greatest persecuters of Christes congregacion, yea, & ye haue euerye done moste myscheve in shuttynge vp of Godes worde from the people, aboue all other knyghtes of the Rome\(^7\) churche. Well, your wycked Mammon, your inordynate ryches, was not of our heauenlye Fathers plantyng; thersore it muste vp by the rotes, with the ryches of your other brerthern of the Romishe churche,\(^8\) or church malygnant, whiche of late ware ryghtfully plucked vp.\(^9\)

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1. A so that he, for that his grace
2. A his extreme, for his
3. A he rendryng it agayne, after hym
4. B omits to all men—is
5. B are, that is euyn lyke, for be forked—for euyn
6. B beastes, before wormes
7. B romysh, for Rome
8. A church, for churches
9. A has, after plucked up:
   I wold to God the distribucyon of the same landes and goodes had bene as godly distributed, as the act of the roatyng vp was, which distribucyon, I darre saye, all Christen hertes lament. For the fatte Swyne onely were greased, but the poore Shepe to whom that thing belonged had least or nothyng at all. The faute wyl be
If thou wylt reade the stories of the thre kynges aforesayde, thou wylt saye it is hyghe tymne to pull from them that wycked Mammon. In the same stories ye shall see what knavery hath ever bene practyzed of the bysshoppes, aboue all other impes of Antichrist, as well agaynst the\(^1\) kynges, as agaynst the preachers, teachers, and writers of Christes Gospell, moste lyke\(^2\) vnto the vypar, as afore is sayde. Vnderstonde also what the propertye of the\(^3\) vypar is: she destroyeth her make or male in the concepcion, and the thynge conceyued (I meane the ionge in the lytterynge, or forth bryngynge) dest[r]oyeth the damne. So bysshoppes, whome kynges make Lordes of beggers, be commonly the fyrste that procure them displeasu're; as appereth by the stories of these kynges aforesayd. Yea, they haue put mo kynges to troble then euuer came to lyght. For why it must needs be trewe that Chryst sayeth of them:—"The children of this worlde be wyser, in their generacion," then the chiderne of lyght be in theirs."

What thynke ye of the insurrection of\(^4\) the North? Surelye in my judgement (I wyll speake no farther) it was their\(^5\) inuencyon, & they\(^6\) were the\(^7\) grounde and foundational thereof. It is as well possyble for the sonne to be wythout lyght, as that this shulde be wythout truthe, that the bysshoppes were the causes\(^8\) thereof.\(^9\)

Well, though\(^10\) Chryst sayeth, "ye be so wyse in yower generacion," yet makethe it not agaynst these worlde,

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1. A the, added.
2. A lyke, for lyke
3. A & B a, for the
4. B omits the insurrection of
5. B but it was their owne, for it was their
6. B the Byshhopes, for they
7. B very orygynall, before grounde
8. A causes, for causes
9-9 B of the same Insurrection, up- roare and tumulte, for thereof—therof
10. B although, for though
May the Gospel soon be preached!

I know the papists will slander me about the Sacrament.

I acknowledge that all kings have their authority from God.

Although a king be a tyrant,

that your wysdome will prone foolishnes, i. Cor. i. Which God graunte maye be shortlye, that the pore selye lambs maye preache & teache the Gospel, and that the rest, which yet be wythoute, maye espye your dysceyte, and ffe from your dyrtye tracieyons, and folowe their owne Shepheard, whiche so louynglye gauue hys lyfe for them.

I knowe the papystes and their floccke shall sclaunderouslye report me, other to be agaynst the Sacrament, which am dyrectly with it, after Christes institucion, & full agaynste the instytyucion of the Rome hys-shoppes, as ye shall perceyue yf ye marke and pondre my sentence aryght; or elles they wyll saye, I am an Anabaptyste, which opynyons of them that are agaynste the Scripture (as they haue dyuense) I vttter-lye abhorre, whiche opynyons neade not here to be touched.

Your olde crafte is also to sclaunder vs, saynge we be causers of insurreccon ; in whiche pouyte euyn as I therin nowe shall shewe my mynde, so hane all those done which labore in the vyneyard, of whome ye haue bourned a greate nombre. I acknowledge and geue to vnderstonde to all that shall eyther reade this my Lamentacion, or heare it redde, that all kynges and rulers haue their aucthoritye & powers of God, & whosoeuer resysteth them, or those whiche of them be sent, resysteth God, Rom. xiiij., and so seaketh his owne dampnacyon. Yea, although a kyng be a tyraunte, we maye not resyste hym. Yea, and further, although a kyng shulde be so wycked to make actes or lawes euyn dyrectlye agaynste Godes lawes, as dede kyng Darius, Danyel vi., and also the hyghe preste and

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1 B that I am, for other to be
2 A haue, after which
3 A my pore, for my
4 B worke, for Lamentacion
5 A or heare it redde, added.
6 B they that resist, for whosoeuer resysteth
7 B omits further
Pharisees forbiddinge Peter and Iohan to preache Christ, Actu. iiiij.; yet maye we not wyth fyste and swerde, & c., resyste them, nor be anenged of them, no more then dede Daniell and the other children resyste Darius; or Iohan and Peter, the prestes and Pharisees, or Christe Pylate: Mathe. xvi.¹

But, gentle reader, marke, that euene as we maye not resyst them wyth fyste, vsyrde, or weapon, & c., but to owr dampnacyon, euene lyke maye we not observe their wycked lawes, nor consent or agree vnto them with hert or mouthe, vnder Payne of the selfe same dampnacyon; but rather suffer deth, then eyther to resyste them bodelye wyth² strenght of hande, or consent and agree vnto their wycked lawes and actes in hert or mouthe, after the example of Daniell, Christ, the Apostles, Prophetes, Martires, & c.; and after the example of the mother wyth her seuen sonnes:³ Machabe. vi. Whych example is wrytten for our learnynge, with many suche lyke.

