

**L**et them doe some very miracles them-  
self. As for miracles quod he be none ar-  
ticles in any mans crede. And there is  
not so siple a sorte of heretikes, but they  
might if they wer set theron, some match  
you with miracles, whercof they might  
sayne fiftene in a fozenone. And then as  
we sayde nowe, it woulde bee thoughte  
that though some were vnttrue, yet all  
were not lyes. It were ethe in dede q  
if inenne were madde, among whome  
they should report them, and would no-  
thing doe for the trespall. It wis yet if they  
did quod he, yet might a few witted men  
deuise and feine a thing of such a fashio  
that it would be beleued and hard to trie  
the trowth out. Let it be so quod I: But  
yet would it not long hold among good  
christen people. But god woulde eyther  
hzing the falsheed to light, or some cast it  
oute of credence. What labour tooke  
Phylotratu to make a booke full of  
lies, wherby he would haue had Appo-  
lonius Thianens, in miracles matche  
vnto Christ: And when he had all done,  
he neuer found one olde wise so sonde to  
beleue him. But I praye you tell me q  
I, be there not of heresies manye sectes?  
Yes quod he. As there quod I anye moe  
very churches of Christe than one? No  
quod he. Is not that it quod I that  
is true? Yes quod he. Be not quod I  
then all the sectes of heresies false? Yes  
quod he. Who is likely quod I to sayne  
and lie, the copany that is the true part,  
or some of them that be false? It is quod  
he moze likely that they shoulde all lye  
that be false, then that company that is  
the true part. Than false and fained mi-  
racles q I, bee they lyes or not? What  
elles quod he. Then quod I by your ar-  
gument it seemeth that they were muche  
moze likely to bee among euery secte of  
heretikes then in the church. So see-  
meth it quod he. Howe happeth it then  
quod I if miracles be feyned, that amog  
all the false sectes of heretikes (where  
suche false straffe shoulde be by all reason  
most ryse) is none at all spoken of, but  
miracles tolde onely in the church of  
Christ, whiche is onely as ye agree, the  
true parte? There be quod he peraduen-  
ture some done eyther miracles or mer-  
uayles, but they dare not speake of them  
for feare of persecucion. If they were q  
I false meruails only done by the deuil,  
it would not helpe your matter. For the  
must you graunt very miracles of God  
onely done in Christes church. And if  
there hadde been very myracles of God

doone for anye secte whome we call he-  
retikes, that secte hadde been no secte of  
heretikes, but the verye church. Or els  
had god by miracles testified the trowth  
of a false saythe, and that is impossible.  
And thereof shoulde haue folowed, that  
excepte there were of Christe two chur-  
ches of two contrarpe saythes, and both  
true whiche were impossible, elles not  
some, but all the miracles doone, tolde,  
and wrought in one church, had been  
either fained or done by the deuil, wher-  
by shoulde it folowe that our church wer  
not the verye church, but a false secte of  
heretikes, which wer as I haue already  
proued you diuers wise, as ferre impos-  
sible. But now for the moze clerenes of  
our parte therin, & for the further profe  
that ours is y sure y church, & only y doc-  
tours & the doctrine of our church appro-  
ued by miracles, neuer hath ther ben a-  
ny done for the doctours of any sectes of  
heretikes. For if ther hath any true mi-  
racles ben done by god, & the y sect not a  
false sect but y true church: al y psecucio  
y could haue ben, could neuer haue que-  
ched y same therof, as wel appereth by y  
miracles done in our church, in al such  
time as both y Jewes & the painims pur-  
sued it. Now sith there be so many false  
sectes & but one church true, & miracles  
not spokē of in any but i one, it is a good  
token y the matter & substace of them is  
true. For els they wer as likly to be spo-  
ken of in mo, sith of the false & lying sects  
be so many. And the also miracles beig  
true, & being done but in one of al those  
many copanies, eche calling hifelse the  
church, it is a good profe y y lame one in  
which only they be done, is only the very  
true church of Christe, to whiche his  
holy spirit & meruelous maifeste geneth  
his special assistēce. And surely of al mi-  
racles y ever god hath wrought for hys  
church, I see not in my minde lightly a  
moze meruaylous, the y as many sectes  
of heretikes as hath sprongen & parted  
out of christes church, & eche of the labo-  
ring to be taken for the very church, yet  
hath oure lozde hetherto neuer suffered  
neyther the deuill to dooe anye woon-  
der for them that myghte haue the coun-  
loure and face of a myracle, nor as false  
as they bee theymselfe, yet hath he not  
suffered theym hetherto not so muche to  
dooe as sayne a myracle for the y part.  
Whiche is to my mynde, not onely  
greate woonder: but also they confess  
sed falsehead conspyered, a verye cleare  
prooffe that they coulde neuer haue been  
o. j. kept

