

A carelesse of vs, or any greedy mind vpon your god withdrowe your gracious almes from vs. Thinke how sone ye shall come hether to vs: thinke what greate grief and rebuke woulde then your vnkynndnes be to you: what cumfort on the contrary parte whan al we shal thanke you: what help ye shal haue here of your god sent hether. Remember what kinne ye and we bee together: what familiar friendship hath ere this ben betwene vs: what swete woordes ye haue spoken, and what promise ye haue made vs. Let now your woordes appeare, and your saye promise be kept. How deare frendes remember how nature and chrystendome bindeth you to remeber vs. If any point of your olde fauoure, any peece of your olde loue, anye kynndnes of kindred, anye care of acquayntaunce, any fauour of olde friendship, anye sparke of charitie,

any tender poynnt of pittie, any regarde of nature, any respect of chrystendome, be left in your bzesttes: let neuer the malice of a few sond felowes, a few pestilent persones bozne towarde priesthod, religion, and your chrysten sayth: race oute of your heartes the care of your kindred, all foze of your olde frendes, and al remembraunce of all chrysten soules. Remember our thyrst whyle ye sit & drink: our honger whyle ye be feastyng: our restles watche whyle ye be slepyng: our soze and greuous payne whyle ye bee playng: our hote burning fyre whyle ye bee in pleasure and sportyng: so mote God make your oslypyng after remeber you: so God kepe you hence, or not long here, but bring you shortly to that blisse, to which for our lordes loue helpe you to bring vs, and we shal set hand to helpe you thether to vs.

## THE CONFVTACI

ON OF TYNDALES AVNSVVERE MADE

Anno. 1532. by Syr Thomas More knyghte, Lordes  
chauncellour of Englande.

### The p̄face to the chrysten reader.



**D**ur Lord sende vs now some yeres as plentuous of good corne, as we haue had some yeres of late, plentuous of euill bookes. For they haue growen so fast, and spronge by so thicke, full of pestilent errours & pernicious heresies, that they haue infected and kyled, I feare me, more selve symple soules, then the famine of the deare yeares haue destroyed bodyes. And sureli no litle cause ther is to drede that the great haboundance and plentie of the tone, is no litle cause and occasi on of the greate dearthe and scarcitie of the cother. For sith that our Lord of his especial prouidence, vseth tempoꝝally to punishe the whole people for the synnes of some parte to compell the good folke to forbear and abboꝝre the naughtye,

wherby they may bring the to amende ment and auoyde them self the contagiõ of theꝝ cõpany: wisedome wer it for vs to perceiue, & lyke as folke begyn now to delite in sedyng their soules of the venemous carayn of those popsoned heresies, of whiche may well be verified the woordes of holpe writte: death is in the pot, our Lord lykewise againeward to reuenge it withall, begynneth to with draw hys gracions hand fro the fruites of the earthe, minyshyng the fertilitie both in corne and cattell, and bynyng all in dearthe muche moze then men can remedie or fully synd out the cause. And yet besyde thys, some where he sendeth warre, sickenelle, and mortalitie, to punishe in the fleshe that odious and hatefull sinne of the soule, that spoyleth the fruit from all maner of vertues, I mene vnbeliefe, false saythe, and infidelitie, and to tell you all at once in playne englishe, heresie. And I say that God now begynneth. For I feare me surelye that ercepte folke beginne to resourme that faulte the sooner, God shall not sayle in such

Euill booke,

Regum. 43

Note,

Cap. 17. 18.

**A** such wylde to goe forwarde, that we shal well perceiue and feele by thence of our grieve, that all this geare hether to is but a beginning yet. The prophete Hely as it is wrytten in the thirde booke of kinges: for the infidelitie & idolatry that then was vsed in Israel, by hys heartie prayer made vnto god, kept y whole cuntry fro rayne by y space of. iiii. yeres & a halfe, not of euill will oz malice, but of deuocion & pittie, by the pain & pinching of the bodies, to compell men to remember their soules, whiche elles wer in perill of perishing by false ydolatry. Now albeit that these bolde shamelesse heretikes, haue of longe whyle neither letted, nor ceased, falsly to insimulate & accuse the church of god, calling all good christen people ydolaters for honouring of saintes, and reuerent behaueour vsed at their ymages: yet that haue they done so farre agaynst their owne conscience (by which themself well wote that y church vseth to sayntes & ymages none honour but ordinate, not honouryng ymages, but for the sayntes sake, nor sayntes but for the sake of God, & neither ymage as saynt nor saynt as god) & this knoweth, I say Tyndall himself so well, & therby so farre hath rayled agaynst his own conscience, that now at the last in hys answer to my booke, he retreateth so farre backe, that he reuoketh almost al that euer he said before, & is faine now to graunt that christen men maye haue ymages, & knele before them too, as ye shal hereafter see, when we shal come to the place. But we on the tother syde say plainely vnto them, that the thynges wherewith they corrupt the woꝛlde, are of infidelitie and saythles ydolatrie, the very most cursed kind. The chief euill in an ydole was, that it bare the name of god, either it selfe, oz the deuill that it represented, & being so reputed & woꝛshipped for god, robbed the reuerence & deuoute honoure fro god. Nowe when Tyndall calleth his heresies by the name of sayth, & maketh menne serue the deuill whyle they wene to serue God: what abhominable ydolatrie is this? If it be ydolatrie to put truste in the deuill, and serue the deuill with sayth: it is woꝛse then ydolatrie to make menne wene they serue God with saythe, whyle they despyte hym with a false beliefe. And if it bee verpe infidelitie to doe as the Turkes doe, bidde me beliene in Machometes alchozan: it is moze infidelitie to doe as Tyndall hath done, purposely myste trassate Chyristes

holpe gospell, to sette forth heresies as euill as the Alchozane. And if it be ydolatrie to doe as the Pagnims dyd, make an ydole God, it must nedes bee muche woꝛse ydolatrie to do as these heretikes doe, that call God the cause of all euill, and therby make God not a vayne ydole, but a very deuill. And what can be woꝛse kind of infidelitie, then to make bookes of heresies, and cal them the right faith? And what moze abhominable infidelitie, then to abuse the scripture of god to y colour of their false beliefe? And what can be a woꝛse beliefe, then to belieue that the sacramentes that God hath ordeyned by his holy spirite, be but inuencions of man, oz as Tyndall saith of confession, but inuencion of the deuill? And what can be woꝛse beliefe, than to belieue that goddes woꝛd is not to be believed, but if it bee putte in wryting? And what can be a woꝛse beliefe, than to belieue that mennes god woꝛkes bee they neuer so well done, be yet nothing woꝛth, nor the man neuer the better for the, nor no reward for them coming towarde man in heauen? And what can be a woꝛse beliefe then to belieue that a man doeth woꝛong to praye for hys fathers soule? And what can be a woꝛse beliefe, then to belieue y a man may as slepyghtly regarde whittsonday, as hocke mundaye, and as boldly eate flesh on god fryday, as on throue tuesdaye? And what can be a woꝛse beliefe, then to belieue y none other sinne can damne a man, but only lacke of beliefe? And if it be ydolatrie to doe as the Pagnims doe, geue woꝛshippe vnto an ydole: how much is it woꝛse then ydolatrie to doe as Tyndall doth, forbidde vs to geue woꝛshippe to the very bodye and blessed bloud of god in the holi sacramēt of the auter? These pestilent infidelities and these abhominable kyndes of ydolatries, farre excede and passe, and incomparably moze offend the maiestie of our Lorde God, then all the settingt typpes of Bell, and Baal, and Belzabub, and all the deuilles in hell. Wherfore like as in other places where these heresies haue taken deper roote, & been moze spred abroad, god hath taken moze depe & soze vengeance, not onely by death & death, but also by battayle and sweord: so is it to bee feared, that for the receite of these pestilent bookes, oure Lorde sendeth vs some lacke of corne and cattayle: for a begynnng, and wil not sayle but if our faulte be mended to sende vs as soze punishment as he hath sent alreadye, into such

Howe the church doeth honour ymages & saintes.

The chief euill in an ydole

erronious opinion.

A such other places, as woulde not be by like warning mended accordyng as he sayeth in the. xvi. Chapter of Leuiticus, where he speaketh in thys wyse. If ye will not geue eare vnto me, nor fulfill all my commaundementes, but sette my lawes at naughte, despyle my iudgementes, and leaue those thynges vndone that are by me ordeyned, & breke my pacte and couenaunt: then will I agaynward dooe these thynges folowing vnto you. I will hastely vuite you with penurpe, and brenning heate or feuer, whiche shall soze vere and grieue poure eyes, and consume you euē to the death.

**B** Ouer thys, ye shall sowe youre seede in bayne, for youre enemies shall deuoure it. I shall also set my face against you, & ye shall fall befoze youre aduerfaries, & be made subiectes vnto them that hate you: ye shall see where no man chafeth you. And if ye will not yet for all this obey me: I shall for your synnes adde and put to these plagues seuen folde moze, & I shall trede downe the pride of your shobernelle, and so furth. And who doeth moze properly fall in the danger of this comminacio and threate, than they that despyle Chyistes sacramentes, whiche

are his holpe ordinaunces, and a greate parte of Chyistes new law & testament.

And who shall lesse set by his commaundementes, then they that vpon the boldnes of onely fayth, set all good woorkes at naught, and little soze the danger of theyr euill dedes, vpon the boldenes of a bare faythe and slepyght repentaunce without whysite or penaunce suffiseth, & that no bowe made to God can bynde a man to line chaff, nor lette a monke fro marriage. All which thynges with many pestilent errors beside, these abominable bookes of Tyndall and hys felowes teache vs.