And marke this, that euene as all subyectes be bounde to the hygher powers, and to be ruled by them in all thynges, as lawes, decrees and suche other, grounded vppon Scripture, & not to⁴ resyste in⁴ Payne of dampnacyon; so muste the hygher powers be ruled by the Scripture, and make no lawes contrare to the Scripture, in⁴ Payne of lyke dampnacyon vnto them. For that is the onelye touchstone, whych tryeth all thynges, and whych muste gourner all thynges.

Thus I ende my Lamentacyon, beseachynge God, through his Sonne⁵ Jesus ‘Christ, to drawe you from all

¹ A 26. for xvi.
² A with force or, for wyth
³ A 2 Macha. 6.
⁴ A to, in, in, added.
⁵ A has, instead of the words Thus
—Sonne, the following:
Thus I ende, beseeching the God of peace, that brought agayne from deeth our Lord Jesus, the greate Shepheard of the shepe, through the bloud of the euerlastyng testament, make you perfect in all good worckes to do his wyll, worckyng in you that which is perfect in his syght, onelye through...
praying God

that you may repent and believe,

and provide for the poor.

If you do thus, God will have mercy on you.

Awake and turn to the Lord.

GOD GRANT YOU GRACE TO REPENT.

your olde idolatrye, fornycacyon, and aduouterye, from persecutyng Christe in his sayntes, from your inordynate couetuousnes, and from your euell suppressyng of the pore. And geue you grace, that, nowe at the laste, ye maye repent and beleue the Gospell in embrasyng the same, sekynge Godes glorye onelye, and the commone welth, as in tymes paste ye haue done your owne; and dylygentlye to prouyde for the pore, whyche aboue all other thynges shalbe demaunded of you at the greate daye of the Lorde, as afore is sayde.

And thus doynge, doubt not but the plages which ye haue ryghtfullye deserued, God, of his botomelesse mercye, will turne them from you, as he dede by the Ninunites, whyche repented when they ware warned by Ionas the Prophete. Yf not, loke for no lesse plages then1 Jerusalem and other Cityes had for their inyquyte.2

Awake, therfore, and repent and turne to the Lorde yet in tyme, and he wyll turne to you. That graunt the Lorde of all lorde and Father of mercye. Amen.

The grace of God3 (through our Lorde Iesus Christ) be wyth you all.

1 A came to, after then
2 A has, after inyquyte: And though this be wrytten by a synfull man, yet take it for no lesse than a warnyng, and not to be myne Acte but Gods. For it is not a mannes act to put his lyfe in Ieopardie to call his brethern to the knowldge of the gospel without a worldly profyt, as this can be none to me. Bewarre therfore I saye, and amend quyckly, For ye haue, if ye marck it well, bene warned almost this 20 yeares, and that manifestly. And they that refuse the warnyng of the Lorde, neuer escape most greuouse punnyshment.
3 A our heuenly Father, for God
4 A has, instead of the above colophon, as follows: Made by Roderigo Mors, and Prynted at Jericho in the Land of Promes. By Thome Trouth.

B has no colophon.
NOTES.

NOTES RELATING TO THE FAMILY OF BRINKLOW,

BY COL. J. L. CHESTER.

Robert Brynkelowe had a lease, 22 May, 35 Henry VIII (1543), of a small manor or farm called "Hanfeldis," or "Hamvilds," "Hamfelds," or "Hamville," as it is variously spelt (probably Hanfield or Hamfield) in the parish of Kintbury, co. Berks. His mother was buried in Kintbury Churchyard before 5 June 1543, and his father was then evidently dead also. His will, dated 5 June, with a codicil 19 July, was proved in the Prerogative Court of Canterbury 14 Sep. 1543, and is recorded in the volume named "Spert" at folio 24. From the character of his bequests, it is evident that he was in comfortable circumstances, but it is equally clear that he did not rank among the gentry. He had living at his death the following children, and named in the following order in his will:

1. Henry.
2. Joane, then wife of (blank) Crouche, or Croucher.
3. Agnes, then wife of (blank) Chapperley, with daughters Joane and Alice.
4. John, then unmarried.
5. Alice, then wife of John Revell.
6. George, to whom was bequeathed a house and land at Engloode in Kintbury.
7. Hugh, who was one of his father's executors.
8. William, to whom was bequeathed a tenement in Chilton, held of the Queen.
9. Anthony, who was named as one of his father's executors, but renounced the execution of his will.

These children appear to have been by a former wife, of whom nothing is known. He left a wife living, called Sibell, in the will, but whose name was evidently Isabell, and she appears to have been the widow of . . . Butler when he married her. From her will it is probable that she was the mother of Edward Butler, of Reading, whose monumental inscription is given in Ashmole's Berkshire, II. 351, and in Coates's History of Reading, p. 174.
Of Joane, the 2nd child, I find nothing further.
Of Agnes, the 3rd child, I find nothing further, but her daughter, Alice Chapperley, is mentioned in Henry Brinklow's will, as living at its date 20 June 1545, unmarried.
Of John, the 4th child, nothing is to be found, except that he was living 20 June 1545—that he married, and that both he and his wife died before 24 July 1574, when their son John made his will, and who evidently died unmarried, leaving a brother, or brothers living.
Of Alice, the 5th child, both she and her husband were living 24 Nov. 1562, when he was a witness to the will of her brother Hugh, and called himself "Surveyor."
Of George, the 6th child, I find only that he was living 20 June 1545.
Hugh, the 7th child, became a Citizen and Mercer of London. His will, dated 24 Nov. 1562, was proved 12 Feb. following. He left a wife Mary, and a daughter Cicely, and a son Thomas, then both minors.
William, the 8th child, was living 20 June 1545.
Anthony, the 9th child, proved his brother Hugh’s will 12 Feb. 1562-3.
Henry Brincklowe, who, if the order of the will is correct, was the eldest son and child, made his will 20 June 1545, calling himself Citizen and Mercer of London, and it was proved 24 Nov. 1546, by his relict Margery. He left an only son, John, of whom nothing further is found. He mentions all his brothers in his will, thus perfectly identifying him as the son of Robert Brynklow of Kintbury.
I have carefully searched the calendars of wills at the Principal Registry of Probate down to the year 1630,1 and do not again find the name, nor am I able to learn anything more respecting any of the family, except an important fact concerning Margery, the widow of Henry Brincklowe, or, at least, which I suppose concerns her, though there may be a doubt. On the 27 April 1546, one Stephen Vahan [Vaughan] had a Licence, or Dispensation, from the Faculty Office of the Archbishop of Canterbury, to marry “Margery Brinclow, widow,” and in his will, dated 16 Dec. 1549, he names his wife Margery, she being his 2nd wife. If it can be ascertained that Henry Brinklowe died any time before 27 April 1546, there will be little doubt as to the identity—but, if after that date, then of course this theory fails. This Stephen Vaughan was grandfather (through his 1st wife) of Sir Rowland Vaughan, of St Mary Spittle, Middx., whose sole daughter and heir married Sir Pawlet St John, and was mother of Oliver 2nd Earl of Bolingbroke.
I append hereto full abstracts of the Wills referred to.