**A** kept frō it, but by the speciall prouidence of god and his tender cure vpon hys chosen churche, by whiche it hath liked him hitherto that myracles amonge other thynges, haue been one good and sure marke betwene hys churche, and all those erronious sectes that been sprongen out thereof and be not hys churche but woulde seme to be. For as for Paynyms, Turkes, and Sarafyns, whiche by open professiō arne of another flocke, and beare not the name of Chryste, nor looke for hym: he suffreth the deuill somtyme to delude with wonders and meruayles. But the Jewes that styll gape after hym, theyr myracles as farre as I can heare be gone, to the intēt they may knowe that he hath left them and geuen them vp, whiche was wont to worke al those wonders for them. Howe as for heretiques whiche falselye sayne themselves to bee hys owne flocke, and presume to beare and professe hys name, he kepeth them from the honour of anye myracles doing, to the end y the lacke thereof among al their sectes, & the doing thereof in his onely churche, may be among many other thynges, one good marke & sure token, wherby al these false sectes of the may be discerned & knowen from his very true churche, y is to say, frō the whole congregacion of true christen people in this world, whiche without intermiciō of obstinate heresies, professe the ryghte catholike faith. How is it not only true that myracles be wroughte onely in the churche, and therby doe shewe whiche is the very churche, but also they doe shewe that those holy doctours for whom god hath shewed them, wer good men and of the righte beliefe. For if it were as ye wold of late haue had it seme, y it might peradventure be so, y the holy doctours of our faith (whō we take for saintes) were in dede no saintes nor saued soules: but happeli those wer saued soules & saintes in heauē (though it wer vnknowen here in earth) whiche did teche y doctrine here y we now cal heresies: then wer it a wonderous change, y were as god amōg the Jewes prouided, that in euery age, ther wer some good mē by their good liuing and his high myracles, so notable & wel knowē to y people (y men had thē alway like bright liueli starres, whose doctrine they might boldly belene, & whose liuing they might surely folow) he wold now in his special churche of Chryst, not onely doe nothing like, but also do clene the contrary. For if he shold take that way

One good  
mark to knowe  
heresies.

that ye say, to liue euer sence y apostles daies, al the true interpretours of hys & theyr holy wytyng and doctours of the very true sayth lye to the world vnknowen, & then on the other syde, set forth wō myracles, or suffer so to be set forth with meruayles, that his churche shold take & accept for saintes such euil persons or ypocrites as cōstrued y scripture wōg, & euer since his apostles daies haue taught false errours, & led his flocke out of the right way in a bypath to helward wō wicked heresies and idolatry: then hath not god sent the holy gost, & himself also caried stil therein, to teche his churche the truth as he said he wold. But he thē had holpen to begyle thē himself, whiche wer impossible for god to do, & moze thē blasphemyp for any man to thinke. For thys wer not like y sufferance of an vnconsecrate host, wherof ye putte the sauple, wherin the peoples inuincible ignozāce with their deuout affectiō, may without harme to their soules bee suffered in the thyng that seldome happeth & endureth for so short a whyle. But if god woulde leaue all good doctours vnknowē, & suffer his churche to be deceiued with myracles & meruailles done by them y taught heresies, & set forth ydolatry, then shold himself as I say, not onely suffer his honour and right sayth & religion to be perpetually lost, but helpe also himselfe to destroy it. Whiche whoso could think possible, wer worse than Judas, & moze madde than anye man in Bedlem. And therfore can it not in no wise be, that the churche can bee deceyued, in that they take for Sayntes these holpe doctours of the churche. For they so being, can it in any wise be that the doctrine wherin they consent & agree, can be false or vntrue? Among whiche doctrine, syth the thynges wherof we speake, I meane the praying to saintes, the worship of ymages, reuerēcing of reliques, and goyng in pylgrymages, is a parte as by theyr bookes playnly doth appeare, we maye wel & surely conclude, that none of these thynges be damnable or displeasaunt to god, but thynges highly to hys contentacion and pleasure. And sith we further perceiue that their bookes be wytten in diuers regions & sondry ages, we thereby wel perceue y these thynges be parcel of y rites, vsages, & belef of chrystes churche not oneli now & of late, but continually frō the beginning hitherto. And sith it is playnly proued you, y the churche can in no wyse be suffered of god to fall in any