**D** Of these bookes of heresies ther be so many made within these fewe peres, what by Luther himselfe, and by his felowes, and afterward by the new sectes sprongē out of his, which like the children of Hippara would now gnaw out their mothers dely: that the bare names of those bookes wer almost inough to make a booke, & of euery sort of those bookes be some brought into this realme and kepte in hucker mucker, by some shywde maisters that kepe them for no good. Beside the bookes of latine, french & dutch, in which there are of these euill sectes an innumerable sorte: There are made in the english tongne, First Tyndales newe testament, father of them all

by reason of hys false translating. And after that, the fyue bookes of Poples, translated by thesame man, we nedē not doubte in what maner, when we know by what man & for what purpose. Then haue ye his introduction into Sayncte Poules pistle, with whiche he introduceth and bringeth his reders into a false vnderstanding of saynt Poule, making them amonge mange other heresies belieue, that saynt Poule wer in the mind that only faith wer a way sufficient for saluacion; and that mennes good woorkes were nothing woorth, nor coulde no thanke deserue nor no reward in heauē though they wer wrought in grace.

And these thynges teacheth Tyndall, as the minde of saynt Poule, where. S. Poule sayeth himselfe that they which so mylke construe him to the depzauing of mens god woorkes, be wel woorthy damnacion. Then haue we by Tyndall the wicked Dammona, by which many a man hath been begyled and brought into many wicked heresies, which thing (saying that the deuil is ready to putte out mens even that are content willingly to ware blinde) were elles in good faith to me no litle woonder, for neuer was ther made a moze foolithe frantike boke. Then haue we Tyndalles boke of obedience,

whereby we bee taught to disobeye the doctrine of Chyistes catholique church, and set his holpe sacramētes at naught. Then haue we fro Tyndall the first epistle of saynt John, in suche wyse expounded, that I dare say that blessed Apostle rather thā his holy woordes wer in suche a sence belieued of all chrysten people, had leuer his epistle had neuer been put in wyrtynge. Then haue we the supplication of beggars, a pitteous beggarly boke, wherin he would haue al þ soules in purgatozr begge al about for naught.

Then haue we fro George Jave, other wise called clarke, a godly godly epistle wherin he techeth diuers other heresies but specially þ mens bowes and promyses made of chaffitie, be not lawfull nor can binde no man in conscience, but he maye wed whan he will. And this man considering that whan a man teacheth one thing, & dooeth himself another, the people sette the lesse by hys preachinge: determined therfore with himselfe that he would of his preaching shew himself ensample. And therfore beynge priest he hath begyled a woman & wedded her, þ pooze woman I went bntware that he is prieste. Hows do it, if it bes not doone already,

**Row.**

**D** euangelical  
call libertie.

**A**lreadye, it is well lykelye nowe that but if God be her speciall gyde, he shall by lapsure worke her & winne her to his own heresie. Then haue ye an expoficio also vpon the vij. Chapter of S. Poules p̄fiste to the Corinthies, by which expoficio in likewise, p̄iestes, freres, mōkes and nunnes be taught that euangelical libertie, that they may r̄ne out a caterwawing, & so wōw & wedde, & lawfully liue in lechery. That worke hath no name of the maker, but some wene it was frere Koy, which when he was fallen in heresy, then found it vnlawful to liue in chastitie, & ranne oute of hys order, and hath since sought many a false vnlesfull way to liue by, wherin he made so manichanuges, that as Wayfeld, a nother heretike & late burned in smithfield, tolde vnto me, he made a mete ende at last, & was burned in Portingale. Then haue we theraminacion of Thozpe put furth as it is sayd by George Constantine (by whom ther hath been I wot wel of that soz great plentie sent into thys realme) In that boke the heretyke y made it as a communicacion betuene the bishop & his chaplaynes and himselfe, maketh al the parties speake as himselfe liketh, and layeth nothing spoken against his heresies, but such as himselfe would seme solemnelly to soyle. Whose boke, whē any good chrystē man readeth, that hath eyther learning or any natural witte, shal not onely be well hable to perceiue hym for a foolish heretike, and his argumentes easy to aunsuer, but shal also see that he sheweth himselfe a false lver in hys rehearsal of the matter, wherin he maketh y tother part sometyme speke for his comoditie, such manner thinges as no man woulde haue done that wer not a berpe wild goose. Then haue we Jonas made out by Tyndall, a booke that whoso delyghte therein, shal stande in perill that Jonas was neuer so swalowed by with the whale, as by the delpte of that booke a mannes soule may be so swalowed by by the deuill, that he shal neuer haue the grace to geat out agayn. Then haue we by Tyndall also the aunsuere. to my dyaloguē, whereof I shall nothing nowe nede to saye, because the confutacion of that aunsuer is the matter of my p̄sēt booke. Then haue we also the boke of Fryth agaynst purgatorye, therrouns of whiche booke I shall hereafter, God willinge declare you. Then haue ye a boke of Luther, translated into english in the name of Brightwell. But as I

am enfourmed, the booke was translated by Fryth, a boke of such sozt as Tyndall neuer made a moze foolish, noz moze full of false lyes. And surely Frythes Dialogue, if it bee hys as it is sayde, is ryght lutely, and a berpe mete couer for suche a cuppe, as byngeth the people a draught of deadly popson. Then haue we the practise of p̄elates, wherin Tyndall hadde went to haue made a speciall shewe of hys highe worldeby witte, and that menne should haue seen therein that there wer nothyng doone among p̄inces, but that he was fully aduertised of all the secretes, and that so farre furth, that he knewe the p̄ieue practyse made betuene the kynges hyghnesse, and the late Lozde Cardinal, and the reuerend father Cuthbert then Bishoppe of London, and me, that it was diuysed wplyly that the Cardinal should leaue the chawcellourshyppe to me, and the byshoppericke of Durham to my sayde Lozde of London for a whyle, t̄ll he list hymself to take them bothe agayne. Was not thys a wplye dypte trowe you? whiche whyle euerye man well seeth, there was no manne so madde to tell Tyndall, no man doubteth, but that Tyndall diuysed it of his owne ymaginacion, and the nebeth no man to doubt what maner a brain Tyndall hath, that dreameth such frantike dystes. Then haue we nowe come furth the booke of frere Barnes, sometyme doctoz in Cambridge, which was for heresie befoze this time abiured and is at thys dave comen to the realme by safe conducte, whiche at hys humble suite, the kynges hyghnesse of hys blessed disposicion condescended to graunt hym, to thende that if there myght yet a ny sparke of grace be founden in hym, it myght be kepte kindeled, and encreased, rather thē the man to be cast away. Whiche manner of chrystē zele, and p̄yncelpe benygnytie, hys grace hadde befoze v̄sed, bothe to Richard Wayfelde, and George Constantyne, which came ouer hyther withoute safe conducte, vpon the onely truste of hys gracypous forgenenesse, and hadde it. And there vpon to by and by both twayn deceitfully dyd abuse his goodnes, and brought in agayne moe of Tyndalles bookes and false heresyes a freshe, whereof as God hathe of hys iustice since requitte the tone, so moughte his mercy by grace amende the tother. But to speake of frere Barnes boke, surelye of all shery bookes that yet came a brode in english  
(of all

**A** (of all which, was neuer one wyse, nor good) was neuer none yet so badde, so foolishe, nor so false as hys, as it hath synce hys cummyng been playnly proued in hys face, and that in suche wise, that when the bookes that he cyteth and alledgeth in his boke wer brought furth befoze him, and his ignoraunce shewed him, hymselfe did in diuers thinges confesse hys ouersight, and clerely knowledged that he hadde myste taken, and wronge vnderstanden the places. And **W**as in suche wyse finallye confounded with shame, that he was in a mamering whether he would retourne agayn ouer the sea, or tarie still here and renounce his heresies agayne, and tourne again to Chyistes catholike church. And therfoze he desyred that he myghte haue a learned man, than present assigne vnto him, for the farther instruccion of his conscience, which his request was graunted hym, and what will farther come thereon God knoweth. If God geue him the grace to amende, euerye good man will be gladd therof. If he haue so farre gone agaynst Goddes trueth, and thereby grieved God in suche wyse that God haue alreadye geuen hym ouer for euer, or elles that though god offer hys grace agayne, the mallice of the mannes will withstande it yet and reiecte it: it is not then to be doubted, but God will fynd a tyme for hym well ynough to shewe hys iustice on him, as he hath done vpo such other, and namelye of late in Swycherlande vpon zwinglius, whiche was the fyrst that brought Barnes herelye ther, concerning the sacramente of the aulter. But as for hence, he shall I am sure, haue leaue to departe safe, according to the kynges safe conducte. And yet hath he so demeaned hymselfe synce his cummyng hether, that he hath clerely broken and forfayted his safe conduct, and lawefully might be burned for hys heresies, if we woulde lay his heresies & his demeanour, sith hys cummyng byther both twayne vnto his charge. But lette hym goe thys once, for God shall fynde hys time full well.

