

Reason hitherto
beareth us in
our sayth.

As to stand to, sayeng y^e the matters of our
faith be thiges aboue reaso and y^e reaso
hidereth vs in our faith, & is vnto faith
an enemy. And as for the lawes of the
church, he wyth other blasphemous
heretiques burned by openly at Wit-
tenberge, singinge in derision a dirige
about the fire for the lawes soule. And
than woulde he stande to nothing but
only scripture, not to that, neither but
if it were very playne and euident. But
now if it were in question whether the
scripture were euident for hym, or
agaynst hym, therin woulde he stande to
no mannes iudgement but hys owne.

For as for the hole sayth of Christes
church continued by so many hundred
yeres, he set bitterly at naught, callinge
it mennes deuces. And in scripture the
interpretacion of saint Hierome, saynt
Austine, saint Ambrose, & all the olde
holy fathers of so many yeres passed, he
nothing woulde lette, but wyth blas-
phemouse woordes letted not to write, I
care not for Austine, I care not for a hu-
dred Ciprians, I care not for a thousand
Hieronims, I care not but for scripture
alone, & that is playne on my parte. As
though none of these old holy cunning
men hadde vnderstande any scripture
till he came. Nowe was he by thys
vnrasonable maner deuise to another
deuilllike deuce agaynst saintes.

For to thentert^y their authoritie should
not by the deuotion and reuerence that
all good men beare them, minishe hys
credence, he was forced to labour to
bryng men in that heresie y^e they should
pray to no saintes, but woulde haue their
ymages drawen downe al, they^r pilgri-
mages left by, al their reliques cast out
all their honour, and mens deuocio to-
ward theym withdrawen, so ferforth y^e
he coulde neyther abyde the honour of
our blessed lady, nor the holy crosse, nor
Christes blessed bodye, as playnely de-
clareth hys abhominable bookes.

The .7. Chapiter.

The autho^r sheweth what thynges
caused the people to fall in to Luthers
sonde and furiose secte. And he sheweth
also what mischiefes y^e folowers
of that secte haue done in Almayne,
Lambardy, and Rome.

It is y^e your frid a wonder to me
y^e the peple beig before brought
up in the right belieste, coulde
find in their hartes to gine him
audience in some such heresies as these

be. Ye must vnderstand and maye per-
ceiue y^e I, that he dyd not set forth al at
ones. But as Tyndall hath begonne
here in England wyth the thinges y^e had
a good bisage, though he had corrupted
it and ment nought in dede, puttinge
forth firste the newe testament in such
wile hadled, that vnlearned, folke were
likely to take harme & conceiue diuers
heresies in their hartes, ere they coulde
perceyue his falshe, & than haue sinse
by .ii. other bookes openly shewed him-
selfe to lacke nothing of Luther, but y^e
he hath not yet married a nunne: so dyd
Luther also put forth in the beginning
no moze but the matter of pardons as
I tolde you, and therin nothing affir-
med neither agaynst the determinacio
of the church, but submitted hymselfe
thereto. Nowe with this demeanure was
there no man offended. But yet dyd he
that time entends a farther mischiefes,
whiche he littell and littell pursued, and
brought to passe. And one special thing,
with which he spiled al the poise, was y^e
libertie that he so hyghlye commended
vnto the people brynging the in beleue
that hauing faith, they neded nothing
elles. For as for saytyng, prayer, & such
other thynges, he taught them to neg-
lecte and set at nought as vayne & vn-
frutefull ceremonies, teaching them
also that being faithful christiens, they
were so nere colyns to christ, y^e they be
in a full freedom & libertie discharged of
all gouernours, & all maner lawes spi-
ritual or tēporall, except y^e gospel only.
And albeit he said y^e of a speciall perfec-
cio it should be wel done to suffer & bere
the rule & authoritie of popes, prynces,
and other gouernours, which rule, and
authoryte he calleth but onely tyranie,
yet he sayth that the people be so free by
faith, that they be no moze bounden ther-
to, then they be bounde to suffre tōg.
And thys doctrine also teacheth Tyndal,
as the speciall matter of hys holy booke
of disobedience. Nowe was thys doctrine
in Almaine of the comen vplandishe
people so plesantly harde, y^e it blynded
them in the looking vpon y^e remenaūt,
& could not suffer them to consider and
see what ende y^e same woulde in cōclusio
come to. The tēporall lordes wer glad
also to here this gere agaynst y^e clergie,
& the people as glad to here it agaynst y^e
clergy, and agaynst the lordes too, and
agaynst all they^r gouernours of euey
god town & cite. And finally so far wet
at forwarde, y^e at the last it begā to bryll
ous

Luther doth
call the rule
of lordes
tyranie.