1 See Note, p. 132.
ABSTRACTS OF WILLS RELATING TO THE BRINKLOW FAMILY,
IN THE PREROGATIVE COURT OF CANTERBURY
(Now Her Majesty's Court of Probate).

(24 Spert) Robert Brynklove of Hanfeldis, co. Berks—dated 5 June 1543, to be buried in the Churchyard of Kintbury beside the body of my mother, if I die in those parts—to Sibell my wife 4 keen and a bull, 2 oxen, 2 geldings, a mare, 3 barrow hogs, 2 sows, a boar, 5 quarters of barley, 5 quarters of silver, 2 goblets of silver, a salt of silver with a cover, a pot of silver, 8 silver spoons which were hers before I married her, 20 sheep, 3 feather beds, the cupboard in the parlour, 2 folding tables, and such pewter vessels as were hers before I married her, provided that she make no further claim to my estate—to my son Henry Brynklove my great brass pot, my great water chaffier, a brason morter, a salt of silver with a cover, and 40 sheep—to my daughter Johane Crowcher 20 sheep—"to Henry his Son John Brynklove" all my silver spoons—to my daughter Agnes Chapperley a feather bed and bolster and 20 sheep, and to her daughters Joane and Alice Chapperley each 2 ewes—to my son John Brynklove the lease of my farm of Hanvilds, on condition that he do not give or sell same, but suffer it to remain to his wife and children; but if he die before marriage, then the lease to remain to my executors—also to said John 2 bullocks for his plough, a horse or mare, an iron bound cart, a plough, my second brass pot, and all the hangings of my house in Hanfelds—to my daughter Alice Revell a feather bed and 20 sheep—to my son George Brynklove my estate and term in my house and land at Engloode in Kintbury aforesaid—to my Son Hugh Brynklove 20 sheep, &c.—to my Son William Brynklove 20 sheep, a feather bed, &c., and my tenement in Chilton that I hold of the Queen—to my Son Anthony Brynklove 20 sheep, &c.—residue of personalty to my said Sons Hugh and Anthony and appoint them executors.—Overseers said Henry Brynklove and Steven Waas.

Codicil, 19 July 1543, revokes bequest of 40 sheep to said Henry Brynklove and gives him only 20—revokes the bequest of 20 sheep each to said Joane Crowche and Alice Revell, and gives the whole sixty to his wife—to Julian Butler 10 sheep.

Witnesses, Edward Darell, Esq., Martin Hollond, Vicar of Kintbury, and others.

Proved 14 Sep. 1543, by said Son Hugh Brinklowe, power being reserved to said Son Anthony.

(38 Pyuning) Isabell Brynklove, of Redyng, widow—dated 29 July 1545—to be buried in St Lawrence Church—to Joane my daughter my household stuff and £20 that my Son Edward Butler hath in his hands.

Letters of administration granted 23 Oct. 1545 to Christopher Butler, son of deceased.
(20 Allen) Henry Brincklowe, Citizen and Mercer of London—dated 20 June 1545—I appoint my wife Margery executrix—my goods into 3 parts, according to the custom of London, of which one to my said wife and one to my son John, or, if my wife be with child, same to be divided equally between them when of full age, but if both die before, then their portion to be divided into 2 parts, of which one to my wife, and one equally among all my brethren, viz. John, George, Hugh, William, and Anthony—my brothers Hugh and Anthony to have the care of my child’s or children’s part till they be of lawful age—out of my 3rd part, as follows:—to my brother Hugh my second bed, bedstead, &c., and my best furred gown—to my brother Anthony £20—to my brother John £4—to my brother George £4—to my brother William £10—to Rose Hasarde £10 at her marriage—to Joyce Copleston £10 at her marriage—to Alice Chaperley £10 at marriage, but, if she die before, same to be given to 10 of the poorest householders in Kynbery and Kynbury parish in co. Berks—to Jeffery Dokatt my servant £6 13 4—to Thomas Carrell my servant 40s.—to my cousin Elizabeth Crakingthorpe, a ring of 13s. 4d. value, and like rings to my cousin Margery Strong, my sister Masy, my sister Mychill and my sister Brodley [probably his wife’s sisters]—to the poor £30 [equal to £300 or £400 at the present day, if not more]—to the godly learned men which labour in the Vineyard of the Lord &c. and fight against Antichrist, £5—for a dinner for my neighbours at my burial £5—I forbid mourning gowns to be worn for me, nor no multitude of torches and tapers &c.—residue of personalty to Margery my wife, on condition that she wear no worldly fantastical dissembling black gown for me, &c. “I will my hole creditt be paide although bothe my wife and my children be lefte very pore”—appoint my brothers Hugh and Anthony overseers. Proved 24 Nov. 1546 by the relict Margery.