**A**ny damnable errour thereby, it is yet most surely concluded, that these things be none such. And consequently proued that no text of scripture seeming to soun to the contrarye, can be so taken or vnderstanden. For that the church cannot in prejudice of the faith misse vnderstand the scripture. And that the substantiall papntes of the faith therfoze learned of the church, is one of the surest rules that can be founden for the right interpretation of holy scripture. And that no secte of heretikes can be the church of christ, but the our church is the very church. And it is also clerely proued the matter of miracles therein dayly doone, is neither feyned by me, nor done by the deuill, but ouerly by the mighty hande of God. And such obiections as ye layd vnto the contrary of any point aforesaid, be as farre as I can see sufficiently answered except ye haue any further obiection to laye therein, which if ye haue, ye get no thake to spare. Wherunto he sayde and sware therewith that he so fully felt himself answered and contented therein, that he thought himself able therewith to confesse & satisfie any man, that he should happen to mete with, that would holde the contrary. Wherupon for that day we departed till another tyme, in whiche we appointed to peruse the remenaunt of the thynges that he hadde in the beginning purposed.

The end of the second booke.

## The thirde booke.

The .I. Chapter.

**T**he messenger hauing in the meane whyle been at the vniuersite, sheweth vnto the authoz an obiection whiche he learned there, againste one papnte proued in the fyrst booke, that is to wit that in the necessary pointz of the faith, egal credence is to be geuen to the church and to the scripture. Whiche obiection the authoz answereth and dissolueth.



**A**bout fornight after poure frende came agayn in a morning newe comen from the vniuersite, where he was, as ye wote at learning, ere he came at you. And there had he nowe, as he sayd, visited soe of his old acquaintance. And vpon occasion vsing in communication, had agayne repeted with some of them berye freshe learned men, good parte of our former dysceptacion

and reasonyng, had betwene vs before his departyng. Whiche as he sayde they toke great pleasure in, and much wished to haue been present therat. But surely he sayde that some of them seemed to take very soze to hert, the hard handling of the man that ye wryte of, and the burning of the newe testament, and the forbidding of Luthers bookes to be readde which wer as some of them thought, not al thing so badde as they wer made for. And finally, touching the burnig of heretikes, there were some that thought the cleargie therein farre out of ryght order of charitie. ¶ I am quod I verpe glad that it hath been your happe to be there. Not so muche for anye thyng that ye haue shewed them of our communicacion hadde already, concerning the prayeing of Sainctes, woorthipping of ymages and reliques, and goyng in pylgrymage, whererein I thynke ye tolde them no neweltie, for I doubt not but they coulde haue tolde you moze of that matters themselves, then ye haue hearde, or coulde heare of me: as for that I thynke that amonge them, beyng as ye saye so well learned, ye haue epyther heard some what wherby ye be in some part of these matters (that we shal speake of) already satisfiued, wherby our busines therein may be the shorter, or els ye be the moze strongly instructed for the other parte, wherby our dysputacion shal be the fuller, and the matters moze playnye touched, for the moze ample satisfiacion of such as your selfe or your maister shall hereafter happen to finde in any dout of these thynges that we shall now touche and treat of. In dede quod he somewhat haue they shewed me their mindes therein, as in some parte of the matters ye shall heare whan we happe to come to them. That shall I gladly heare quod I, & I hope you such answer as my pore wit wil serue me. But yet I praye you be playne with me in one thing. Wher they satisfiued & held themselves content in those thynges that wer at last to muche wothe agreed betwene vs? In good saythe he to say the trouthe, all were saue one, and he in all thynges saue one. And your greate prayse and hygh commendacyon, they sayde that in these matters. ¶ I praye quod I, let their prayse passe, lest ye make me to proude. But I praye you tell me, not whiche one mysliked one thing, but what one it was, and why he mysliked it. ¶ Surely quod he for ought that he coulde bende  
o.ij. vpon