Then haue we ferther yet beside Barnes boke, the A. B. C. for chyldzen. And because ther is no grace therein, lest we shoulde lacke prayers, we haue the primer, and the ploughmans prayer, and a boke of other small deuotions, & therof whole Psalter to. After the Psalter, chyldzen wer wont to goe to theyr Donate and theyr accidene, but now they

goe straghte to scripture. And thereto haue we as a Donate, the booke of the path waye to scripture, and for an Accidence, because we shoulde be good schoolers shortly, and be lone spedde, we haue the whole summe of scripture in a litle boke: so that after these bokes well learned, we bee mete for Tyndales pentateukes, and Tyndales testamente, and all the tother hygh heresies that he, and Jay, and Fryth, & frere Barnes, teache in all theyr bookes besyde. Of al which heresies, the seede is sowed, and pretyllye sprongen vp in these litle bookes befoze. For the Primer, and Psalter, prayers and all, were translated, and made in thys maner, by none other but heretikes. The Psalter was translated by George Iave the priest, that is wedded now, and I heare saye the Primer too. Wherein the seuen Psalmes be sette in without the Letanye, lest folke shoulde praye to Sayntes. And the Dirige is left out cleue, lest a man might happe to praye thereon for hys fathers soule. In their kalender befoze their deuout prayers, they haue sette vs a new Saynt, sith **A** strikinge **M**arye. Thomas Hytton the heretike that was burned in Kente, of whome I shall tell you more after. Him haue they sette on saynt Mathie hys euen, by the name of Saynt Thomas the martyr. A longe woꝛke woulde it be to rehearse you all theyr bookes, for there be yet moe then I knowe. Agaynst all whiche, the kynges high wisdomes poltikely prouyded, in that his highnes by his proclamacions forbode any maner english bokes printed beyonde the sea to be brought into thys realme, or any to be solde, printed within thys realme, but if the name of the printer and his dwelling place wer sette vpon the booke. But yet so is it as I sayde befoze, that of these vngracions bookes full of pestilent poysoned heresies, that haue in other realmes alreadye killed by scylnes & warre manye thousande bodies, and by stunnfull errors, and abhominable heresies, manye moe thousand soules haue nowe a fewe malicious myschieuous persones brought into thys realme, and laboure & enforce them selfe in all that euer they maye, to corrupt and infecte all good and vertuous people. Nor no man is there anye where liuing moze studious and busye to dooe hymselfe good, then those enuyous wretches be laborious and seruent to dooe all other menne harme, in bodye, substance, and soule.

There

**A** There be fledde oute of thys realme for herelpe a fewe vnglacypous folke, what maner folke they wyrtynge and they linge sheweth. For the captaynes be priestes, monkes, and freres, that neyther saye masse noz mattyns, noz neuer come at churche, talking still of sayth, & full of false heresies, would seme Chrystes apostles, & playe the devils disours, speaking much of the spirite w no more deuocio then dogges, diuers of the priestes, monkes, and freres, not let to wed harlottes, and then call the wyues. And whan they haue once vilayned the sacrament of matrimonye, then woulde they make vs vpolate the sacrament of the aulter too, telling vs as Tyndall doth, y it is sinne to doe y blessed body of Christ in that sacrament anye honour oz reuerence, but onely take it for a token.

o false heresie.

**B** Howe when they chiefe captaynes be such, we shall not nede to doute of what sozte we shal reken the remenant. These felowes that naughte hadde here, and therefore naughte caried hence, noz nothyng fyndinge there to lye vpon, bee yet sustained and maintained with moneye sente them by some euill dysposed persones oute of this realme thether; & that for none other entent, but to make them lytte and seeke oute heresyes, and spedelye sende them hether.

**C** Whiche bookes, albeit that they neither can bee printed withoute greates cost, noz here solde without greates aduerture & perill, yet cease they not with moneye sent from hence, to print them there and sende them hether by the hole factes full at once, and in some places lokyng for no lucre, cast them abzode by night, so greates pestilent pleasure haue some deuillish people caught, with the laboz, traualle, cost, charge, perill, harme, and hurt of themself, to seke the destruccio of other. As the deuill hath a deadly delighe to begyle good people, and bringe they soules into euerlasting tormente wout any maner winning, & not wout final encrease of his own eternal payn: so doe these heretikes the deuilles disciples besette their whole pleasure & study to their owne finall damnacion, in the traynyng of simple soules to hel by their deuillish heresies. Much they crye out against the clergie, saying that the priestes loue to raygne in mens conscience. But they themself shew that whan they haue made the deuill raygne in a mans conscience, so farre furth, that he hath no conscience to eate fleshe on god fry-

daye, noz to caste Chrystes crosse in the canell, noz to throw his blessed body out of the pyre: then after that likewise as the false preachers that wer Jewes, laboured to haue al christen people circumcised, to thintet that as saynt Doule saith they myghte glozie in theyr fleshe, so bee these arche heretikes verye gladd, and great glozie they take whan they maye heare that any man is brought to burninge thozowe theyr bookes. Than they boaste that they haue done a great martyre, and saye they haue made a martyre, whan their poysoned bokes haue killed the christe man both in body and soule. Thus reioyced Tyndall in the death of Hytton, of whose burninge he boasteth in his aunswer to my dyaloge, where he wyrteth thereof, that where I saide that I had neuer founden noz heard of anye of them, but that he would forswear to saue hys life. I had hearde he sayeth of syr Thomas Hytton, whom the bishops of Rochester, and Caunterbury slew at maydstone. Of this man they so highly reioyce, that they haue as I sayd sette his name in the kalendar befoze a booke of their englyshe prayers by the name of saynt Thomas the martyre, in the bigile of the blessed apostle saynt Pachie, the xxij. daye of Februarie, and haue putte out for hym the holy doctour and glorious martyre, saynt Policarpus, the blessed bishop, and the disciple of saint John theuangelisse, for that was his daye in dede, and so is it in some kalendars marked. Howe to thentet that ye maye some what see what good christen saythe syr Thomas Hytton was of, this newe saint of Lindales canonisacio, in whole burninge Tyndal so gayly glozieth, & which hath hys holie daye so nowe appoynted to him, that saynt Policarpus must geue him place in the kalendar. I shall some what shew you what hole some heresies this holy martyre held. For ye shal vnderstand, y he was a prieste, & falling to Luthers sect, & after y to the sect of frere Huskin, & wynglius, cast of mattins & masse, and all diuine seruice, and so became an apostle, set to and fro, betwene our englyshe heretikes beyond the sea, & such as wer here at home. Howe happened it so that after he had visited here his holy congregacions, in diuers corners and lusked lanes, and counforted them in the Lorde to stande stiffe with the deuill in their erroars and heresies, as he was goinge backe agayn at graues end, God consideryng the great labour that he had

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He had taken already, and determining to bring his business to his well deserved ends, gaue him suddenly such a fauour and so great a grace in the visage, that euery man that behelde him tooke hnt for a thefe. For where as there had ben certayne linnen clothes pilfced awaye that were hanginge on an hedge, and sir Thomas Bitton was walking not far of suspiciouly in the meditacion of his heresies: the people dowting that he beggerly knaue had stolen the clothes, fell in question with hym and serched him, and so founde they certayne letters secretly conuayed in his cote, written from euangelicall bretherne here, vnto the euangelicall heresikes beyonde the sea. And vpon those letters founden, he was wyth his letters brought before y most reuerende father in god the archbishop of Canterbury, and afterwarde as wel by his lordshippe as by the reuerende father y bishop of Rochester examined, and after for hys abhominable heresies deliuered to the secular handes and burned. In his examination he refused to be sworne to say trowth, affirmyng that neither Bishoppe nor Pope had authozite to compell him to swere.

Which point although it be a false heresie, yet is it lykely that he refused the othe, rather of feowardnesse the of any respecte that he had epyther in keping or breaking. For neuer coulde I finde heretike yet, that any consciēce had in any othe. And of trowth Windale in his answer to my dialogue, teacheth the that they may breake they othe and bee forsworne without any scruple at all.

Hys father and his mother he woulde not be aknowen of what they were, thei were some so good folke of lykelyhode, that he coulde not abyde the glozy.

He woulde not be aknowen that himself was prieste, but sayed that he had by space of .ix. yeres. ben beyonde the sea, & there liued by the ioyners craft. Howbeit he saide that he had alwaye as hys leysour would gyue hym leaue, and as he coulde fynde oportunitie in places where he came, taught y gospel of god after hys owne minde & hys owne opinion, not forcing of the determination of the church and said that he entended to his power so to perseuer still. Of his teaching these thinges were part. First as for baptisme, he agreed it for a sacrament necessary to saluation, howbeit euery lay person he said might as well baptise as a priest, were the child in ne-

cessite or not, & that the forme of baptizing bled in the church were much better, if it were spoke in english. Of matrimony whither it were a sacrament or not, he saide he wist nere: But he sayed yet that it was a thing necessary and of christe people to be obserued and kept. Howbeit as for the solemnisation of marriage at church he agreed it for god; but saide it neded not. The mā ment by likelyhod that it was good ynough to wed vpon a cushion when the dogges be a bedde, as theire priestes welde I wene wher they persons be knowen.

For elles they et not to wocde openye at church, & take the whole parish for witnesses of they beastly bychery.

The extreme vnccion or anelynge and confirmacion, he sayed be no sacramentes of the church, nor be nothing necessary to the soule. The sacrament of order he sayd is no sacrament of y church, nor was neuer ordained by God in the newe testamēt, but onely by man.

The masse he said should neuer be said.

For he sayed that to say masse after the maner of the church, is rather sinne the vertue. As for confession made to a priest he sayd nothing profiteth the soule, nor penaunce enioyned of the priest vnto the penitent confessed, is nothing necessary. Purgatory he denied, and said also that neither prayer nor fasting for the soules departed, can do them any good. To bow and entre into any religion approued by the lawe, he sayed auayleth not, but he sayd that all that entre into religion sinne in so doing.

He helde also that no man hath any free wyll after that he hath ones sinned.

He held that to saie any diuine seruice after the ordinaunce of the church, auayleth nothing, and that all diuine seruice may be left vnfaied without any sinne.

He helde that all the ymages of Christe and hys saintes, shoulde be thowne out of the church. He held also that whatsoeuer the Pope or the general counsaile make, beyde that that is expyessely commaunded in scripture, euery man may lawfully breake it without any maner sinne at all moztall or demiall epyther.

He helde also that it is not lawfull neyther for the kinge of Englande, nor for any other christen prince, to make any lawe, or statute for the punishment of any theste or any other crime, by which lawe any man shoulde suffer death. For he sayd that all such lawes be contrary to the gospel, which wil no man to dye.