(9 Chayre) Hugh Brynckelow, Citizen and Mercer of London—dated 24 Nov. 1562—my goods into 3 parts &c.—one to Mary my wife, and one to my 2 children Cycely and Thomas equally—to said 2 children each £10, and if either die before of full age or marriage the other to have both sums—to Margrett Bryncklowe my maid £3 6 8—to Jacobe Brynkelowe my brother’s servant 40s.—to the poor of St Laurence Jewry 40s.—to my brother Anthony Brynkelowe and my brother-in-law John Revell and my sister his wife each a ring of 40s.—to the poor of Christ’s Hospital 40s.—residue to my wife Mary and appoint her executrix—oversees my brother Anthony Brynckelow and my brother John Revell—witnesses, John Revell, Surveyor, and others. Letters of Administration granted 12 Feb. 1562-3, to Anthony Brynckelow brother of deceased, the relict Mary renouncing.

(10 Tyrwhit) John Brincklowe, of London, one of the Sons of John Brincklowe while he lived of Kemberye co. Berks, dated 24 July 1574—to my cousins Edward and William Penney £6 in the hands of my uncle Edward Butler—to my said uncle Edward Butler all my estate in the farm of Hamville co. Berks, the lease of which beareth date 22
May 35 Henry VIII. (1543) and which I ought to have by virtue of the last will and testament of said John Brinckelow and which I ought to have by virtue of the last will and testament of said John Brinckelow. And the residue to my said uncle Edward Butler, and appoint him executor.

Proved 16 Feb. 1581-2 by the executor, under a Sentence Definitive, after proceedings between him and Robert Brinckelow.

JOSEPH L. CHESTER, COL.

The Rising in the North, pp. 16, 53, 117.—For a reference to one outbreak, see Notes to Four Supplications, p. 103. For the rising known as the Pilgrimage of Grace consult Froude, iii. chap. xiii. p. 86 et seq. (1858). See also Chronicle of the Grey Friars, pp. 38, 39. Holinshed's Chron. iii. fol. 941 (ed. 1587) has the following: It was bruited "abroad that the king pretended to have the gold in the hands of his subjects brought into the Tower to be touched, and all their cattle unmarked, the chalices, goods, and ornaments of parish churches, fines for christenings, weddings and buryings, licences to eat white meat, bread, pig, goose or capon, with many other slanderous, false and detestable tales and lies, forged of devilish purpose to encourage the people to rebellion."

On fol. 942 the Chronicle continues: "After the Lincolnshire rising Yorkshire came. These men declared by proclamation that this their rising and commotion should extend no further, but only to the maintenance and defence of the faith of Christ and deliverance of holy church now decayed and oppressed, and also for the furtherance as well of private as public matters in the realm, touching the wealth of all the king's poor subjects." Further on, fol. 353, we read of another rebellion begun in Yorkshire by five priests and others. To these may be added the following:—

"And in September [1536] after was a rysynge in Lyngcolshere of the comons for taske and talenge of one abbé there, by the menys of lorde Darcy, lord Husey, sir Robert Constabull, and Roberte Aske. And the viij. day of October the duke of Norfolke and the duke of Suffolk went thither and pacified them; and then beganne Yorkehere to ryse and they pacified them the xxix day of October."—Grey Friar's Chron. pp. 38, 39.

Royal Purveyors, p. 19.—In Queen Elizabeth's time Her Majesty's purveyors paid at Faversham, 6s. 8d. a quarter for wheat when the price averaged £1. 6. 4 a quarter. See my paper on Some Tudor Prices in Kent, Trans. of the R. Historical Soc., vol. i.

Augmentations, Court of (p. 24): Established 1536, to take cognizance of all matters concerning the revenue arising from the suppressed monasteries. The Court consisted of a chancellor, treasurer, attorney, and solicitor, ten auditors, seventeen receivers, a clerk, an usher, and a messenger (Rapin, i. 809, and note 2).—Thomas's Historical Notes.

Richard Rich, afterwards infamous as Lord High Chancellor of
England, was the first chancellor of the Augmentation Court. See Chron. Grey Friars, p. 39.

Abuses in the Law, p. 25. The following is taken from the Times of October 31, 1874.

FOURTH COURT.

(Before Mr Commissioner Kerr.)

"For upwards of an hour after the opening of the Court, although there were four cases on the list for trial, the business was at a perfect stand-still, owing to the absence in one of the three other Courts, which were sitting simultaneously, of one or more of the learned counsel, who were instructed either to prosecute or defend the prisoners.

"Mr Commissioner Kerr observed that it might be thought degrading to take a leaf out of the book of Scotch law, but the high court of Justiciary in Edinburgh sat every Monday throughout the year for the trial of criminal cases, and as there was consequently no accumulation or congestion of business, the Court invariably got through its work early in the day. In London, however, there were but 12 sessions in the year, each of which as a rule, with four Courts sitting, occupied the greater part of a week. The result was that the same counsel were engaged in most of the cases, and that a number of separate juries had to be kept kicking their heels about day after day. Perhaps it might be as well in future for the counsel to arrange among themselves when the sessions should be held, and then to bring down the Judges and juries after they had completely made up their minds on the point. (A laugh.) He thought the disreputable practice of counsel who were instructed in cases handing their briefs over to others who knew nothing of the facts should be discountenanced and stopped. Sir Cresswell Cresswell, an eminent counsel and Judge, prided himself that in the whole course of his professional career he had never handed over any brief intrusted to him, and it would be well if Sir Cresswell's high-minded and honourable conduct in that respect could be generally followed. The system at that Court, by which a few counsel monopolized the whole of the business, and then handed over their briefs to juniors if it was inconvenient for them personally to attend to them, was simply detestable. He should like to see every prisoner insist upon being defended by the counsel whom he had instructed and paid, and by no other, and he for one would listen to any application by prisoners to postpone their trials until their own counsel could attend. He believed if he had his own way in that Court for three or four months, he should be able to put things in something like order. The learned Judge, following up these observations, postponed until next Sessions a case, in which the defendant was out on bail, where his counsel was then engaged in another court and could not represent him. In another case a prisoner said his wife had instructed a barrister,
whom he named, to defend him, but he now found that the same counsel was conducting the prosecution against him. Mr Commissioner Kerr said there must be some mistake, for, bad as things undoubtedly were, he could not believe that the same counsel would undertake to defend and prosecute the same man. It was then explained that the learned counsel in question, finding that he was instructed for the prosecution, at once returned a brief for the defence which was placed in his hands. The prisoner inquired if the money which his wife had paid was lost to him. Mr Commissioner Kerr said he hoped not, but it all depended upon certain professional rules of etiquette, into which he could not then enter. A barrister present said it depended, in addition, upon the common honesty of the counsel. Mr Commissioner Kerr remarked that that was a long since exploded doctrine, for the fee given to counsel was merely an honorarium. With that the business of the Court was proceeded with."