**A** upon him, he could neuer agree that the sayth of h church out of scripture, shoulde be as sure & bynd vs to the beliefe thereof, as h wordes of holy scripture. Why quod I, if ye remembred well what we sayd, ye had ynough to proue hym that, Trowth is it quod he, so had I and so did I, and in suche wyse that diuers wayes I brought him to the baye, that he wist not howe to voyde. But than sayde he to me that he woulde not dooe with me as I had doone with you. For it was (he sayde) no wysedome for a manne agaynst hys aduersarye to vse alwaye the buckeler hande. For so must all the parrill be hys, and hys aduersarye stand in suretie. But on the other syde if he vse the sword therewith, and stryke among and byrue the other to his desce, so may he hap to put him in half the parrill. And lykewyse he sayde, that if I proued my parte so clearelye to him that he coulde not say nay: yet if I would agayn answer him an other whyle, he might peradventure bring me to the same poynte on the other syde, and than shoulde the matter stande yet at large. For of two contraries if both the partes be proued, than stand they both vnproued. And therfore quod he I pray you answer me this a little. When you beleue the church, wherfore doe you beleue the church: do you not beleue it because it sayth truth: Yes mary quod I what elles. And how know you quod he that the church saith truth: knowe ye that anye other wyse than by scripture: Naye mary quod I. But than by playne scripture I knowe it verye well. For the scripture telleth me that god hath fullye taught and teacheth his church and byddeth me beleue log hys church. Loe quod he for al your processe, see wherto ye be brought now: ye would in any wyse before, and ye lemed to proue it too (all the while that ye argued and I answered) that the church was in al necessary pointes of our faith as much to be beleued as h scripture, & that we shoulde not haue beleued h scripture, but for the auctoritie of h church, as ye say saynt Austine sayth. And now when I argue and ye answer, I haue byriuen you to the wal in thre wordes, and proued vnto you that the church is not to be beleued, noz that your self beleueth it not, but for the auctoritie of the scripture. And after that he hadde thus sayde: the remenaunt that were present allowed it muche, and I was therewith astonied, and sayde I would aduyle me

me further theron. But he laughed and sayd he woulde lende me thys, and not to seee hastye on me, for he woulde geue me respyte of payment tyll I had spoken with you agayne. When youre frend had told, forsooth quod I he leit to you lyke a courteous creditor. And syth he hath geue you so log dai, ye shal not nede I trust to dye in his dette. And to say the trowth ye owe hi not much. For ye may here him hys own agayn, & tell hym hys money is naught. But I haue espyed, it is as he sayeth a greate aduantage for hym to oppole. For he hath suche crafte in arguinge, that he will sone bring the answer to a perilous poynt, if he happen on one that wil answer him hantomey as he woulde haue him. But on the other side, if he had happened on one that had answered him as frowardlye as the bove answered one Caius a poete at Cambrydge, than hadde he by hys opposing parte, wonne nothyng at all. For Caius for hys pleasure playinge with the bove being a younge sophyster sayde that he woulde proue the bove an alle. Which when the bove denyed: wel quod Caius, thou wilt graunt me this first, that euerye thyng that hath two eares is an alle. Nay mary maister wil I not quod the bove. No wilt thou quod Caius: Ah wply bove, there thou wentest beyond me. For and thou wouldest haue graunted me that, I woulde haue proued thee an alle auone. Nay mary quod the bove ye might well, and so myghte euerye foole dooe. Well quod Caius, I wil geue nowe an other waye to woork with thee. Thou wilt graunt me that euery alle hath two eares. Nay mary will I not maister quod the bove. Why so bove quod he. Nay mary quod he, for some alle maye happe to haue neuer one, for they may be cutte of bothe. Naye quod Caius, I geue thee ouer for thou art to frowarde a bove for me. And so if he had not graunted what he wold, he had nothing wonne at your hande. Why quod your frende, what thyng dydde I graunte hym that I shoulde not: Forsooth quod I no more but all that euer ye graunted. For syth when he asked you whether the cause why we beleue the church be not because it is true that the church telleth you, though ye were answered whiche ye made therein, was not the cause of your redargucyon, noz the thing wher by ye were concluded, yet answered ye not well thereto when ye graunted it.