Aout and fall to open force and violence.

For intending to begin at the feblest, there gathered them together for the setting forth of these vnglacious heresies, a boltpous company of y vnhappy sect, and first rebelled against an abbot and after against a bishop, wherewith the tempoꝝ all lordes had good game e spoꝝte, & dissembled the matter, gaping after the landes of the spiritualltye, tyl they had almost plaid as Clope telleth of the dogge, which to snatch at the shadow of the chese in the water, let fall and lost y chese that he bare in hys mouth.

For so was it woꝝtely after that those vplandilthe Lutherans toke so great boldnes and so gegan to grow stronge, that they set also vpo the tempoꝝal lordes. Which had they not set hand therto the soner whyle they looked for other mens landes, had ben like woꝝtely to lese their owne. But so quite they them self, that they flew vpo the point of. lxx. thousand Lutherans in one somer, and subdued the remnaüt in that parte of Almain to a right miserable seruitude. Howbeit i y means while many mischeuoꝝ dedes they did. And yet in diuers other yties of Almaine and Swicherland, this vnglacious secte by the negligence of the gouernours in great Cities, is so serfoꝝth grown that finally the commune people haue compelled the rulers to follow them, whã, if they had take hede in time, they might haue ruled and led.

And now is it to pyteouse a sight to se y dyspytuous dyspyghtes done there in many places to god e al good mē, to the meruailouste chaunge fro all face e fallis of chꝝistendome, into a very tyꝝannous persecucion, not onely of al good chꝝisten people quicke and dead, but also of chꝝist him self. For there shal ye se now the goodly monasteries destroyed, the places burned by, the religious people put out and sent to seke their liuing, oꝝ in many cities the places yet standyng to moꝝe dyspite to god, thã if they were burned by to ashes. For the religious people, monkes, friers, and nunnes, be clene drawē and dꝝynē out, except such as would agree to soꝝake theyꝝ bowes of chastite e be wedded. And the places dedicate to clenness e chastitie, leste onely to these apostatas e byoꝝtelles to liue there in lechery. Now the parische churches in many places not onely defaced, all oꝝnementes wythdrawen, the holy ymages pulled downe, and epyther broken oꝝ burned, but also the holy sacra-

ment cast out, e the abhominable bestes (which abhoꝝreth me to thynke on) not abhoꝝred in dyspite to yle in the pyꝝes, and vse in many places continually the churches for a comen siege. And that in so dyspitefull wyse, y whã a straüger of other places where chꝝist is woꝝshyꝝped resoꝝteth to these cities, lde of those vnhappy wꝝetched cytelins falle not as it were for courtesie e kyndenes, to accompany them in walkinge abꝝode to shewe them the pleasures and commodyties of the town, and thã bying them to no place yghlytly but onely the churches, to shew them in dirisid what vles the churches serue for. Of this sect was the great part of those vnglacious people also, which late entered in to Rome with the Duke of Bourbon, not onely robbing and spoyling the cite as well theyꝝ owne frindes as the contraryꝝ, but like very beastes vꝝd also violare y wyues in the syght of theyꝝ husbandes, flew the childꝝen in the syght of the fathers. And to extoꝝt the discounering of moꝝe money, whan men had bꝝought out all that euer they had to saue them selfe from deathe oꝝ fertyher paine: e were at pactes and pꝝomises of rest without fertyher busines, than the wꝝretched tyꝝrautes e cruel toꝝmentours, as though all that woode for nothing, ceased not to put the estefones to intollerable toꝝmentes. And olde auncient honoꝝrable men, those sterce hetetiques letted not to hange by by the pꝝeup memꝝes, and from many they pulled theym of, e cast theym in the fꝝete. And some bꝝought out naked with hys handes bounde behynde him, and acorde tied fast vnto his pꝝeup memꝝes. Than woulde they set befoꝝe him in hys way other of those tyꝝrautes with theyꝝ moꝝshyꝝpikes, y pointes toward y bꝝestres of these poꝝe naked men. And thã one oꝝ two of those wꝝetches would stand behynd those moꝝshyꝝpikes and dꝝawe the poꝝe sowles by the members towarde them. Nowe, than was all their cruel spoꝝte and laughter epyther to see the sely naked mē in thꝝynking from y pyꝝes to teare of theyꝝ memꝝes, oꝝ for paine of that pulling, to rãne their naked bodies in depe vꝝpon the pikes. To pyteouse and to abhominable were it, to rehearce the vilanouse paine and toꝝmentes y thei deuised on the sely wome, to whos after y thei had beaustly abused them, to iues in the syght of theyꝝ husbandes, and the maydens in the syght of theyꝝ fathers, thei wer rekened