**A**s touching the blessed sacrament of h̄ altare, he said it is a necessary, sacram̄t but he helde h̄ after the cōsecraciō, there was none other thing therin, but onely the very substantiaunce of materpal bread and wine, and so he said he firmly belieued, and that he woulde holde that oppinion to the death. Finally holding al these abominable heresies, with yet diuerse other mo of like sewte & sort, he sayd that he was very certaine & sure, h̄ he hadde the grace of god with him, and that h̄ holy ghoſt was w̄in him. And so **W**as he after much fauour shewed him, & much labour charitably taken for the sauing of him, deliuered in conclusion for his obstinacie to the seculare handes, and burned v̄p̄e in hys false fayth and heresies, wherof he learned h̄ great part of Tyndalles holy booke, and now the spirite of errour and lienge, hath taken hys wretched soule w̄ him straight frō the short fire to the fyre euerlasting. And this is lof̄ Thomas Hycton the devils stinking martyr, of whose burning Tyndall maketh boast. **W**herfore s̄ich Tyndale aloweth his cause, he must nedes defende hys articles. And nowe wote I well that some of those artycles Tyndal hath himself geuen ouer at last for shame, as the article agaiſt images, and the article agaiſt the lybertie of mans frewill, wherin he heareth me in hande in his aunswere to my dialogue, that I helpe Luther. But when I shall cōe to h̄ place, I shall let you se Luthers owne woꝝdes in h̄ point so plaine, h̄ ye shall not meruaile though Tyndal were ashamed of his maister. And yet shall ye meruaile that Tyndall was so shamelesse to deny the thing, which ye shall see so playnely proued. But ye see h̄ of thys holy martir, Tyndall hath not so great cause to gloze, but that he may scrape out hys name againe out of the kalender, and restoze the blessed bishop saint Policarpus againe into his place. **T**hen haue ye had here burned sence at London of late Richarde Waffelde, late a monke and a priest, wyche fell to heresie and was abiured, & after h̄ lyke a dogge returning to hys vomite, and beyng fledde ouer the sea, and sendinge frō thense Tyndalles heresies hyther w̄ many mischeuouse sortes of bookes: had yet the kinges graciouse forgiveness, & as it was after proued bothe by other mens and his owne confession to, was occupied aboute two thynges at ones, h̄ is to wit both in sewing for remissio and pardon of his offence for bringinge in those bookes, and therewyth also in selling them here s̄yl secretly, and sending ouer for mo, with which at last he was taken. And to reherse his heresies nedeth litle, the bookes that he brought well sheweth them, and hys holpe w̄e well declareth them, wh̄e beyng both a priest & a monke, he wēt about two wyues, one in Zaband, a nother in England. **W**hat he mēt I cannot make you sure, whyther he woulde be sure of the tone if the tother shoulde hadde refuse him, or that he woulde haue them both, the tone here, the tother there, or elles both in one place h̄ tone because he was priest, the tother because he was moke. **O**f Waffeldes burning hath Tyndall no great cause to gloze. For though Tyndalles bookes brought him to burninge, yet was he not so constant in his euangelicall doctrine, but that after h̄ he was taken, all the while that he was not in vtter dyspayre of pardon, he was wel cōtent to haue for woꝝne it againe, and letted not to vtter his euangelicall bꝛethzen both in Englande & els where causinge some of them to be taken, as George Constauntine ere he escaped, was redy to haue in woꝝde at the leaste wise abiured al h̄ holy doctrine, what his heart was god and he know, and p̄ aduerture the deuill to if he intended otherwise. But surely there was entēded toward hym somewhat moꝝe good, then his dealing had before deserued. And so much the moꝝe fauour was ther minded hym, in that he semed verve penitent of hys mysleuing of hymself, in falling to Tyndalles heresies agayne. For which he knowledged himself woꝝthy to be hanged, that he hadde so falsely abused the kynges graciouse remission and pardon geuen hym before and had for al that in the while both bought and solde of those hereticall bookes, and secretly set forth those heresies. **W**herof he shewed him selfe so repentaūt, that he vttered and disclosed diuers of hys companions, of whome there are some abiured sence, and some that he wyll well were abiured before, namely Richard Pecton which was by Constauntines deteccio takē & cōmitted to Newgate wher except he hap to die before in prisō, he stādeth in great perill to be ere it be longe, for hys falling agayne to Tyndalles heresies burned. And thus it semed by the maner of George Constauntine, while he was here in prisō, that



**A** that he so soze did forthink hys errors and heresyes, and so perceued the pestilent poison of them, that he thoughte it better that such as wer infect therewith might be by the meane of hys deteccion amended, and with the losse of his body the soule cured, then both awayne cast awaye, or if the man were peradventure of hard hart and maliciouse minde incurable, he thought it were then better to sende hym to the deuill alone, then let hym liue and draw many other with hym. Thys good minde it semeth that Constantine had the and therefore

**W**as there good hope of his amendement. And peradventure the man had amended and standen still in grace, if some euill counsaile had not cūmen at hym, of which there was left vnought no deuell the inuencion or meane to send him in so much that one of the letters I fortuned to intercept my selfe wrytten vnto hym, by one John Birtte otherwys calling himselfe Aduyane, otherwise John bokebinder, and yett otherwise nowe I ca not tel you what. Of trouth George constantine after he had confessed vnto a faithfull seruant of mine to be declared to me, that Pecton had of his deliuey many of those heretical booke; he sent worde forthwith to Pectō, that he should send the booke home to me.

**C**hich if he did and that I might haue yett sene sure tokens of amendement in the man, Cōstātyne perceiued wel that he had be yett likely to haue had sauour shewed him. But when that Pectō had ones made Wyzte of hys counsaile, thei disuided betwene the that Pectō shoulde not do so in no wysse, affyrminge to Constantine that it coulde not be done, and

**H**appely it could not in deede for peradventure they wer al sold al redy. Howbeit Pectō now sith he was taken sayd that his wife had burned them. But it is wel knowen that Pecton hadde him selfe and a man of hys also, solde many such boke of heresy, both in Londō and in other shyres sithe his abiuraciō. But howsoeuer the matter was, Wyzte by his letter aduised Constantine if he might possible to call backe hys cōfessiō againe, wherin I thinke it good that ye heare hys very letter it self. Lo in these wordes he wrote. The grace and peace of our sauour Iesus be wyth you good brother Constantine. Syr as for the matter that ye woulde haue brought to passe, wyll not be in no maner wise, for person is not at home that shoulde re-

ceiue the stuff, and deliuer it according vnto your minde. Therfore if ye haue not spoken so farre in the matter that it may be none preiudiciall or hurte vnto you: I woulde ye shoulde go no further in the matter; but euen as a mā armed wth faith, go forth in your matter boldly and put the to their proues. As for one is none you knowe well by the sake of god or man. If there be any thyng that I can do, sende worde and ye shal finde me redy to my power euen to deathe by Goddes grace, who I pray long to preserue you & conforzte you in your trouble to the confusion of all tyrantes.

**A**nd here ye haue hearde an apostolycall ppsle, counsailling the man to go backe with the trouth, and arme himselfe with faith, and make him strong to ye lowd and forswere himselfe if nede were, for Wyzte wysse well I were not likely to leue and belieue hym at his bare word. Here will Wyzte peradventure preach, and bring vs in the midwytues of Egypt that saued the children of Israell from Pharaō, for which God gaue the newe howses. Wherin Wyzte and I wyll not much dispute. For albeit that god hath

**G**iuēn him no howse yett, nor it is not al one wyth a lye to saue a ponge innocēt babe, & with perjury to defende an olde pestilent heretike, and though saint Austen sayth that it is not lawfull to lie for nothing: yett I tell not my tale to laye a

**T**o lye it is not lawfull. lye so highlye to anye suche mennes charge as these folke be, whose whole secte is nothyng ellos but lies, but I re-

**H**earce you hys letter because ye shoulde see what trewth there is in suche folkes wordes. Howebeit as for Constantine as I sayd before, seemed in prizon here very penitent, and bitterly minded to forsake such heresyes and heretikes for euer. In proufe wherof he not onely detected as I sayd hys owne deedes & hys felowes, but also studied & deuised how those deuell the booke which hym selfe and other of hys felowes had broughte and shipped, might come to the bishops handes to be burned. And therefore he shewed me the shipmans name that had them, and the markes of the seruelles, by which I haue sence his escape receiued them. And it may be by Goddes grace, that though the man fled hence for fears of such harme as he wist he had wel deserued, and yett was nothyng towarde hym, but peradventure more good then he was ware of: he is yett amended in hys minde and hath in hys harre forsaken