**A** Why quod he, wherfore should I beleue the church or any man els but by cause thei tell me trewe. Somtime q I, it happeth so, but somtime it happeth otherwile. For if a knowen lyar tell you a knowen trewe tale, ye will beleue him bycause he telleth you trouth. But now if a knowen trewe mā tell you an vnknowen trouth, ye beleue not him, bycause the thinge is trouth, but ye beleue the thing to be trouth, bycause ye beleue the mā to be true. And so beleue you the church, not bycause it is trouth that the church telleth you, but ye beleue the trouth of the thing, bycause the church telleth it. But yet was not that answere of his as I say the thing that cōfounded you. For now if ye so shold haue answered him as I haue shewed you, though ye shoulde haue somewhat blenched him therewith, yet he might & wold of likely hood haue gone further with you, & haue asked you wherby ye knowe ye shoulde beleue the church. And what answere wold ye than haue made there vnto? Mary q he than might I haue said, that I beleue the church, because that in such necessary pointes of faith the church can not erre. What had ben very well said quod I. But he woulde haue asked how ye know that. Thā must I quod he, haue said the same that I did, that I knowe it by playne and euident scripture, that the church in suche thinges can not say but true. And than wold I haue laide him the textes that ye alleged vnto me for the same purpose before. If ye so had saide quod I, ye had answered him trewly, but yet not with your most aduantage. Why so q he. For q I your next answere wer to say as trouth is, that ye beleue that the church in such thinges can not erre, bycause ye beleue that God hath taught & tolde the same thinges to his church. Than wold he haue asked me further q your frēde, what thing maketh me beleue that God hath taught and tolde the church those thinges. So wold he haue asked you quod I, and so might he well. Than were we commē quod your frēde vnto the same pointe agayne that he shoulde haue concluded me as he did before. Nay quod I not if ye answered ther to well. Why quod he what could I answere els, but clerely graunt him that I beleue that thing for none other cause but only bycause the scripture so sheweth me. No could ye quod I? What if neuer scripture had ben witten

in this worlde, should there neuer haue bene any church or congregacion of faithfull and right beleuyng people?

That wote I nere quod he. No do ye quod I: were there neuer any folke that beleued in God, & had a true faith betwene Adam & Noe, of such as neuer herd god speke them self: Yes quod he I suppose ther were some, but it should seme ther were very few. For ther were few saued in Noes thyp. The worlde was at that time quod I woren worle & worse as it wareth now. But it is not vnkely that ther were many right beleuyng people in the meane time. That is quod he likely ynough.

Howe is for the dayes quod I of Noe him selfe, though ther were few saued a lyne, yet proueth not that the people to be al miscreates and without faith. For it fareth by thē as it fareth now by vs, that ther were many that beleued the trouth and had a faith, but thei folowed the fleshe and sanke for their synne. For ther appereth no ferther vpon the floz in Genesys, but that the worlde was washed with the water of the great fode for the filthe of their fleshely luyng.

And all be it that in the first epistle of saint Peter, it might seme some incredulitie in them, yet may it be that it strected no ferther thā to the lacke of fere in the credence of goddes cōmynacion, and ouer muche hope & boldenelle of goddes rather sauour and sufferance. Wherof thei repeted after to late for this present life, & yet many through goddes mercy not to late for the finall saluacion of their soules (as appereth by the good & great clerke, Nicolaus de lyra vpon the same place) which could in no wise haue bene to if thei had lacked faith.

Whiche faith what scripture had thei to teche the, or all the men in effete of any faith had from Adā thether to. Was ther also no faithfull folke at all from Noe to Moyles, nor him self neither till he had the law deliuered him in wrytynge? Did Abraham neuer beleue more but those thinges of we finde in scripture specialy to haue bene tolde him by god? Was his father and all his frendes infidels? Were ther no people beside in all that long time that had a right faith? Yes q your frēde that I thinke verily there was. That may ye quod I be sure there was. And why did any mā thā beleue of church that is to witte the nombre & congregacion of good and right beleuyng folke, of whose mouth and tradicion