A foꝛ piteous, & did no moꝛe but cut theꝝ
thꝛotes. And very certaine is it, & not
in Rome onely but also in the countrey
of Millein that they kept and oppressed;
after toꝛmentes bled and mony set out
that way, than some calling hym self a
gesilma in Almaine oꝛ Spayne, would
sayne hym selfe fallen in loue of hys
holtes daughte, & that he would mary
her in any wyse, & than make much er-
nest busines foꝛ to haue some mony to
her. And whither he gate ought oꝛ gate
nought bi that deuise, he letted not lone

After to put the father, the mother, the
fayze daughter and al the hole howse to
newe toꝛmentes, to make the tel where
any moꝛe monye were, were there
any oꝛ none. And some failed not to
take the childe and bynde it to a bꝛoch,
and lay it to the fyze to rost, the father &
mother loking on. And than begin to
comen of a pꝛice foꝛ the sparing of the
chylde, asking fyꝛst an hundred duc-
kets, than fifty, tha fowrty, than twen-
tye, than ten, than fyue, than thwayne,
whan the selfe father had not one lefte,
but these tꝛauntes had all befoꝛe. Tha
would they let the childe rost to death.

And yet in dirision as though they
pꝛyꝛed the childe they would say to the
father, & the mother. Ah fy fy foꝛ thame
what mernaile is it though god sende a
vengeance amonge you. What vnna-
turall people bee you, that can fynde
in your hartes to se your own child rost
ed afoꝛe your face, rather tha ye wolud
out with one ducket to deliuer it from
death. Thus deuised these cursed wꝛe-
ches so many diuers fassions of erqui-
site cruelties, that I wene they haue
taught y deuill newe toꝛmentes in hell, &
ye neuer knewe befoꝛe, & will not fayle

Do pꝛoue him selfe a good scoler, & sure-
ly render theꝝm hys lesson whan they
come there, where it is to be sered that
many of them be by this. Foꝛ some after
y they had in Rome exercised a whyle
thys spꝛce, and cruel tyranny, & entred
into the holy churches, spoyled the holy
reliques, cast out the blessed sacramēt,
pulled the chalice frō y auter at masse,
saue pꝛiestes in the church, lest no kind
of cruelte oꝛ spite vndone, but frō howꝛs
to howꝛs embꝛuynge theyꝝ handes in
blood, & y in such wyse as any Turke
oꝛ Saricine would haue pꝛyꝛed, oꝛ ab-
hoꝛred, our loꝛde sent sone after suche a
pestilence amonge them that he left not
of them the thꝛyꝛd parte aliue. Foꝛ thys
purpose I reberse you thys theyꝝ heuꝛe

mischieuous dealing that ye may pꝛetue
by theyꝝ dedes what good commeth of
their secte. Foꝛ as our sauour sayth ye
shall knowe the treꝛ by the frute.

The .g. chapter.

The messenger sayth that the ma-
lice of the mē is not to be imputed to
the sect, sith that of euery secte some
be nought. And the authoꝛ sheweth y
in the Lutheranis, the secte selfe is y
cause of the malice y the men fall to.

In your stryke in good faith
I say that can not be denied
that sect. But yet reason is to
take every thing as it is. And if
it be thought, it hath the same malice to be
made worse. But as for the malice
cruell dealing of sect of warre, is not it
imputed to be imputed to the secte of
Luther, & oꝛ they is no sect so iustifying,
but they fall in crueltie, when they fall to
warre. And of euery secte also be some
harme. And therefore the malice of the
all is not as the secte to be imputed
to the sect. It is not good y, a secte to be
some nought and all nought. But they
that fall in thys secte, was nought all y
helt manny. Foꝛ withouth upon thys
secte some harme, the best doctes of
the secte as they are in the secte, sell
in thys maliceous secte, that I ha-
ve reberse you. And also though
man in warre were furious and
cruell, yet was that never more y went
therin to secte, & specially in such kinde
of crueltie as hath ben sayde. And
man in their warre alwaye saye, as
is the sayde here to the secte, sacra-
ment, wher in the secte war more
and more worse, than in the secte
of the, and that because they secte
is in maner worse than his. Therefore
the whiche doctes of secte must needs
be imputed to the secte selfe, whiche
is the secte of teacheth, and great accu-
sation to their small doctes. A churche man-
ner, which being, can not be imputed to
the secte. Foꝛ his being is con-
trary to the doctrine & living of churche,
that as for y doctrine of the secte
secte, and the living also of the
pꝛiestes of the same is secte, as euery
well well pꝛetiously, good teach, &
good doctes of the secte. Foꝛ
what good doctes that be secte, about
the secte, & helmeth Luther y he hath
the will of pꝛetion, by which he can
hope of grace, & other worse y pꝛetion
shall