The Murder in the Bishop of Winchester's lodge (p. 29) has eluded my search: it may have been no more than a case of suspicion, as it was common to attribute to violence such deaths as occurred in prison, especially if the deceased were under confinement for political or religious offences.

*Hunne*, p. 29.—For Hunne's case, the reader is referred to Mr Furnivall's Notes to Fish's *Suppiacpyon for the Beggers*, p. 16.

*Moore*, p. 30.—I do not understand this reference: If any heretic of this name bore a faggot of rushes privately, I have failed to trace him. If it refers to any act of Sir T. More, during his Chancellorship, I cannot find the particular case. Foxe brings several charges of punishment inflicted in his garden against him, and Lord Campbell (*Lives of the Lord Chancellors*, i. 546, ed. 1845) mentions some other cases which More explained. I am inclined to think that some obscure individual named Moore was subjected to this mild form of punishment, but that the story was not thought much of.

*Shooter's Hill, Newmarket Heath, and Stangate Hole* (p. 40).—The names of Shooter's Hill and Newmarket Heath are well known. Stangate Hole probably refers to Stangate which was in Lambeth, at the foot of Westminster Bridge, a little above the Bridge and facing the Houses of Parliament. In Latimer's Third Sermon, preached before Edward VI. (Parker Society, Latimer's Sermons, vol. i. p. 139), is the following. He is speaking of Isaiah reproving the magistrates.

"Was he worthy to live in a commonwealth that would call princes on this wise, fellows of thieves? Had they a standing at *Shooter's Hill*, or *Stangate Hole*, to take a purse?" [And a foot-note to this says these well-known localities were formerly noted for robberies.] There is, or was, a Stangate Creek in the Isle of Sheppy.

*Barnes, Garret, and Jerome*, pp. 31, 56.—Also this same yere [1527] doctor Barnes the Austyne freer, two Esterlynges, and two other men
shulde a stonde at Powles crosse at the sermonde with faggottes and tapers, but for because of rayne they stode on the hye sealfode within the church, and the byshoppe of Rochester Fycher dyd preche; this was the xvij. day of February, and then Barnes was deluyerd home to prisse, but he brake awaye from them and went beyond see unto Luter.—Chron. Grey Frizers of London, p. 33.

Also this same yere [1540] at sent Mary spettell, the iij. dayes in Ester weke, preched the vicar of Stepney one Jerome; doctor Barnes the ij"de daye; and the iij"de Garrard passone of Honylane, and there recantyd and askyd the pepulle forsyenes for that they had preched before contrary to the lawe of God. And doctor Barnes, that was the Austyn freer, askyd there the byshoppe of Wenchester forsyenes opynly, and prayd hym yf he wolde foryeffe hym that he wolde make some tokyne and holde up hys honde.—Id. p. 43. Barnes asked forgiveness of the Bishop of Winchester, Stephen Gardiner, in vain. The Bishop gave no sign of mercy, and all three went to Smithfield on the 30th day of June, 1540.

On the very day that these three suffered death by burning for the Gospel, three others, Powel, Featherstone, and Abel, were hanged for popery!—Foxe, 8vo. v. 439. But see Froude, iii. 526, ed. 1858.

Translation of the Bible, p. 54.—Taverner’s Bible appeared in 1539. See Notes to the Supplications, p. 104. Matthew’s Bible appeared "about 1537," says Foxe. Tyndale and Miles Coverdale made the translation, but as the name of Tyndale was then "odious," it was thought better to father it by a strange name of Thomas Matthew (Foxe, 8vo. v. 410); and the same version, after revision, was reprinted in 1538, 1539, 1540, and 1541.—Froude, Eng. Hist., iv. 289, ed. 1858.

Porter, p. 54.—For an accoount of Porter’s martyrdom in 1541, for reading the Bible in St Paul’s, see Foxe, 8vo. v. 451.


John Frith, p. 56, was burnt in Smithfield in 1533. The whole story is contained in Foxe, v. 1—16 (8vo.). The Book against the Sacrament was prohibited by the King (Ib. v. 567) and answered by Sir Thomas More. The "sum" of the book is given by Foxe, v. 7.

Bilney (p. 56) was burnt at Norwich in 1531. Foxe, iv. 655. See Froude, ii. 83—85, ed. 1856.

Tyndale (p. 56) was burnt by the Emperor’s decree at the town of Filford, about 18 miles from Antwerp, in 1536. See the whole story in Foxe. Also see Froude, Hist. Eng., iii. pp. 84, 85, ed. 1858.