**A** he herde the true beleue, agaynst the  
 wronge & mylbeleue, that was in all  
 the world among infideles & Idolaters  
 helyde: why did any man this: but by  
 cause thei beleued that god hath taught  
 those thinges to god men befoze, & that  
 it was & would be still the good lesson of  
 god. And then what thing made the to  
 beleue that God had taught them so: It  
 was not the scripture that made the be-  
 leue that, as ye would that nothing can  
 tell vs that beleue but the scripture. **I**  
 praye you tell me, what scripture hath  
 taught y church to know which bookes  
 be the very scripture, & to reiecte many  
 other that were woziten of the same ma-  
 ters, & that in suche wise woziten, and in  
 the names of suche men as (sayng for  
 the spirite of God geuen to his churche)  
 a naturall wise man hadde bene likely  
 ynough, either to haue taken both for  
 holy scripture, or to haue reiected both  
 as none holy scripture? And surely in  
 the recepte of the tone, & reiection of the  
 tother, there would haue ben at the lest  
 way such diuerse oppinions that the hole  
 church had neuer take all the tone soze  
 & reiected all the tother, had not that ho-  
 ly spirite inspired that consent, *Qui facit*  
*maximes in domo*, which maketh the church  
 all of one minde & accorde. And therfoze  
 all be it that agaynst them that nothing  
 will beleue but scripture, we proue  
 thauthoritie of the church by scripture,  
 and in such wise proue it them by scrip-  
 ture, that thei shal be sayn either serther  
 to graunte that thei be bounden to beleue  
 the churche in thinges not specified in  
 scripture, & as fully as thei beleue the  
 scripture selfe, or els thei shal deny the  
 scripture & all: yet should we haue bele-  
 ued the churche if neuer scripture had  
 ben woziten, as those good faithfull folke  
 dyd, that beleued well befoze the scrip-  
 ture was writen. And now the scripture  
 self maketh vs not beleue the scripture,  
 but the church maketh vs to knowe the  
 scripture. And god without scripture  
 hath taught his churche the knowledge  
 of his very scripture fro all counterfete  
 scripture. For it is not as I say y scrip-  
 ture that maketh vs to beleue the woze  
 of God woziten in the scripture (For a  
 man might (as happely many doth) rede  
 it all together and beleue therof neuer a  
 word) but it is the spirite of God that  
 in man byleue our owne towardnesse and good ende-  
 uour, wozecheth in his church & in every  
 god mebre therof the credulite & bilief,  
 wher by we beleue as wel the church co-

Gal. 67.

Beleue was  
before scrip-  
ture.

The spirit of  
God wozecheth  
in man byleue  
without  
scripture.

cernynge goddes woordes taught vs by  
 the church and by God graued in mens  
 hartes without scripture, as his holy  
 woordes writen in his holy scripture. And  
 thus ye perceyue that where ye graunted  
 him that so dyd oppose you, y we beleue  
 the church by none other way but by the  
 scripture: there did ye not answer him  
 well. For we helyde the scripture do be-  
 leue the churche, bycause that God him  
 selfe by secreete inspiracion of his holy  
 spirite, doth (if we be willing to lerne)  
 teche vs to beleue his churche. And also  
 if we will walke with him, ledeth vs in  
 to the biliefe therof, by the selfe same  
 meane by whiche he teareth vs & ledeth  
 vs in to the biliefe of his holy scripture.  
 For likewise as whan we heare y scrip-  
 ture or rede it, if we be not rebellous  
 but endeuour our selfe to beleue, & cap-  
 tiue and subdew our vnderstanding to  
 serue & folow faith, praying for his gra-  
 cious aide & help, he than wozecheth with  
 vs, & inwardly doth incline our hart in  
 to thassent of that we rede, & after a litel  
 sparke of our faith, encreaseh the cre-  
 dede in our incredulite: so doth his god-  
 nes in likewise inclyne & moue y minds  
 of euery like towarde and like wel wil-  
 luyng body, to the geuyng of fast & firme  
 credence to the faith that the church te-  
 cheth him, in suche thinges as be not in  
 the scripture, & to beleue that God hath  
 taught his churche those pointes by his  
 holy woze without wozityng. And now  
 if ye had answered him thus I beleue  
 surely that ye had clerely disarmed him  
 and broken his gay swozde in twayn.  
 Which in my mind I promise you how  
 gayly so euer it glyter in ones eye for a  
 flozith, yet who fight therwith shal find  
 it neither sharpe nor sure, if it fall on a  
 good buckler and not on a naked man.  
 By my trouthe quod your frende so se-  
 meth me now to. And though y bysight-  
 nesse bled myne eye at the time, yet I  
 trust he shall wyne no wozechy therof  
 whan we mete agayne.

The.ii. chapiter.