R Shall he not say to hym self that he may
 lye still & let god alone? What harms
 that they care to for bere, that beleue Lu
 ther, that god alone without their wyl
 worketh all the mischiefe that they doo
 the selfe. What shall he care how longe
 he liue in sinne that beleueth Luther,
 that he shall after thys life neyther fele
 well oꝛ ill in body noꝛ soule tyll the daye
 of dome: Wyl not he trowe you say as
 the Welsheman sayd: If thou gyue her
 that daye, by God Dauid will haue thy
 cote to. And thys thyng I saye but for a
 sample. For loke his opinions thozow
 and ye shall finde that they plainly set
 forth all the world to wretched liuing.
 If they would say y we misse consfess
 their wordes, their bookes be open, and
 the wordes playne, & inculked agayne
 and agayne so often and so openly that
 men can not erre therein, noꝛ they by
 any cloke oꝛ colour defende them.
 And besides that not onely the come
 nalitye of their secte thewe the effecte
 and frute of theyꝝ doctrine by theyꝝ ab
 hominaire dealing as I haue reherfed
 you, but also the doctours, & the arche
 heritiques them selfe, well declare y ho
 lyneffe of their doctrine by theyꝝ owne
 liuing. For as they liue they teach, and
 as they teach they liue.

The .9. chapter.

C The authoꝛ sheweth y it is a great
 toke that the world is nere at an ende,
 while we se people so farre fallen fro
 god, that they can abide it to bee con
 tect with this pestilent frantike secte,
 which no people christen oꝛ hethen
 coulde haue suffred afoze our days.

If the world were not nere
 at an ende, and the seruour
 of deuocion so soze cooled y
 it were almoste quenched
 amonge christen people, yt
 could neuer haue comen to
 passe that so many people shoulde fall to
 the folowing of such a bestly secte. For
 albeit that the machometanys beyn g
 sensuall & filthy sect, dyd in fewe peres
 draw the great part of the world vnto
 it, by the selfe same wayes whych now
 the Lutheranyes vse, that is to witte vo
 luptuose luyng and vyolence, offer
 yng delite vnto the receyuous, and
 death to y refusours, yet was there be
 fore thys abhominable secte neuer any
 sect so shamelesse, y woulde styl anowe
 theym selfe for christen folke, graunting

Where wryth
 the Lutherana
 nis draw men
 to theyꝝ secte.

the serpyture to be true, & therew all
 so enemously blasphem & oppugne y
 church of Christe, the sacramentes of
 christ, the saintes of christ, the croffe of
 christ, y mother of christ, & y holy body
 of christ, so shamefully luyng & openly
 p felling a bestial maner of liuing, cleare
 contrary to the doctrine & life of christ.
 Charrianis, y Pelagianis, the Mani
 cheis, & so forth euery sort of heretikes,
 began of such as though they wickedly
 erred in substaũciall articles of y faith,
 yet was theyꝝ outward sãctio of luyng
 so honest and spirituall in apparence,
 y men thought the selfe bounden y bet
 ter to beleue their doctrine as christen,
 for some spirituall souyme and fashion
 of theyꝝ christen liuing. But nowe the
 chieftains of these execrable herelies,
 both teach and vse more sensuall & lic
 tious liuing, thã ever did Machomet.
 Which though he licence men to many
 viues, yet he neuer taught noꝛ suffered
 his folke to breake their chastite ymy
 sed ones and solẽpnely dedicate to god.
 Where as Luther not onely teacheth
 monkes, friers, & nunnes, to mariage,
 but also beyng a frere hathe maryed a
 nunne hym self, & with her liueth vnder
 the name of wedlocke in open incestu
 ous lechery without care oꝛ shame, be
 because he hath procured and gotten so
 many shamefull and shameles compa
 nions. Who coulde haue bidden to
 looke any man in the face that shoulde
 haue donthus in saint Hieromes and
 saint Austeins dayes: what speke we of
 saint Hierom and saint Austyne: who
 durst haue done it for shame any time
 sinse christes byrthe vntyl our wretched
 dayes? Or who synce Adams tyme
 amonge the chosen people of god: What
 speke we of the chosen people of god: the
 very Paynyms and Paganys ydolaters
 kepte their chastite bowed ones to
 theyꝝ false goddis, and rather chafe to
 cut of the mēbres w which they myght
 breke it, than to stande in the iopardy
 to breake it. And in Rome of olde tyme
 whan they were Paganis, if any bestial
 birgin (for so called they their nunnes)
 were bigated, they not onely bette the
 man to death w ith coddys in y market
 place, and hurped the woman fullicke,
 but also rehedned it for a woderfull mō
 ster, and a token of wrath and indigna
 tion of their goddes towards their cite,
 and empyze, putting thereuppon them
 selfe in deuour with open processions,
 and prayers and sacrifice, to procure y
 rece

the bestial
 birgin.