Al Tyndalles heresies & so I pray god it be, for I woulde be soꝝ ȳ euer Tyndall should gloꝝy and boast of hys burning. Howbeit in the meane while, til it may wel appere that he be surely turned to ȳ Catholiks sayth againe, I wil aduise all good Chyristen folke and specially the kinges subiectes, to forbere & eschewe hys company. For that englishe man which shal be fowden to be familiare w̄ h̄ there, befoze his conuersiō here knowe & proued, may therby bying himself in suspition of heresie, & happely heare therof at his retourning hither. I heare also that Tyndall highlye reioyseth in the burning of Lewkesbery, but I cā se no very great cause why but if he reken it for a great gloꝝy ȳ the man dyd abyde still by the stake when he was fast bounden to it. For as for ȳ heresies he would haue abiured them againe with all his harte, and haue accursed Tyndall to, if al that might haue sauēd his life. And so he gaue counsaile vnto one James ȳ was for heresy in p̄rison with hym. For as James hath sence confessed, Lewkesbery sayed vnto him, saue you your self and abiure. But as for me because I haue abiured befoze, there is no remedy with me but death. By which woꝝdes if he had not ben in dispayre of lyfe, it wel appereth he would with good will haue ones abiured, & ones perjured againe. And yet at hys examinacon he denied that euer he had holden any such oppynions as he was abiured for, notwithstanding that there were at hys examinacon some persons p̄sent of muche honesty and woꝝship, two that had ben p̄sent at hys abiuracō befoze, to which also his owne hand was subscribed. And afterward being ferther examined vpon the same, some he denied, & some he defended againe. Amonge other thinges he saied that he bled to praye to saintes, and that he beleued them to be goddes frendes, & that they prayours were profitable to vs and well done to pray to them. Whereupon I sayed vnto hym my selfe that I was glad to se him in that point yet amēded, and I shewed him as the trouthe was in dede, that James helde the contrary, and that he had so great a trust in Lewkesbery, that I doubted not but when he shoulde heare ȳ Lewkesbery had reuoked that point, he woulde reuoke it to. As sone as Lewkesbery heard that, he went frō it againe by and by, and that so farre, that finally he would not agre that befoze the day

of dome there were epyther any saint in heauen, or soule in purgatoꝝy, or in hel. **W**onderful either. For ȳ right faith in the sacramēt of the altar would be not confessed in no **erronious op** **pimons** wyle. For which thinges and diuers other horrible heresies, he was deliuered at last vnto ȳ secular handes & burned, as ther was neuer wretche I wene better woꝝthy. Yet is there one thinge notable, and wel declaring what good and charitable minde the man died in. For after that he was deliuered vnto ȳ secular handes, neither while he was in p̄rison nor at the time of hys deathe, woulde he by hys will bee acknowen of any of his heresies vnto any manne that asked hym anye question, but couered and hidde them by al the meanes he coulde make, and laboured to make euery man wene, that he had never holden any such oppinō. And by this dealing euery man may see that he thought not so much for hys heresies, nor tooke the not in his own mind for such thinges as he so greatly forced whyther they wēt for ward, or backward as he would faine leaue an oppinon amonge the people that his iudges had boꝝne hi woꝝge in hande, & condemned hym for suche heresies as he neuer held. And what conscience he had that died in that minde there is no good man doubteth.

Now was his examinacon not secret, but folke ynough therat both spirituall and tempoꝝal, and of epyther part ryght woꝝshipfull, so that hys malicyouse minde can in ȳ point little take effecte. And yet did the same James, also confessed afterwarde, that Lewkesbery had redde vnto him twiclyffes wicket agāst the blessed sacrament. And ouer ȳ was there founden aboute him by the shyrtles officers in ȳ p̄rison, a booke of heresy of his owne hand wyting, ȳ is to witte the boke of Marten Luther, wherein he teacheth men vnder the name of chryste liberty, to runne into the deuils bondage. And in hys house was founden Tyndalles booke of obedience, whyche he well allowed, and hys wycked boke also of the wicked **Mammons**, sayenge at hys examinacon, that al the heresies therein were good and Chyristen faith, being in dede, as full of false heresies, & as frantike as euer heretike made anye syth Chyriste was boꝝne. And yet al this notwithstanding, when he was in the shyꝝpess warde, and at the time of his deathe, he would not speake of hys heresies any thing, nor say that he had held

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**A**nd woulde holde thys point and that, but handled hymselfe as conertly as he could, to make the people weene that he had holden no maner oppinio at al, nor neuer had I thinke if Windales vngarriouse bookes hadde neuer come in hys hande. For which the pore wretch lieth now in hell & crieth out on hym, & Windall if he doo not amende in time, he is lyke to fynde hym when they come together, an hote fyrebrande burning at hys backe, that all the water in þe world wylle neuer be able to quenche. Another is there also, whō hys vnhappy bookes haue brought vnto the fyre, Thomas Wynei that was befoze abiured, which was the man of whome without name I spake so much in my dialogue, which being conuict by xx. wytnesses aboue, dyd yet sticke styll in hys deniall, and sayed they were all forsworen, and had vtterly belyed hym. But god which is very trouthe, and bringeth at last allway þe trouthe to light, would not suffer such obstinate vntrouthe at lēgth to passe vnpunished, but of hys endeles mercy brought hys body to death, & gaue hym yet the grace to tourne & saue hys soule. For so was it that after diuerse sermons which he had after his abiuracion, and against the prohibicion giuen hym vpon hys abiuracion, made in sundry secretē corners, and some also openly, whereof the bishop yet because he hearde of none heresy therein had forborne to lay þe disobeidēce to his charge: he wēt vnto Nozwich, wher he had infected diuers of þe citie befoze. And being there secretly kept by a certayne space, had in þe while resorte vnto & an ancelle, and there began secretly to sow his cocle, & brought vnto hir diuers of Windalles bookes, & was there taken in the doinge, and the bookes after founden aboute a nother man that was conuatieng them thence, & these thinges who so heard the whole procelle came in such wise to passe, that he could nothing doubt but that it came to light by the very prouision of God. When he cāe to examinacion, he waxed stiff and stuborne in hys oppinions. But yet was god so good and gracious loyde vnto him, that he was finallye so fully conuerted vnto Christe and hys trew catholike faith, that not onely at the fyre, as well in wordes as wryting, but also many dayes befoze, he had reuoked, abhoyred, and detested such heresyes as he befoze had holdē, which notwithstanding there lacked not sōe that

were very soze for it, of whom sōe said, and some wrote out of Nozwich to Lōdō, þe he had not reuoked his heresies at all, but styll had abyden by them. And such as were not ashamed thus to saye and write, beytge afterward examined therupon, sawe the contrarie so plainly proued in their faces, by suche as at hys execucion stode by him, while he red his reuocacion hymselfe, that they had in conclusion nothing elles to saye, but that he redde his reuocacion so softly, þe they coulde not heare it. Howebeit they confessed that he looked vpon a bill and red it, but they sayd that thei could not tell, whether it were the byll of hys reuocacion or not. And yet reherled they them selfe certayne thinges spoken by hym to the people at the fyre, whereby they coulde not but perceiue wel that he reuoked hys errours, albeit that som of them watered his wordes wyth addicions of theyre owne, as it was well proued befoze them. They coulde not also deny but that sozthwith vpon his iugement and hys degradacion, he kneled downe befoze the byshoppes chauncellour in the presence of all the people, & humbly belought him of absolucion fro the sentence of excommunicacion, and with his iudgement held him selfe well content, and knowledged that he hadde well deserued to suffer the death, that he then wishe he shoulde. They coulde not say nay but that vpon thys hys humble request and prayour, he was there in presence of all the people assoyled, befoze þe he was carped out of the court, which themselfe well wylle neuer haue ben, but if he hadde reuoked. Yet was there a nother thinge that they coulde not deny (For albeit they sayed they were not therat, yet thei had harde it in suche wyse, that as they sayed they beleued it to be trew) & that thinge was such, as it selfe alone must nedes make them sure that he had reuoked hys heresyes. The thinge was this. He labored & made great instaunce certayne dayes after his iudgement, that he myght be suffred to receiue the blessed booye of of Christe in forme of breade. Wherein the chauncellour made a while greates sticking and difficultie, to the entent þe he would the better and moze clerly perceyue what deuocion the manne hadde therto. And finally perceyuing hym to be of a trew persitē faith, and his desire to pcede of a seruēt mind, it was agreed and graunted. And thereupon was he

**A** howseled in so trow perfitte saythe, & so great deuocō, that euery good Christē man hath great cause to reioyce therin. And when hys confessor in the ende of the masse, which Wylney full deuowte-ly heard vpon hys knees, brought vnto hym the body of Christ vpon the paten of the chalice, with very good & godly exhortatiō bled vnto him, that except he were in heart as he was in worde & outward semblance he shoulde elles for- beare to receiue that blessed bodye, sith he shoulde then vndowtedly receiue **W** it on his owne dampnacion: it woulde haue gladded any good christen hearte, to haue harde hys faithfull christen answer, as they repozte, and testifie that were at th at time by. Moreover where as in the p̄sēce of that holy sacrament holden yet vpon the patē in the p̄iestes hādes, Wylney before he receiued it said the collecte, *Domine Iesu Christe: when he cāe at these woordes, ecclesie tue pacem & concordiam*, he diuers times repeted those woordes with sunksions and knockinges vpon his brest, and there vnto god confessed and asked his mercy, that he had so gre- uoufely erred in that poine, and so soze offēded him in contēpning hys church. And no meruaile was it, though he had a speciall remoꝛse of that article. For the contempning of Christes catholike knownen church, and the framing of a secrete vnknoꝛnen church that he lear- ned of Luther and Tyndall, was s̄bery poinct that brought hym vnto all hys mischiese, as the very fōudacion wher- upon all other heresies are builded. And therfoze as the goodnes of Godde gaue hym grace to cast vnto the deuyll all hys other errors: so gaue he hym hys speciall grace to haue of that here- s̄pe that was and is the grounde of all the remenaunt, moſte elp̄eryall repen- taunce and remoꝛse, wherby we maye verye well hope and trust that our loꝛd (whose hygh goodnesse gaue hym suche grace so fully to repente and reuoꝛke his heresyes, that he with glad hearte was cōtent to suffer s̄ fyre for s̄ punyſhemēt of his offēce) hath of hys infinite merci- taken and accepted that payne for so farre as he will exacte of the poꝛe man- nes purgatoꝛy, and setting the merites of hys owne paynefull passion thereun- to, hath for̄thwith from the fyre taken hys blessed soule to heauen, where he now p̄rateth incessauntly for the repen- taunce and amendement of all such as hane ben by his meanes while he lyued