**I**ncidently somwhat is there touched  
 the superstitious fere & scrupulosita  
 that the persone abiured did as it is  
 said begyn with. The werynes wher-  
 of draue him to the delyte of suche ly-  
 bertie as brought him to the contemp-  
 te of y god deuout thinges, bled comely  
 in Christes church. And in this chap-  
 ter is somwhat touched y god meane  
 maner betwene scrupulous supersti-  
 tion.



**A**ction, and rechelesse negligence, that would be bled in the singyng or saying of diuine seruice.

**B**ut surely sye concernyng the mans abiuracion y we spake of, thei be meruelously puaaded that he had much wrong. Not in that the opiniōs were catholique whiche were layed to his charge (for therein haue ye sayd ynough) but in that he was wrong bozne in hād that he had preached them, where he did not so. And thus be thei very credibly enforced both by worde and wytyng of suche as were present therat. And therfore long I soze and would be very glad, to heare howe those maters were puaed. ¶ Now and I am quod I for my parte very soze, to helpe me God, to lese time therein, as a thing in effecte frutelesse, sayunge that it may be peraduenture a frutefull example that no man be light to beleue such thinges hereafter, as he shall happe to heare spokē against the church, in the fauour of any mā cōdēned of heresy, while he seeth as muche said against the iudgemēt of this man: wherin so to say thei can haue no moze holde than if thei would say the crowe were white. And in god faith to say the trouthe, there can not in my mynde be a moze mete exāple to matche their woordes with all. For likewise as he that would say the crowe were white, must if he wil be beleued, go tell the tale to a blynde man, and may percase with him be as well beleued as one that will say the cōtrary, till that he be either by women or men of moze honestie put after out of credence, so must these folke that thus talke and wyte of him, seke as thei do in dede such hearers as be blynde in the mater, and knowe nothyng therof, whom thei persuaue with falle suggestions to conceyue an euill oppinion of the iudges, to incline their hartes first for pitie to the fauour of the mā, & after to the fauour of y maters that he was abiured for. I haue my self sene a letter wryten out of Lōdon by a priest reputed hardell, how be it in dede as I saw it proued after a plaine persilēte heretike. In which letter he wyrote y the mā we now talke of did no moze abiure any heresie, thar he had done him self or the mā that he wyrote vnto. And yet was his wytyng as false as god is trewe. Wherwith he laboured conertly to make the man beleue, that thoppinions were none heresies. And that he which was pretended to

haue abiured them had not so done in dede, but had well anowed them & stydly abyden by them. Lo thus do such as are of that secte, set forth their maters with lyes, & reason is it that thei so do. For sith their sectes be false, lyes be for them most mete. And yet is it a madde thinge of thē to bolde of him. For he forthwith forsoke thē, and euer befoze his iudges he confessed from the begynnyng that the maters were playn false heresies, & the holderstherwith heretikes. Saying for him selfe that he neuer preached thē. And so had thei no cause to be proude of him, which in open audience at the first wyorde refused and condemned thē. But thei happely thynkyng that for all his denyenge with his mouth, he fauoured Apyl in dede them, and their heresies in his mynde, pardoned therfore those woordes which thei thought spoken but of infirmite for sere and saynt harte. And therfore wolde thei be glad yet amonge men that knewe not the mater, to maintayne and vpholde his authoritie against a better time. And surely this that I shall tell you, haue I harde reported, how be it I will not warrant it for trouthe. But yet haue I as I say harde it reported right credibly, that the man we speke of whiche was abiured, bled amonge some of that secte to say: Let vs preache & set forth our way. And if we be accused, let vs saye we said not so, and yet some of them shall we wyn alway the whyle. And sith it I will not as I say warrant you that he thus said: yet I assure you to my mynde his maner in his mater befoze his iudges was as psonānt as could be to that intent & purpose. For surely the effect of his defece was nothyng els, but against a wel and plainly proued mater, an obfinate shameles nay. ¶ By my trouthe quod your frende I maruell me muche therof. For he was called a good man and a very deuout. ¶ I will not quod I as I tolde you in y begynnyng go about to reprove his luyng, sith y question standeth not but in his teching. And yet maye I be bolde with you to tell you what I haue harde. He was (as it was said) after that he fell fro the study of the law wherin he was a proctour & partly well lerned) vnto the studie of scripture, he was as I say very ferefull and scrupulouse, and began at the firste to fall in to suche a scrupulouse holynes, that he rekened him selfe bounden so straitly to kepe & obserue the woordes of