Promised
chastite hath
alway been
highly este-
med.

A recovery of theyr goddes fauoure. As
it not than nowe a woderous case to se,
since that the chastite promised ones
to god, and also to the false ydols vnder
the name of god, hath alway be sith the
wozld began, among chzisten & hethen
so highly esteemed, that the breakers
thereof haue alwaye been by the com-
mune consent of the hole wozlde, as a
thing taught by God vnto good men,
& by nature to all men, taken, reputed
and punished as abominable wyched
wretches, is it not I sai now a wonden-
rous thing to se that in þ flock of chzist-
ten people & which by Chzist him selfe,
by all hys apostels, by al hys holy mar-
tyrs, cofessours, and doctours, bi al his
hole church, all þ hole tyme of these .xv.
C. yeres passed, chastite hath been moze
dyghly prayed & esteemed than euer it
was of any other secte sith the wozlde
began, we shoulde se now a lewde frere
so holde & so shameles to mary a nunne
and bidz therby, and be taken spyll for a
chzisten man, and ouer that for a man
mete to be the beginner of a secte, whose
any honest man shoulde vouchesafe to
folow. If our lord god whose wisdom is
infinite, shoulde haue spt & studied to de-
uise a way, wherbi he might cast in our
face the cofusio of our foly, how might
he haue founden a moze effectual, open-
ly to shewe vs þ shame of our sinne, tha
to suffer vs that call our selfe Chzisten
folke, to se such a rable syring by amog
vs, as professing the fapth & religion of
Chzist, let not to set at nought al þ doc-
tours of Chzistes church, & lene to the
onely authozite of frere tuck and maye
Marpon.

The .x. chapter.

D The authoz inueyeth against thys
detestable article of thys vngnacions
secte, wherby they take awaye the ly-
bertie of mannes frewill, & ascribe all
thinge to destiny.

Serelye as I sape thys wozlde
is syther after the wozdes of
saint Johan, *Forus positis in maligno*,
all sette in malice, that we be so
prone wittingly to take so wrog a way
oz els is it in a merueous blindnesse, if
we can neither perceyue by the nowgh-
tie lyuing of the persons that theyr secte
is nought, noz ca perceiue by their doc-
trine y their secte must make theyr per-
sons nought, their heresies beynng such

as ye haue herd. Wherby eery man þ
ani fapth hath & ani maner knowlege of
chziste beliefe, may wel, & surely perceiue
that Luther and al hys offsprynge, wth
all those that fauour and sette forth hys
secte, be very lymmes of the deuill, and
opē enemyes to the fapth of chzist. And
not onely to the fapthe and manhode of
our sauitout Chzist, but also against the
holy ghoist and the father hym self, and
bitterly against all goodnes of the gods
heade, as those that wretchedly lai al the
weyght and blame of our sinne to the
necessite and constraynt of goddes or-
dinauce, affirming that we do no sinne
of our selfe by any power of our owne
wyll but by the compulsion and handy
wozke of god, And that we do not þ sine
our self, but y god doth the sinne in vs
hym selfe. And thus these wretched he-
retiques wth this blasphemouse here-
sy atone, lay moze vilapnouse rebukes
to the great maieste of god, than euer
any one ribaude layd vnto a nother.
For who was there euer that laid vnto
a nother all the perticulere euill dedes
of any one other man, where these ry-
hauendes lay to the charge and blame of
god, all the malice and mischiefs from god.
The syt faute to the last, that euer was
wzought oz thought bi man woman oz
deuyll. And by this gine they wretches
great boldnesse to folow theyr foule as-
focciōns, as thinges after their oppinis
moze verely wzought in them by god,
than the beste myndes bee in god men.
And that it were therefore in bayne for
them to respyse theyr synfull appetites.
And if they shall be dampned, yet they
say it shall be long oz they sele it. For
Luther sayth that all soules that slepe &
sele neither good noz bad after this lps
tymomes day. And than they y shall be
dampned, shalbe dampned he saith for no de-
seruyng of theyr own dedes, but for such
euil dedes, as god only forced & constrai-
ned them vnto and wzought in the hime
selfe, vsing them in all those euill dedes
but as a dead instrument, as a mā hea-
weth w an hacher. And y god shal dampne
all that shall be dampned for hys owne
dedes onely which him selfe shall haue
done in them, & finally for his only plea-
sure because it lyked hym not to chose
them as he dyd his chosen people. Wher
they say that he chose in suche wyse be-
fore the begynnyng of the wozlde, that
they can neuer sinne.