into any such errors inducted or con- **C** formed. And I firmly trust that gods grace to that effecte with that holy mā- nes p̄yapour wyll worke and so I p̄yap Godde it maye. But thus pe see that Tyndall hath no greate cause to gloꝛy of hys martyꝛs, when that their living is openly nought, their oppinions such as hymselfe wyll abhoꝛre, they ready to abjure agayne if it mighte saue theyꝛe lyfe, their sectes so desperate that ey- ther they dare not at the fyꝛe for̄th theyꝛ oppinions for shame, or elles of maice doe dysmule them to bzing the people in a false oppinion of their iud- **J** ges, to weene that they iudged wꝛonge. And Wylney that hadde learning, and had ben accustomed in moꝛall v̄tues, was by god reuoꝛked frō Tyndalles he- resie ere he died, and that of lykelyhode the rather, because Godde woulde not haue all hys good woꝛkes losse. And yet gloꝛieth Tyndall vngraciaunſlye in theiꝛe disruccion, rekenyng that theiꝛe painefull deathe doth great woꝛshippe to hys bookes, which are of suche soꝛte that neuer were there woꝛse nor moꝛe abhominable wꝛitten. And yet hys bookes beyng such, some folke there are **C** that with such foolish fauour and such blinde affection reade them, that theiꝛe taste enfected wyth the feur of heres- ies, they not onely can not descerne the thyng that they reade (whyche if they coulde they were in good waye toward amendement) but are also discontent & angry with any man that woulde help them to perceiue it, and sayne woulde they haue theim rather believed their answer. Of which soꝛte some haue asked what haue I to do to medle with s̄ **H** matter, sayeng that beyng a lay mā, I should lene it to s̄ clergyꝛe to wꝛite in, & not hauyng p̄fessed s̄ study of holy scrip- ture, I should leaue the matter hole vnto deuines, Surely firste as touching learning, if that these matters soꝛe very doutfull & thynges of great questyon, or hadde beene so conningly handeled by Tyndall & hys felowes, as thei mighte seeme thereby matters of great doubte and questyon: then woulde I peraduen- ture lette them alone my selfe, to be de- bated by men of moꝛe erudicion & lear- ninge. But now the matters beyng so playne, eident, and clere, and by the whole church of christ so clerely put out of questyon, that it is playne and open heresy earnestly to bzing them in ques- tion: I neuer purpoꝛs beinge in my right

The very fōu- dacion wher- upon heresies are builded.

**A** right minde and a trewe christen man, to gyue an heretique so much aucthoritye, as to reken my selfe vnable in so playne poyntes of the christen faith to answer hym, namely sith I haue gone somwhat to scole my self, and bestowed as many peres in studeye, and vnder as cunning maysters as some of the haue, and that I se not hither to these matters handeled in suche wyse by Tyndall, or the beste of them besyde that euer haue wrytten therein, but that a right meane learned manne, or almoste an vnlearned womā hauing naturall wit and being sure and faste in the trew catholike saythe, were well able to answer them. For so helpe me God as I nothing finde effectual amonge the al, but a shamelesse boldnesse and vreasonable rayling, with scriptures wrested awrye, and made to minister the matter buto theire testyng, scoffing, & outragiouse rebouldyng, not onely against euery estate here in earth, and y against the most y be most religiouse in liuing, but also against al these saintes in heauen, and agaynst the blessed body of Christ in y holy sacramēt of the altar.

**I**n whyche thinges they fare as folke that trust in nothing elles, but to wery all wrytters at laste wyth endelesse and impoztuns bablinge, & to ouerwhelme the whole woꝛlde wyth woꝛdes.

Now as for me, the cause is of my wrytting, not so much to debate and dispute these thinges with them, whych (though I trust therein to gyue them no greater place) many menne may doe much better yet then I, as to gyue men warning what mischiefe is in theire bookes, because many good simple folke beleuing that these men neither saye nor meane so euyll as they be borne in hand, & longynge therfore to reade theire bookes and see the thynge themselves, bee sytke infecte wyth some heresies that seeme not at y first intollerable, ere euer they come at the greatest, and then being before infecte with the lesse, thei sal at last to beare the greater, to whyche in the beginning they coulde nener haue abyden. Nowe if they wyll aske, is there no body to gyue them warning but I? Yes there be that be meete thereto, & there be that in dede do so, and yet among other that parte apertayneth to me. For I well knowe that the kinges hyghnesse, whych as he for his most saythful mind to Godde, no thing moze effectually desireth then the maintenance of the trew

catholique faith, whereof he is by hys no moze honozable then well deserued tytle desesor, so nothing moze detesteth then these pestilent bokes that Tyndall and suche other sende into the realme, to sette forth here their abhominable heresies wal: doth of his blessed disposition of all earthye thynge abhozre the necessitie to doe punishment, and for that cause hath not only by his most erudite famous bokes both in englishe and in latin, declared hys moste catholique purpose and intent, but also by hys open proclamacions diuers times iterate and renewed, and finally in his owne moste royall person in the sterre chamber most eloquently by his owne mouth in greate presence of hys lordes spirituall and tempoꝛall, gaue monicion and warning to all the iustices of peace of euerye quarter of hys realme then assembled before hys hyghnes, to bee by them in theire countries to all hys people declared, and did prohibite & forbiddē vpo great paine, y bringing in, reding & keping of any of those perniciousse poisoned bookes, to the entent that euery subiect of his by the meane of such manifolde effectual warning, with hys graciouslye remission of theire former offence in hys commaundemēt before broken, should from thense forth auoyde and estiew the verpli and danger of punishment, and not dyeue hys highnesse of necessitie, to the thinge fro whych the myldenesse of hys benigne nature abhozreth. Nowe seinge the kynges graciouslye purpose in this point: I reken that being hys vnwoꝛthy chancellour, it appertayneth as I said vnto my parte and dewtye, to folowe the ensample of hys noble grace, and after my poze wyt and learning, wyth opening to hys people the malice and poison of those perniciousse bokes, to helpe as muche as in me is, that his people abandoning the contagion of all suche pestilent wrytting, maye be farre from infection, and thereby from al such punishment as folowing therupon, doth oftentimes rather serue to make other beware that are yet clere, then to cure and hele well those that are al ready infected: so harde is that carbuncle, catching ones a coze, to bee by any means well and surely cured. Howbeit God so woꝛketh, y sometime it is. Towarde the helpe wherof, or if it happely be incurable, then to the clene cutting oute that parte for infection of the remenat:

**A**m I by mine offyce in vertue of mine othe, and euery officer of iustice thorough the realme for his rate, right especially bounden, not in reason onely and good congruence, but also by plaine ordinaunce and statute.

**W**herefoze I reckon my selfe of doctye depely bounden, to shew you (good readers) the peryl of these bookes, whereof y makers haue such mischeuouse mind, that thei boast and glozy whe their vnglacious wytyng bzingeth anys man to death. And yet make they seblauce as though they were soze for it. And the Tyndal crish out vpon the prelates and vpon the tempoꝝ all pꝛinces, & callethe them murderers & martyꝝ quelers, dissimuling that the cruel wꝛetch with his wꝛetched bookes, murdereth the man himselfe while he geueth hym the payson of hys heresyꝝ, and thereby compelleth pꝛinces by occasion of their incurable and contagious pestylence, to punishe them accoꝝding to iustyce by soze paynfull death, both for ensample and for infection of other.

**W**hich thyng as soze as these heretyꝝ ques reprove, affirming y it is against the ghospell of Chryste, that any heretique shoulde bee persecuted & punisshed and speciallie by bodily paines or death, and some of them say the same of every maner crime, theste, murder, treason, and all: yet in Almaine nowe contrary to their owne euangelicall doctryne, those euangelicalles theimselfe cease not to pursue and punishe by all the meanes they maye, by purse, by pꝛison, by bodily payne, and death, diuerse their euangelicall bꝛetherne that bary fro their secte, as there are of those counterfalte euangelicalles mo sundry sortes of diabolicall sectes; then a manne may wel reherse. And to this at the last be thei dꝛiuen themself, contrary to their owne former doctrine, because they finde and proue wel by experience, that though the sectes be but false heresies all: yet can not the tone sozt longe dwell wyth the tother, but that if they begin ones to be matched, they shall not faile at length to cōtende and strue together, & by sedicions, the tone dꝛieue the tother to ruine. For neuer shal that cōtrey lang abide with out debate and ruffle, where scismes & factious heresies are suffered a while to grow. Belieue me not if any man cā reken a place where euer he founde it otherwyse, in Affricque the Donatistes

in Grece the Arrianes, in Boheme the Hussites, in England the Wickliffites, and now in Almaine the Lutheranes, and after that the Zuynglianes, what busynes they haue made, what destruction and man slaughter they haue caused, partely the stoꝛies witnelle, partly menne haue presently scene. And yet hath God alway mayntened and cōtinued hys trew catholike faith, with the great fall and ruine at length of many scismaticall sectes, whose fall vndoubtedly the remenaunt wil in conclusiō folowe, wyth the plaine & open wꝛathe of god shewed vpo theiꝝ false pꝛphetes, as it fell vpon the pꝛophetes bothe of Beale and Baall, and nowe this yere vpon Zuinglius himselfe, that fyꝛste bꝛought into Swicheꝛland y abhominable heresie agaisst y blessed sacramēt of the altar, & was as I say by the hand of god this yere slaine in plaine bataile agaisste the catholiques with many a thousand of hys wꝛetched secte, beyng in number to the catholikes thꝛe agaisst one, and as proudly and with his malicious purpose inuading the, as euer did the Egyptians pursue the childeꝛen of Israell. But now saith Tyndal and frere Barnes bothe, that I doe them wronge, in that I call their bookes sedicious. For they countayle they save the people in their bookes, to be obedient vnto their souerayns and rulers, although they should suffer wronge, and how can our bookes then (say they) bee sedicious? Surely to make men heretyꝝ, and then byd them be meke (whe heresy spryngeth as saint Austain saith of pryde) standeth as wel to reaso, as to make a man dꝛonke, and byd him be sober, make him sturke madde, and bidde hym be well auyled, make him a sturke thefe, and bydde hym see he steale not. Howbeit besyde the sedicion that euery scisme and diuision must nedes moue & pꝛouoke amonge any people that are of diuerse sectes, although they were all obedient vnto one pꝛince, & cause them therby though they rebelled not agaisst hys person, yet to bꝛeake the peace and quiete of hys countrey, and runne in to the daunger, & peryll of hys lawes: let vs yet fether loke and cōsider in what maner & fashio thei counsaile the people to obey their pꝛinces. They byd the people for a cōtenuance to be obedient. But they say therwith that the lawes & pꝛceptes of their souerayns doe nothing binde the subiectes in theyꝝ consciences

Heretic  
spryngeth  
of pryde.