**A** Christ after the very letter, that because our lord byddeth vs when we will pray enter into our chamber and shyt the doze to vs, he thought it therfore tyme to saie his seruice abrode, & alway woulde be sure to haue his chamber doze shyt vnto him, while he saide his matyns. Which thing I in dede harde him onys deny in an honorable presence. **B**ut I harde agayn a nother man moze credible than twayne of him, and if I had saide than such ten, I think I yed not, and one of his beste prouyd frendes, & nowe it in his face for trouthe. Howe be it, I tel you not this thing for any great hurte in the man. For it was moze pesyche and painfull, than euill and synful. But surely men say, that in conclusion with the werinesse of that superstitious fere & seruile drede, he fell as farre to the contrary. And vnder preserte of loue and libertie wared so dzonke of the new must of lewd lightnes of mynde & bayn gladnesse of harte, which he toke for spirituall consolacion, that what so euer him self lysted to take for god, that thought he forthwith approued by god. And so framed him selfe a faith, framed him selfe a conscience, framed him selfe a deuocion wherin him lyste, & wherin him liked, he sette him selfe at libertie. **C** And if it so were quod your frende, thā ye selo what cometh of this sayenge of seruice. **D** Of sayeng seruice quod I, this is much like as at Beuerlay late whā much of the people beyng at a bere baptyng, the church fell sodeinly down at euenlonge tyme, and ouerwhelmed some that than were in it: a good felow that after herde the tale tolde, lo quod he, now make you see what it is to be at euenlong whan ye should be at the bere baptyng. Howe be it the hurt was not ther in beinge at euenlonge, but in that the church was falsely wzought. **S**o was in him or any man els none harme but good in sayng of diuine seruice, but the occasion of harme is in the superstitious fallyon that their owne soly sayeth there vnto, as some thinke thei say it not, but if thei say euery psalm twice. In faith quod your frēde than if I were as he, I would mombell it by a pace or els saie none at all. That were as euill quod I on the tother syde. There is a meane may serue bettwene both. **E** We quod he, but wote ye what the wise said that cōplayned to her gosse of her husbandes frowardnes? She saide her husbande was so wayward that he woulde

Our lady church.

neuer be pleased. For if his brede quod **C** she be doue baken, than is he angry. Mary no meruayle of her gosse. Mary and wote ye what gosse quod she? And if I bake it all to harde colys, yet is he not content neither by saina Jame. So quod her gossepe ye should bake it in a meane. In a meane quod she? mary I can not happen on it. And so in a payre of matyns it is much woze to happē on the meane. And than to save them to thozte is lacke of deuocion. And to save them to serpyouly is somewhat superstitious. And therfore the best waye were in my mynd, to saie none at all. **F** We of I but than is God as wayward an husband as ye spake of, that will neither be contēt with his brede byrennd to colts, nor dough bake neither. **G** By our lady quod he but be he contēt or not, I wene he hath much dough baken brede amōg. For the matyns I tell you be in some places songen faster than I can say the. **H** Peradventure quod I so were it nede. For if thei shold syng matyns no faster than ye say the, thei should I wene syng very few matyns in a yere. In faith of he & some that say the make me to dout much, whether the bees in their hyues vse to say matyns among the. For euen such another buzzyng thei make. **I** Surely quod I, that is as true as it is euill done. For as it is a vice and some saye to be in the seruice of God superstitious in stede of religiose, ouer dredeful and scrupulous in stede of deuout and diligent, so is it a muche moze faute to be therin rechelesse and negligent. For accursed is he as holy scripture saith, that doth the wozeke of God negligently. The parrell therof appereth by Euthicus the pong scripling that is spoke of by saina Luke in chaces of thapostles. **J** Who fallong in slepe while the apostles and the disciples were occupied in rebyng, prechng, and prayer, fell out of an high wyndowe doune vnto the groude, and there had died God wote in what case if the merites of saina Paule had not recovered him. And now if he be of God accursed, & negligently doth his wozeke, how much is he moze accursed that casteth his wozeke away and leueth it quite vndone, suche wozeke I saie as thei be bounde to do? But in this mater we spende moze time than nedeth. For it is not much to our presēt purpose, sayng that if it be trouthe that the man whom we talke of fell first in such superstitio, it is the moze likely that the deuill dyd cast

How goddes seruice ought to be saide or songe.

Her. 48

Act. 10

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