The Bishop of Winchester at Ratisbon (pp. 58, 61).—"About the year 1538 a diet was held at Ratisbone [Latin Regenspurg], whither
King Henry sent Bishop Gardiner and Sir Henry Knevit his joint ambassadors: where also was Contarini a legate from the Pope. This legate brought letters from the Pope to Winchester; and going away suddenly, desired an Italian merchant, named Lodovico, to go to Winchester, and to hasten his answer to the Pope’s pacquet; for that the carrier was ready to depart in a day or two. This Lodovico soon after meeting one Wolf, steward to Sir H. Knevit, prayed him that he would tell the English ambassador what the legate desired. Wolf told him there were two ambassadors and asked him ‘which?’ He said he ‘knew not that,’ but he said it was a bishop, whom he styled reverendissimo. This Wolf discovered to Mr Chaloner, Sir H. Knevit’s secretary, and him Wolf carried to Lodovico, that there might be another witness besides himself; and there pumped him so in Chaloner’s company, that he again spake of it. This whole matter was fully related by these two persons to Knevit, and he sent notice of it to the King. The King thought fit at that time to put it up; and sent word to Knevit and the Bishop (who had words together about this) that they should both unite and mind his business.”—From Strype’s Memorials, vol. iii, part 1, p. 456. Lodovico seems to have been put in prison, and the Bishop referred the matter to the Emperor’s minister Granvela, who was a great friend to the Pope. Dr Fulke’s Defence of the English Translations of the Bible, Parker Society, p. 489, speaking of the King’s title of “Supreme head,” adds—

“But as Stephen Gardiner understood that title in conference with Bucer at Ratisbon, we do utterly abhor it, and so did all godly men always, that a king should have absolute power to do in religion what he will.”

The Marquis of Exeter (p. 58) and de la Pole, Lord Montagne, were cousins to the King, who wished to condemn them for high treason on a charge of corresponding with Cardinal Pole. Baron Audley presided as High Steward, and, as it was the Royal wish, of course they were condemned and executed. See Lord Campbell’s Lives of the Lord Chancellors, i. 608, ed. 1845.

Calling on the Virgin Mary for help, p. 60.—On the 22nd of August, 1874, an attempt was made to assassinate the President of the Republic of Peru. La Patria (Lima) of the 16th of October following contained the following notice :

“FIESTAS RELIGIOSAS.—Manana se celebran las siguientes:

“En la Merced, misa de gracias á la Virgen por la salvacion de la vida de S. E. el presidente de la republica del atentado del 22 de agosto ultimo.

“En Santo Domingo la fiesta de nuestra Sra. del Rosario, á las once del dia, y procesion de la imagen á la plaza de armas, á las cuatro.

“Una banda de musica acompanara á la procesion en su paseo.”

“RELIGIOUS FEASTS.—To-morrow will be celebrated the following: In the church of The Mercea, a thanksgiving Mass to the Virgin for BRINKLOW.
the salvation of the life of His Excellency the President of the Republic from the attempt of the 22nd of August last.

"In Santo Domingo the Feast of Our Lady of the Rosary at eleven o'clock in the morning, and a procession of the Image to the Plaza de Armas at four o'clock. A band of music will accompany the procession on its way."

The Feast in Santo Domingo had nothing to do with the object of the Mass at the Mercey. The Church of Santo Domingo is rich in the possession of a Bead which (it is said) belonged to the Rosary of the Virgin.

The Church of St Mary Overys, p. 61.—About Christmas, 1540, the priory church of St Mary Overies, Southwark, was purchased of the King by the inhabitants of the Borough, Dr Gardiner, Bishop of Winchester, lending a helping hand. It was made with the adjoining little church of Mary Magdalene into a parish church. Holinshed, fol. 950, ed. 1587. It is now better known as St Saviour's, Southwark.

The Bishop of Winchester and Images (p. 61).—Gardiner was considered to be a great favourer of images, and he used arguments against their destruction, which are quoted by Latimer in his sermon of the Plow. In the beginning of the reign of Hen. VIII. "the people were very forward in pulling down and defacing images, even without permission. This was done in Portsmouth, where divers crucifixes and Saints were plucked down and destroyed." Gardiner wrote to the Captain of Portsmouth and the Mayor, and even went there himself to find who had done it. He said, "that such as were affected with this principle of breaking down images, were hogs, and worse than hogs, and were ever so taken in England, being called Lollards. And that the maintenance of this opinion of destroying images was utterly disliked in Germany: and such men were counted the dregs cast out by Luther, after all his bewears of Christ's religion. And he [Bishop Gardiner] himself had seen images standing in all their churches."—Strype's Memorials, vol. ii. part I. p. 54.

Cole (pp. 61, 62).—There were several Coles of whom scattered notices are given by Strype. It is probable that Henry Cole, Warden of New College, Oxford, afterwards one of the Commissioners for the restitution of Bonner, was the man referred to; the same man appears to have been used by Pole also. His connection with Gardiner seems obscure. But see the Works of Bishop Jewel, 1st Portion (Parker Society), p. 60. This volume contains the Controversy of Dr Henry Cole with Jewel; a side-note to some remarks on the book De Vera Obedientia, and its approvers, says that these were "Gardiner, Bonner, Tunstall, Doctor Cole, and almost all the rest," as though they were all of one side.

Marriage Laws, p. 64.—See Tudor Ballads, p. 477, for the alacrity with which some of the Reformers put away their wives. Even Cranmer sent his wife with all quietness back to Germany.

Bishops as Ambassadors, p. 69.—The Bishop of Winchester went as
Ambassador to France in October, 1535, and remained three years. Holinshed's Chron. iii. 939, ed. 1587. Bonner, Bishop of London, was Ambassador resident in France in 1538. Foxe, v. 150 (8vo.). The Index to Froude's Eng. Hist. may be consulted by the reader, but I apprehend with little satisfaction to himself and with many mental maladies on its compiler. Taking the first seven references under the word "Bonner," I found them all useless. I used the copy in the Reading Room, British Museum. The Index to the 8vo. ed. of Foxe is not much better.

The Parliaments of 1541, p. 70.—The 16th of January, 1542, began a parliament, says Holinshed, vol. iii. fol. 355, but I suppose he and Brinklow refer to the same parliament.