**A** sciences, but if the thynges by them comāunded oꝝ foꝝbeden, were befoꝝe comāunded oꝝ foꝝbeden in scripture. And al þ̄ woꝝdes of scripture wherby thei be comāunded to obay their gouernours, would they restraine vnto those thynges onely, that are expꝛessed alredy within the cozps of scripture. So that if they can begile the lawes, and pꝛceptes of theyꝝ souerains vnto oꝝther men, and thereby flee from the peryll of outward bodely pꝛnishment: their euāgelicall libertie should serue them sufficiently foꝝ discharge of their cōsciēce, and inwardely make theym in theyꝝ soules clere angelycall hypocrites.

**N**ow whan they falsely tell theym that they bee not bounden to obaye their gouernours lawefull comāndementes, and then holpy cōsaille them to obay their vnlawfull tyꝛanny (foꝝ by that name call they the lawes) what effecte wene ye they would that theyꝝ aduice should haue? They knowe themselfe wel ynough and the maner of the peple to, and be not so madde & warrant you, but that they perceiue full well, that if they can perswade the peple to belieue

**C** that they be not in their conscience bounden to obay the lawes and pꝛceptes of their gouernours, themselfe be no such pꝛecious apostels, that folke would foꝝbeare theyꝝ own eale oꝝ pleasure, foꝝ the faint sayned cōsaille of a fewe false apostatas. And thus ys it sure, that by their false doctrine they must if they be belieued, bꝛinge the peple into the secrete contempte, and spirituall disobidience, and inward hated of the law, wherof muste after folow the outward bꝛech, and therupon outward punysshment and peryll of rebellion, wherby the pꝛinces should be bꝛynged to soꝝe effusion of theyꝝ subiectes bloode, as hath already misshappened in Almayne and of olde time in England.

**L**et vs yet consider ferther a pointe of their good holy counsaile concerning the peoples obedience. Frere Barnes in his frantike booke biddeth the peple þ̄ they should not rebel in no wise. But he byddeth them therewyth that foꝝ all the kinges comāndement, they should not suffer Tindalles false translatiō of the scripture go out of their hande, but rather die then leaue it. Now knoweth he well that the false malicouse maner that Tindal hath bled in þ̄ translating therof, as I haue pꝛued bothe in my dialogue and since againe in thys booke,

and as Tindal both himself in his own aunswere openly confesse in the titles of penaunce and pꝛiest: was done to set foꝝth hys false heresies wyth all. And therfoꝝe it appereth well that Barnes would haue the peple rather dye then obay their pꝛinces, in putting away þ̄ booke that is falsely translated foꝝ the maintenaunce of many pestilent heresies. And thus ye se how fayn he would gloꝝy in the peoples blood. Foꝝ he woteth very wel that the kinges highnesse will in no wise, noꝝ in no wise maye, if he wyl saue hys owne soule, suffer that false translatiō in the handes of vnlearned people, which is by an open heretique purposely translated false to þ̄ distrucion of so many soules.

**N**ow no man doubteth I thinke, but þ̄ Tindall himselfe woulde no lesse were done foꝝ the maintenaunce of hys false translatiō of the euāgelistes, then would hys euāgelical brother Barnes, but that folke should agaynst the kinges proclamations kepe still hys bookes, & rather then leaue them, die in þ̄ squarell foꝝ the defence of hys gloꝝy. Where as I befoꝝe in my dialogue dyd say þ̄ Luthers bookes be sediciouse, as I nowe say that Tindalles be to, & mouing peple to theyꝝ own vndoing to be disobedient and rebellious to theyꝝ souerais, in affirming that they bee not noꝝ can not be bounden by any law made by mē: Tindall aunswereth me foꝝ Luther þ̄ I say vntrewely, & then sayth he ferther in this wise: A christen man is boundē to obay tit any, if it be not agaynst his faith noꝝ the lawe of God, tyll God deliuer him thereof.

**N**ow let I passe much rapling that he consequently maketh vnto pꝛinces, and shall foꝝ thys time onely counsaile you to consider these fewe woꝝdes of hys, which he layeth foꝝth foꝝ a rule of peoples obedience to their pꝛince. Foꝝ hys rule is þ̄ they shall obay their tyꝛanny, till god deliuer theyꝝ thereof. And in thys point will I not be Tindalles interpreter, he may meane diuerse waies, but whyche way he meaneth in dede, he shall himselfe declare at his ferther leisure: foꝝ me thinketh he meaneth not verye wel, saying that I will not take hym to the woꝝde. But in the tother poynte, I maye be bounde to say that no good manne may take hym well, where he sayeth that a christen manne is boundē to obay their pꝛinces tyꝛanny, if it bee not agaynst hys sayth noꝝ the lawe of Godde.

And

**A** And yet wyl I well agree that if these wordes were spoken of a good faithful mannes mouth, and where any nede required it: they were very wel sayed, as they were when the apostles sayed, we must rather please god then man.

**W** But when Tyndall that is an heretike putteth for a rule of the peoples obedience to a good christen p̄ince, that they be bounden to obey hys tyrāny if yt bee not agaynst hys sayth: I saye that thys hys rule of obedience is a plaine exhortacion to disobediēce and rebelliō. For every man wel seeth ȳ Tyndal among many other abhominable heresyes teacheth for ȳ right faith, that freres may lawfully wedde nunnes, and that no man is bounden to the keppnge of any fastinge daye or holydaye made by the church, and that no man shoulde praye to any saynct, nor praye for all christen soules, and that it is great sinne to doe any woꝛship to Chyistes p̄ciousse body in the blessed sacrament of the altar, and woulde the people shoulde kepe his false translation of scripture for maintenaunce of these heresies. And therefore if any p̄ince make a law agaynst Tyndalles heresies, in any of these pointes or such other lyke: Tyndal here teacheth that the people are not bounden to obey it, but may and must withstāde such tyrāny. Or at h̄ least wise, though they bee bounden peradventure opelye to obey their p̄inces tyrāny, in for bearing flethe on good frydaye, or cōming to Goddes seruice on whitsonday, or freres in forbearing open wedding to nunnes (in all whych thynges they bee yet by Tyndalles godly ghoꝛpel at their euangelycall libertye, secretely to doe what they liste thēselte, where no peace is broken or any weake conscience offended) yet for any law or commaundement either of p̄ince, or Pope, or generall counsaile of all christen nacions, or of any aungel that woulde come out of heauen to commaunde in Goddes name the contrary, euery manne must kepe still Tyndalles false translation of scripture, & abide by hys other false bookes made for the maintenaunce of hys manifolde false heresies. And no man muste for no lawe nor cōmaundement pray to any saynt, nor for any soule in purgatory, nor kisse any relike, nor crepe to Chyistes crosse, nor doe any woꝛshippe to Chyistes blessed body and bloode in the holy sacrament of the altar. But if any p̄ince would by any

lawe or commaundement, compel hys people to anye of those thynges: then Tyndall here plainly teacheth thē that they may and must withstāde hys tyrāny. So that spynally concerning obedience, Tyndalles holy doctrine is, that the people shoulde in the defence of hys false heresies, not let to disobey but stubberly to wyl and their p̄ince. Which if any man were so mad to doe, and then were therefoze in theyꝝ obstinacie burned, or otherwise i their rebellion slaine: there were h̄ triūphe, the great feast and gloꝛy of Tyndalles deuellthe p̄owde dispituouse hearte, to delite and reioise in the effusion of such peoples blood as hys poysoned bookes had miserably bywitched, and from trewe christen folke, turned into false wicked wretches. Howe to thentent that ye may the moze clerely perceiue h̄ maliciose minde of these men, & that theyꝝ pestilent bookes be bothe odiousse to god and deadly contagiouse to men, and so much h̄ moze perillousse in that their false heresies wplyly walke for: th vnder the cōuterfait visage of the trewe christen faith: this is the cause and purpose of mye present labour, where by Godde willinge I shall so pull of their gape paynted visours, that euery man listyng to loke thereon shall plainly perceiue and beholde the bare vgly gargyle faces of their abhominable heretic. And for because the matter is longe, and my leisour seld and short: I can not as I sayne would sende oute al at ones, but if I should kepe stil altogether by me lenger then me thinketh conuenient. I sende out now therefore of this present woꝛke, these thꝛe bookes first. In the first of which I aunswere Tyndalles p̄eface made befoze his answer to my dialogue, which p̄eface of his is in a maner an introduccion into all hys heresies. The seconde booke is against hys defence of his translation of the new testamēt. The thꝛyde against two chapiters of Tyndalles aunswere, h̄ tone, whither the woꝛde were afore h̄ church or the church afore the woꝛde, the tother, whither the apostles left any thinge vnwꝛitten necessary to saluacion, wherupon great parte of all his heresies hange. How shal I (godwilling) at my next leisour go ferther i his boke, & come to h̄ very best of al this bataile that is to wit the question whych is the church. For that is the point that all these heretiques by all the meanes they may

Actes.