A The .ii. chapter.

The messenger saith y howsoener Luther & his folowers in Almain beleue, yet he cannot thinke y such as be Lutheranes in Englād, of whō sum he saith haue semed good & honest bee so mad and vnhappy to belcve that al hangeth vpon deikeny. Wherbpō the authoz sheweth the contrarpe, & that they be nought in dede, seme they neuer so good. And for pzoofe that how so euer they colour their wordes they meane that all dependeth vpon only deikeny, he rehersech a certain dyspocion had with an heretique detected to the bishop and examyned, the authoz being pzent, where the heretique being lerned & a pzechour, made many shiffes to make it seme y in hys euill wordes he ment but well.



Han your frend had herd all thys he sayd at last that albe it y wordes of Luther semed very plain toward the affirming of suche opinions, yet wer the thinges so farre out of frame, y it gaue him occasiō to doute lest Luther met not al thing so euill as his wordes seme to way to. And if he so ment hym self wyth oher of his flock & affinite in Almaine, yet thought your frend y such as here fauour & folow his sect in Eng- land, of whom sum seme right honest & far frō hys maner of liuyng, doo not so take hys wordes noz vnderstande them that way, but cōstrue thē to sum better sence. Forsoth y, they can not but knowe hys opē liuyng in lechery with hys lewde temmā the nunne. And y all y capteins of y sozt, sū late cartusiecs, sum obseruātes, sū of other religiōs, & al now apostatas & wedded, liue in like maner & tech other the same. And bi this can they not doute but y their doctryne is nought, except thē selte alow y way for good. Now as for theyz owne goodnes ye kind few that fal to that sect, but that sone after they fal into the contēpt of pzofer and fasting & of al good wo- zes vnder the name of ceremonies. And if any do other wise, it is for some pzo- pose for the while to blinde the people & kepe theym selte in fauour, while they may fynde the tyme by leisoure to fastiō & frame them better to their purpose, which in the beginning if they shewed thē self plainly, could happeli not abide to heare thē. Of which their demenure, & that in these herelyes thei meane here no better than Luther doth hym self, &

haue hadde good experiance, & amōge many other thynge thys that I thall shewe you. It happed me to bee lately pzent, where as one in the Lutherans bokes depely lerned, & of trouth neither in holi scripture noz in seculare littera- ture vnlerned (as I perceiue not onche by the testimonye of other men and the degrees that he had take in the vniuersitye, but also by hys wordes & hys wy- ting) was in the pzeence of right hono- rable, vertuous, & very cunning persons examined. For he was at that time in wardc for heresie, because that beyng lerned and vsing to heare confessions, & amonge many folk metely wel alowed in pzeching, & therby growing in good opinion & fauour of many good sym- ple people, abused al the open & apparēt good thinges, to the secreete soluing and setting forth of Luthers heresies. And had for that entent not only taught and wztien and couertly corrupted diuers light and lewd persons, but also hadde bought great number of bokes of Lu- ther, & wicliffe, Husle, & Zupnglius, & such other heretikcs, & of mani one sozt diuers bookes, to bee deliuered as he could fynde occasiō vnto yong scolers of the vniuersities, suche as he thought of youthe and lyghtnes of likly to be sone corrupted. Thys man I say beyng examined & long keping hym selte clole from disclosyng of the matter, & moze redy to go straighthe to y deuil to lyenge & false forswering, thē to be a knowe of hys euill demeanure and confesse the trouth, at the last perceyuing the ma- ters partlye by the confession of other folke, partly by his own hand wztien so fer forth comē to light that they couid in no wise be cloked, than began he sū what plainly to confesse & declare, not only what he had done for the settinge forth of that secte, but also partly what oppiniōs he and other his felowes had holden and were of. Setting neuer the- lesse all the colours he coude to make it seme, y though the wordes which they spake or wrote were straūge & cōtrarye to right beleue, yet the effect of their me- ning was not much discrepāt from the crew sayth of chzistes church. Howbeit whan he was reasoned with all, & saue that he couid not so shifte it of, but that for any coloure he could fynde one part of hys tale euer contraried another, at last he shewed plainly their oppiniōs, & laid forth as in pte for his own excuse as thinges enducing hym therto, al the