Warmall Quest, p. 91.—It seems very probable that this is only another term for, or corruption of, Wardmote Quest. Among the articles of the charge of the Wardmote inquest were the following: "You shall truly inquire if any person keep any bawdy house, gaming house, or other house of ill fame." Pulling on the Laws, Custom, &c., of the City and Port of London, p. 219, note, ed. 1842. See also a process of Inquisition, &c., made in 1311, Memorials of London, &c., by H. J. Riley, M.A., p. 86, ed. 1868.

Soper Lane, p. 100, was on the site of the present Queen Street, Cheapside. It took its name from the Soapers or Soap-makers. In 1297 a serious riot occurred there at a market held after dinner, and the market, which had been established by strangers, foreigners, and beggars, was abolished. The Pepperers, or Spicers, inhabited it in the reign of Edward II.; then, some seventy years later, the Curriers and Cord-wainers had possession; and in Henry's time, as we see, the Pie-makers had it. See Riley's Memorials of London, p. 33.

Pardons sold in Lombard Street, p. 100.—Lombard Street in Brinklow's time, as well as before and after, might almost have been called the Market Place of London. He who had anything to sell, or anything on which he could borrow money, went there; and there he would be sure to encounter some one who had come thither to buy or who had money which he wished to lend. Among others would be the vendor of pardons, of relics, or of images, "and other of their tromperye," who, between Englishmen and foreigners, would probably drive a fair trade.

Master Standish (p. 162).—There were several men of the name of Standish. Henry Standish, the enemy of Dean Colet, was Bishop of St. Asaph from 1515 to 1536 A.D. A Dr Standish, perhaps the same man, wrote in 1554 a book against the printing of the Scriptures in English—"A Discourse wherein is debated, whether it be expedient that the Scripture should be in English, for all men to read that will," Fulke's Defence, &c. (Parker Society), Epist. Dedicatoriy, p. 4, note, says, John Standish was admitted a probationer fellow of Corpus Christi, Oxford, in 1528. In the time of Edward VI. he was a zealous reformer, made rector of Wigan, and married; but was separated from his wife when Queen Mary ascended the throne, and deprived of his preferment.
Bishop Bonner, for his affections to Popery, gave him the rectory of Packlesham. Among other works he wrote "A Treatise against the translation of the Bible into the vulgar tongue." Wood's Athenæ, vol. i. p. 236-8.

Bale's Select Works (Parker Society), p. 172 (the First Examination of Mistress Anne Askew). [Anne Askew says how Dr Standish tempted her to speak as to a text of St Paul's. 1 John Bale replies] "It is not yet half a score of years ago, since this blasphemous idiot Standish compared, in a lewd sermon of his, the dear price of our redemption, or precious blood of Christ, to the blood of a filthy swine, like himself a swine."

King John and Stephen Langton, pp. 107, 108.—I have before remarked that the church has often had the courage to protest against the oppressions of the strong, and that it has been fortunate for us as a nation that the abject submission taught by the Reformers has not been common among our religious teachers. 2 The following quotation will not be out of place here. "During the Middle Ages, heresy was often extinguished in blood, but in every Cisalpine country a principle of liberty, to a great extent, held its own, and national life refused to be put down. Nay more, these precious and inestimable gifts had not infrequently for their champions a local prelacy and clergy. The Constitutions of Clarendon, cursed from the Papal throne, had the support of the English Bishops. Stephen Langton, appointed directly, through an extraordinary stretch of power, by Innocent III., to the See of Canterbury, headed the Barons of England in extorting from the Papal minion John, the worst and basest of all our Sovereigns, that Magna Charta, which the Pope at once visited with his anathemas. In the reign of Henry VIII., it was Tunstal, Bishop of Durham, who first wrote against the Papal domination. Tunstal was followed by Gardiner; and even the recognition of the Royal Headship was voted by the clergy, not under Cranmer, but under his unsuspected predecessor Warham. Strong and domineering as was the high Papal party in these centuries, the resistance was manful."—The Vatican Decrees, &c., by the Rt Hon. W. E. Gladstone, M.P., pp. 26, 27.

Winchester's Garden (p. 110).—Probably a reference to a bit of contemporary scandal which concerns us very little to know. But see p. 64.

The Brinklow Family, p. 122. Mr H. E. Barnes of Mercers' Hall has most kindly examined the Books of the Mercers' Company for me. He finds that in 1541 Hugh Brinklow was an apprentice to Henry Brinklow, and that in 1545 Anthony was an apprentice to Henry. These two apprentices seem to have been the younger brothers of Henry, mentioned by Col. Chester on p. 121. In 1582 the name of Anthony Brinklow, son of Anthony, occurs, and in 1609 Robert, the son of Anthony, is mentioned. The name does not occur again.

1 This was in 1545. 2 See Crowley's Works, Introduction, xxi.
GLOSSARIAL INDEX.

Advouterye, p. 120, adultery.
Angles, p. 97, angels.
Bald, a bald reason, p. 15, a useless, unprofitable reason.
Batel, batel ground, p. 16, fruitful or fertile ground.
Bayglit, p. 24, bait.
Bearewolfe, pp. 110, 112, a roaring wolf, a devouring brute; probably the same as were-wolf, a man-wolf.
Belly goddys, p. 52, people whose god is their belly.
Berewolues, p. 89, 94. See Bearewolfe.
Blearynge, p. 99, blearing the eyes, blinding the eyes, befooling.
Blessing, the Bishops', pp. 56, 105, a phrase applied to the punishment bestowed upon heretics.
Bowget, p. 45, a bouget, budget, or portmanteau.
Bussardys, p. 52. Bussard, a great drinker.
Buzarde, p. 111, a blockhead, a dunce.—Ascham. A moth or beetle that flies by night, "as blind as a buzzard." (Halliwell and Nares.)
Bydorcs, p. 94, secret doors: or an irregular entrance.
Bytch, bitch, p. 63. See Sawt.