Tyndalles  
heresies and  
doctrine.



**A** may labour to make so parte, that by  
theire wylles no manne shoulde wytte  
what they meane. But I trust to draw  
the serpent oute of his darcke denne,  
and as the poetes sayne that Hercules  
druwe by Cerberus the massiffe of hell  
into the light where hys eyen dased; so  
shall I wyth the grace of y light which  
illumyneth euery manne that cometh  
into thys worlde, make you that matter  
so light some and so clere to euery man,  
that I shall leaue Lyncal neuer a darck  
cornet to crepe into, able to hide his hed.  
Then after that I haue so clerely confu-  
ted Lyncal concerning that point, and  
shall haue playnely proued you y sure  
and stedfast authoritie of Christes ca-  
tholique knowne churche, agaynst all  
Lyncalles tryflinge sophistifications,  
whych he woulde shoulde seme so so-  
lemne subtile insolubles, whiche ye  
shall se proued very frātique folpes: af-  
ter thys done I say, befoze I go ferther  
wyth Lyncal, I purpose to aunswere  
good yong father Fryth, which nowē  
sodaynly commeth forth so sagely, that  
iii. olde men, my brother Kassell, the  
byschoppe of Rochester and I, matched  
wyth father Fryth alone, bee nowē but  
very babes, and as he calleth vs insipi-  
entes. What thus goeth the worlde forth  
betwene Fryth and vs. He eneraoaceth  
I se well as fast as we decay.  
For ones I wene the ygeēt of vs thze,  
thze dayes ere father Fryth was bozne,  
had learned wylthin a litle as muche as  
father Frith hath now. Howbeit I shal  
leaue yonge father Frith in his pride &  
gloze for the while. But when Lyncal  
is ones in that article touchinge the  
churche confuted: then hath Frith alre-  
dye concerning purgatozy clerely losse  
the fildes, and al his welbeloued booke  
is not worth a button, though it wer al  
as trewe as it is false. For then is the  
sayth of the churche in that point infal-  
lyble, or at y leest vnculpable, wer there  
scripturs therfoze or not. And no scrip-  
ture can there proue thē verpe trewe  
churche to hold an article as trewe faith,  
that were in dedde dampnably false.  
And yet shall I for all that goe ferther  
wyth yonge father Frith, and to wch yf  
god wyl! euery parte of his frethe pain-  
ted booke, and so shal I pluck of I trust  
the most gl. yntouse fethers from his gai-  
pecokes taile, that I shall leaue hym yf  
he haue wytte and grace, a lyttle lesse  
dellyghte and lykng in hym selke the he  
seemeth nowē to haue, whych he thynge

hath hitherto made hym for to stande  
not a lyttle in his owne lyght.

I pray Godde hartely sende that yonge  
man the grace to bestowe his wytte and  
lerninge such as it is, about some better  
busines then Lyncal misbestoweth it  
now. For nowē is Frithes wytte and  
learning, nothings but Lyncalles in-  
strument toherēby he bloweth out hys  
heresy. Finally after that I shal haue  
aunswere d Fryth, I purpose to retourne  
agayne into Lyncalles booke, and aū-  
swere him in euery chapter that he hath  
impugned in the. iiii. bookes of my dia-  
logue. Wherein I truste to make euery  
childe perceiue his wily folies and false  
craftes, wyth his open shamelesse eyes  
put in and mengled amonge thē, wher-  
with he sayne woulde and wene to  
blinde in such wise the worlde, that folk  
shoulde not espye the falshed and foly of  
hys execrable heresies. I thinke that no  
man douteth but that this worke bothe  
hath ben and will be some paine and la-  
bour to me; and of trowth so I fynde it.  
But as helpe me god I finde all my la-  
boure in the wyrtinge not halfe so gre-  
uouse and painefull to me, as the tedi-  
ouse readyng of theire blasphemouse  
heresies, that woulde Godde after al my  
labour done, so that the remembraunce  
of theire pestilent errours were araced  
out of englyshe mennes heartes; & theyz  
abominable bookes burned by, myne  
owne were walked wyth them, and the  
name of these matters utterly putte in  
obliuion. Howbeit sith I see the deuill  
in these dayes so fronge, and these de-  
uylthe heresies so soze sette a bzoche in  
some vnhappy heartes, that they neuer  
cease in all that ever they may to spede  
these bookes abroad to such as kepe thē  
in hukermucker, and secretlye popfen  
themselwē wening the bookes were very  
good while they reade but them alone, &  
then of those euill bookes so many day-  
ly made by so many idle heretiques and  
by and by sent hyther: it were neede as  
me seemeth that diuerse wise and wel  
learned men shoulde set their pennes to  
the booke whych though they shall not  
satiffie them that wil nedes be nought,  
yet shall they doe good to such as fall to  
these folk of ouersight, wening y theyz  
newe wates wer wel. Our sauour saith  
that the childerne of dareknes be moze  
politike in their kinde then are the chil-  
dren of lyghte in their kinde. And sure-  
lye so seemeth it nowē. For these false  
faithlesse heretiques, whose hartes are

**A** in the depe darke donges of h̄ deuil are moze wplye, & moze busy therewith in setting forth of their heresies, then are the faithful learned folke in the defence of the trowth. And as the trow discyples of Chziste were in slumber and fell in slepe in Chzistes cōpany, while Judas h̄ traytoir was waking and watching aboute his detestable treason: so whyle these Judases watche and study aboute the making of their vngraciouse bokes, good and trow beleuing men that were meete to aunswere them, and that were able in woziting to much moze thē ouer-  
**B** matche them, if they woulde wake and praye and take the penne in hande, be now so forweped wyth the sozowe and heauinesse to se the world ware so wretched, that they fall euen in a slumber therewyth & lette these wretches alone, sauing that yet sometyme some good Peter in a good zele so smiteth of Malchus eare, that Godde setteth it on better againe and giueth it grace to draue backe from the herkening of false heresyes, and to giue it self to the hearynge of Chzistes trowe catholike fayth. And  
**C** sometime agayn some good holy Poule shaketh the poplens adder into a faire fyre, that lyenge and lurking amonge the dry frutelesse sagottes catcheth god folke by the syngers, and so hangeth on their handes wyth the popson spynge of false onely faith, that they woulde withholden them from setting theyze handes to anye good vertuose woꝝkes.  
 But now leauing other men to doe as God shall lyke to put in theyr mindes: I shall for my parte perfourme that I haue promised if Godde gyue me lyfe and grace therto. For as for leyoze  
**D** shall not I trust one time or other lacke to suffice, for so much & for muche moze to. Whych when I haue as I befoze sayed all togyther perfozmed: I woulde in good faith wyshe that neuer manne shoulde neede to reade any woꝝde.  
 For surely the very best way were nether to reade this noꝝ theyz, but rather the people vnlerned to occupye them self beside their other busines in praier good meditation, and reading of suche englishe bookes as mosse may noꝝpthe and encrease deuocion. Of which kind is Bonauenture of the lyfe of Chziste, Gerson of the folowing of Chzist & the deuoute contemplatiue booke of *sc. s. perfectionis* wyth suche other lyke, then in the learning what may well be aunswered vnto heretiques.

Mat. 25.

Luce. 22.

Actes. 28.

very good counsell.

The very triacle were well lost, so that all venome and popson were utterlye lost therewith. And better were it to be syck at all, then of a great sycknesse to be very well healed. And if it myghte be prouoed that euery man shoulde be so well tempered, that no man shoulde by distemperance fall into disease: thē were it better that the phisicion bestoweb all hys tyme aboute that parte of phisicke that teacheth to p̄serue our helthe, then to wyꝝte any woꝝde of that part h̄ restozeth it. But sith it cā neuer be bꝝought to passe that popson wyll be forgotten, noꝝ that euery manne shall ble himselfe so circumspectly, but that eyther of ouersight or aduenture some shall haue neede of cure: therfoze it is necessary that triacle for the tone, and other medicines for the tother be prouided and had. And therfoze as I woulde wyshe that their bookes were all gone and myne owne therewyth: so sith I see well that that chyng wyll not bee, better it is I reken that there be triacle redy, then the popson to tary and no triacle for it. Howbeit though euery shoppe were full of triacle: yet wer he not wise I weene that woulde wilfullye dꝝynke poplen spꝝit to dꝝynke tryacle after, but rather cast the popsen to the deuil, and let the tryacle stand for soe that shoulde happe to neede it. And lykewyse woulde I counsaile euery good Chzisten man, and specially such as are not groundly learned, to cast out h̄ poisoned draught of these heretiques bookes, whiche when they be bronken downe infect the reader and cozrupte the soule vnto the euerlasting death, and therfoze neither vouchesafte to reade their bookes noꝝ any chyng made agaynst ethem neyther, but abhorre to heare their heresies so moche as named, accordinge to the graciouse counsaile of h̄ blessed apostle Poule agaynst fornicacion, where he wyꝝteth vnto the Ephesians: Let not fornicacion bee so muche as named or spoken of among you. And yet sith that woulde not bee bꝝought to passe that he counsaile, and woulde faine haue had obserued: he was faine himselfe to speke therof and wyꝝte therof to arme the people agaynst it, in mo places then ene, as both he and other apostles and all holy doctours sinnes haue bē dꝝeue to wyꝝte agaynst heresies, & yet woulde faine that folke woulde so clere haue cast all heresies out of remēbzāuce, that neither the selfe shoulde haue neede to wyꝝte therof,  
 noꝝ

that men would folow this counsaile.

Ephes. 5.