Articles of scripture, by which they pretend to proue theyr oppinions true. Amonge which oppinions whan he came to the oppinion, by which they hold that only sayth alone is sufficient without good woꝝkes, vnto that he sayd in the beginning that they met nothing els therbi, but that men shoulde put their sayth in gods promyses & hope to be saued therby, and that they shoulde not put theyr trust in theyr woꝝkes, for that woulde turne them to pride. Then was it answered hym that he and hys felowes

B could not meane so. For if they dyd, thā could they not blame the church as they do, making as though the church had all thys whyle had the true sayth from the people, & y^e the selfe were now thent for preaching the gospell truely. For yf thys were theyr meaning, they then ment none other then euery comen preacher of the church hath alway preached before Luthers dayes. For what schoꝝ hath not tolde the people the parable of y^e poze publican ashamed of his sinnes, & the proude pharisey boasting of hys vertues. Who hath not had the do wel: and albeit that god will reward thē for theyr good dedes, yet put not their trust in them self & their owne dedes, but in gods goodnes. Who hath not tolde thē that they should as god bydder them in the gospell that whan they haue done al they can do, yet say to them selfe, we be but vnpromisable seruantes we haue done but our dutye. These thinges and such other y^e church hath alway taught against the putting of a proude trust in our owne dedes, because that we cā not allway surely iudge our owne dedes for y^e blynd fauor that we bere towarde our selfe. And therefore was it sayd to hym. If ye met but thus as the church meaneth, than would ye preach but as the church preacheth, and not blasfeme the church in your sermons, as though ye began true preaching of the gospell, & that y^e church had hitherto preached false. And also ye must nedes mene soe other thig. For Luther whose sect ye cōfesse y^e ye haue leened vnto, writeth in this matter far other wise. For he sayth plaine that faith alone without any good woꝝkes doth iustifie vs and suffiseth for our saluacion. Then answered he y^e therein they ment none other, but that faith is sufficient alone, if ome happen after he haue faith & baptisme to die ere he haue time to do any good woꝝkes. Thā was it said vnto him, if they should teach this

oppinion vnder such woꝝdes for a gret secret misery newe founden out, and therbi blame the church for misteaching the people, as though the church taught theym to put lesse trust in god & in faith of christ than they should do, & inducdd them to put their trust in them self and theyr owne good woꝝkes, they vsed thē self meruelously, considering y^e if they ment none other, the church and they ment all one thing. But they could not meane so. For than why shoulde they blame the church, that faith not the contrary. And also if they ment none other thinge, few woꝝdes would serue them. They shoulde not nedes often to speake therof. For thā that tale cā do litel good here or any where elles where folke be christened in theyr cradels. For eyther they die ere they haue tyme to doo good woꝝkes, & than they be to yonge to heare that sermon, or els they liue & haue time to do good woꝝkes. And thā that sermō were not holosome for them, that good woꝝkes nede not but onely faith is sufficient without theym. And when the peple take it as ye speke it, y^e faith alone is ynough for them, thā is it now a bare glose for you to say that ye ment not so, but onely y^e faith alone had be ynough for thē, if they had dyed in their swadling clowtes. To this he sayd y^e they thought also that faith alone doth iustifie a mā without any good woꝝkes, not onely in childzen but also in euery age. For whā soeuer a mā that hath ben a sinner doth repent and amend in hys minde with a full faith in the promyses of God, he is iustified ere euer he do any of these good woꝝkes, alwayse, fastyng or any suche other. For he can not worke well tyl he be good all ready. For as christ sayth, *Arbor mal: non potest bonum fructum facere*, an euyl tre can not bring forth good frute & therefore sith good woꝝkes be good frute, an euyl mā can not worke them. Wherby it appereth wel that the mā is iustified before bi his faith alone without the woꝝkes, & thē out of y^e faith groweth y^e good frute of good woꝝkes. But faith did iustify y^e mā before, & the man was as good before y^e woꝝkes as he is after. For his faith did iustifie hī. And as for y^e woꝝkes be but thinges y^e the faith in y^e mā or y^e mā by y^e faith bringeth forth, as y^e tre bringeth forth his leues & cā do none other. Faith beig i^e hart. Thē was it said vnto him y^e in this tale he semed to make y^e good woꝝkes to be much like a shadow y^e y^e body maketh of necessity while

Luce. 18.

But not your trust in good dedes.

Luce. 17.