Card, brag it owt with a card of x, p. 43. Nares says, "To face it with a card of ten; a common phrase, which we may suppose to have been derived from some game (possibly primero) wherein the standing boldly upon a ten was often successful. A card of ten meant a tenth card, a ten . . . . Some may be coats, as in the cards: but then Some must be knaves, some varlets, hawds, and ostlers, As aces, ducses, cards o' ten to face it Out, i' the game whicn all the world is.—B. Jons., New Inn, i. 3.
Skelton is also quoted for the expression, First pycke a quarrel, and fall out with him then, And so out face him with a card of ten.
I conceive the force of the phrase to have expressed originally the confidence or importance of one who, with a ten, as at brag, faced, or outfaced one who had really a faced card against him.”
Carl, p. 9, churl.
Carsey, p. 12, kersey.
Cast, p. 87, custom, device.
Channsynege, p. 113, chancing.
Chepe, better chepe, p. 11, better bargain, cheaper.
Contyent, in contyent, p. 111, incontinent, without delay.
Coragyng, p. 22, encouraging.
Cracker, a ioly cracker, p. 13, a boaster.
Deale, part; "after deale and fore deale," p. 41.
Differ, p. 114, defer.
Domme, p. 104, dumb.
Eye, (phr.) black is their eye, p. 109, tint of colour: see Nares.
Face, to abhor the name of the Pope for a face, p. 57.
Foredale, 41. See Deale, forepart.
Founte, p. 100, font.
Gaddinge. A gaddynge, p. 82, 83.
To Walsyngham a gaddynge,
To Cantorbury a maddynge.
As men distraught of mynde.
Foxe (Svo.), v. 405.
Gere (matter, business), to wink at this gere, p. 92, to let an ill act or custom pass without punishment or reproof.
Grope, p. 112, to search into, or examine.
Grosser, p. 11, engrosser.
Grynnys, p. 31, gins, traps.
Hard, p. 7, heard.
Imbryng Dayes, p. 67. Ember days.
Impropryd, p. 32, improperly.
Impys, p. 9, imps.
Ipocryte, p. 100, hypocrite.
Knowledge, p. 7, acknowledge.
Leperye, p. 113, leprosy.
Lore, p. 52. A boor, a low fellow, a clown; adj. boorish, low, clownish. See Prompt. Parvulorum.
Lubbars, lusty, p. 88, idle fellows.
Lyplabor, p. 67, talk; "my fruitlesse and worthy tip-labour."—Taylor's Workes, 1630, in Nares.
Lyterynge, p. 117, littering, the act of bringing forth.
Make, p. 117, mate.
Malygnant, p. 116, the Church malignant.
Mase, p. 106, maze.
Massyng, p. 105, saying mass.
Maunday, p. 102, commandment, ordinance. Lat. mandatum.
Meale, peany, p. 88. See Peany meale.
Mollifye, p. 91, mollify, soften.
Mommers, p. 70, mummers.
Moory ground, p. 17, moors.
Mynsed, p. 8, minced, affected, as in a minced gait (the word may be a misprint for myusded: see note 1, foot of same p.).
Nede, p. 63, needful or necessary.
Nosel, to nosel the peple in idolatry, p. 71, to encourage, to set them on.
Ouerplus, p. 86, more than is wanted.
Oqueryocked, p. 73, over yoked, over laden.
Partye, p. 27, person.
Passe, p. 79, to occupy one's self with, to heed.
Patche, p. 85, to add to.
Peany meale, p. 88, penny meal, by pence. See Four Supplications, under the word warmoll.
Pistels, p. 71, epistles.
Pock in wine and clothes, p. 37, a mark, as in the small-pox: an infection.
Pollagys, p. 55, pollings, taxes, plunderings.
Pricksong, p. 7, music written down, sometimes more particularly in parts; from the points or dots with which it is noted down ... When opposed to plainsong, it
meant counterpoint as distinguished from melody.—Nares.
Pyedly, p. 70, with several colours.
Pyeping, p. 8, piping, playing on wind instruments.
Pyty, p. 106, petty.
Queane, p. 85. Qy, Is Brinklow punning on the word queen? Elsewhere he writes it quene. Queane, as is well known, will bear another signification.
Rabbles, p. 105, idle, silly, talk.
Raynes, p. 99, cloth of Rennes (i).
Resayued, p. 102, received.
Reygned, p. 18, arraigned.
Rightwysnesse, p. 97, righteousness.
Sawt, a sawt bytch, p. 63, salt bitch, lecherous.
Scheone, Scheone Mary, p. 61, schön, beautiful (German).
Selye, p. 118, simple, innocent.
Seniours, p. 80, seniors, elders.
Snafful, p. 27, snaffle.
Spryte, p. 104, spirit.
Stone, touch stone, p. 74.
Storyes, p. 117, histories.
Stroke, p. 7, power or influence.
Stone, p. 43. The poorest may come into their hall or stone, thei being at dynar. A stove, i.e. a confined place, not open but stived-up.
Thynne woodles, p. 99; thyine woods, in Rev. xviii. 12, A. Vers., meaning sweet, or sweet-scented woods.
Tryshtrash, p. 99, nonsense.
Trompery, p. 100, trumpery.
Tryshtrash, id.
He that minds trish-trash,
Him I will belishbash.
1602. How a Man may chuse a good Wife. (Wheatley.)
Valoure, p. 85, value.
Vent, p. 11, sale.
Vyperos, p. 57, cruel, having the nature or qualities of a viper.
Waretack, p. 86, 88, a safeguard: from warre, wary, wise, and luck, hold, confidence.
Warmall quest, p. 91. Probably wardmote. See Note, p. 9, vol. of Supplications of this Series; also warmol in the Glossary to the same volume. Also the Note on p. 131 of this volume.
Wrythers, p. 114, persons who twist or distort words from their natural use or sense, wresting them.
Ynyon, p. 113, phr. To lay, &c., onion.
Yockyd, ouer yockyd, over yoked, p. 5, over laden.
Yockys, p. 6, yokes.
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