When cannot surely iudge their owne dedes.

Faith alone
doth not iustify
the man.

A while it standeth in þe sonne, & is neuer þe better therfoze. And then was it asked hyan whither a mā must not if his faith shall serue hym haue charite therewith and a purpose to do good woꝝkes. **P**es quod he, that he must if he haue age and discrecion thereto. Then was it answered hym that the was all gone that him selfe had sayd befoze. For than dyd not sayth alone iustify the mā, but the charite with the purpose of good woꝝkes, must by his owne graunting nedes go therewith, or els would hys faith iustifye nothing at all. For if he had neuer so great a faith and neuer so sure a beleefe in gods promises, yet if he purposed to do no good dedys therewith, but peradventure harme, he shoulde haue iustell iustificacion by hys onely faith. And therfoze it was false þe he had sayd a man is neuer the better for hys good woꝝkes, whyle hys good woꝝkes bee so taken & reputed with god, that the purpose of them yet vndone so farre soz the woꝝketh to hys iustificaciō, that wout that purpose he cā not be iustified. And it is also false that he said þe sayth alone iustifieth a man, whē him selfe is faine to graunt that faith without charite & purpose of good woꝝkes can not iustify which is as much to say as sayth alone can not iustifye. To thys he answered that he had sayd that saythe onely was sufficient, & that faith alone doth iustifye, because that if a man had faith, it could not be but that hee shoulde woꝝke good woꝝkes. For faith he sayeth could neuer be ydell, as the fyze muste nedes burne & giue heate. And therfoze as a mā may say, þe fyze is ynough to burne a tre though he speake nothing of hete, and yet the fire doth it by heate, & a man may say the fyze maketh me se by night and yet the fyze doth it but by the light, so may a man say that sayth dothe saue vs, though faith do it not without hope and charite & other vertuouse woꝝkes, because that faith hath alwai good hope & charite with it, & can not but woꝝke well, no moze than the fire can be wout heate and light and burne al combustible thinges that it may to wch and tary with. Then was it said vnto hym that albeit a man might so speake by the fire yet woulde not thys thyng serue theyr secte. For ho that sayth fyze alone is ynough to burne, would not say nay to hym that would say the fyze could not burne but if it had hete. But your secte scoꝝneth & blameth the church, because

the church sayth þe faith will not suffice but if it haue charite & good woꝝkes. For els ye had no cause in this mater to pꝛeche contrary to the church. Foze ouer where ye say that faith hath alway god hope wyth it, that someth not alwaye trewe. For he that hopeth that by sayth alone he shal be saued without any good woꝝkes, as Lutheranes dos beleue in dede, he hath an euill hope and a dāpnable. Now wher ye say that ye pꝛeache faith alone to be sufficient, because that sayth hath alway charite ioynd therewith, if thys were trewe, why pꝛeache ye not as well that charite alone is sufficient, which wher as nere the trouth as the tother. Nowe where ye make all the ground vpon this, that faith hath the ener charypte therewith, and that it can not be but that charite which is in dede the thing that specially byngeth soz the good woꝝkes much moze properly thā sayth, for sayth byngeth them soz by charypte when it is ioynd therewith, as the apostle sayth, *Fides que per dilectionē operatur*, faith woꝝketh by charite, where ye say it can no be but that this charite is alway ioynd vnto sayth, this ground wil sayle you, and make your foundation false, & all your bylding fall. **T**happostell Poule in manye places of hys epistels sayth þe contrary thereof. For he sayth that if a man haue so gret faith that he might by the force of his saythe woꝝke myꝛacles, and also such seruent affection to the sayth that he wold giue his body to þe fire for the defence therof, yet yf he lacked charite, all hys sayth iustified not. In good sayth quod your frende he was well and properly answered. But yet me thynketh he might haue replied a littel again to those woꝝdes of saint Poule, & might haue auided them well wyth other woꝝdes of his owne. For where he writeth also to the Galathes, that if any angell would come downe from heuen & pꝛeach a contrary gospell to þe that he had pꝛeached al redy, accursed shoulde he be & not to be beleued, he dyd not in þe woꝝdes affirme noz entend ther by that euer it shoulde so be, or could so be, that any aungell should do in dede. For he knew ryght well it was impossible that any aungel of heauen shoulde come downe and tell a false tale. But he sayd it onely by a manner of speking which is amonge learned men called *yperbole*, for the moze behemēt expꝛessing of a matter, nothige meaning els but that the gospell which he

Charite is it that byngeth soz the good woꝝkes.

Gal. 5.

1. Cor. xiii. 13.

Gal. 1.

yperbole