A Dialogue concernynge heresyes & matters of religion/made in the yere of oure Lord, M. D. ccviii, by sir Thomas More (than knight and one of the privy counsell of kyng Henry the eyght & also Chauncelloure of the duchy of Lãcaster)
To which worke he made this tytle hereafter folowyng.
A DIALOGUE OF
SYR THOMAS MORE KNYGTHE: ONE OF
the counsell of our souerayne Lorde the Kynge and Chancellor of his Duche of Lancaster, wherin he treated divers matters, as of the beneracion and worship of images and reliques, praying to saintes, and going on pilgrimage. With many other thinges touching the pestilent state of Luther and Tyndale, by the one bygone in Barony, and by the other laboured to be brought into England.

Made in the yere of our lorde 1523.

THE FIRST BOKE.

It is an olde faid law, that one businesse begueth a mother.

That what I finde very trewe by my selfe which have bene

fayned by occasion, first of all busineses, after to take the seconde, and upon the second, now to take the thirde. For where as a right worshipful frende of mine sent one to me a secreete love frende of his, with certayne credece to be declared unto me, touching many such matters, as beinge in debte very certayne and out of doubt, he nethelesse of late by letewe people put in question, the specialitises whereof do so sertoth in the first chapter of this boke appere, that we shall here nother ratall therof: I thought it first enought to tell the messenger my mynde by mouth, acrpeyng that after our communicacion ended, I shold neuer neve norther busineses therin. But after that the messenger was departed, I feate my tomake wel easd, in I recened all my labour done, hyppinckinge my selfe a little while there, on my butyres that I took for sippshed, I founde very sarte fro that pointe and litell more than bygone. For wha I conserfed what the matters were, so how many great things had been treasded betweene the messenger and me, and in what maner fation, alse if I mynstrued not his good will, and very wel trusted his topye, his lerning well lerning him to the peretypinge and repoystyng of our communicacion: yet his

prising our treasue to durers and so long, and sometime such wise interpretate, that my selfe coulde not without labour call it orderly to mynde, me thought I had not well done, without wyryng, to truuk his onely memory, namely sith some partes of the mater be seare of the seale, as rather mebe to be attenctly reade and acsunday, than honesty harde and patte one. And over this I considered, that though I nothing suspecete the messenger, as in good faith I do not, so to slee the truuk, am of my selfe so lytell mistrustynge, that he were the very plaine to wyse his selfe nought, wha I thought take for bad: yet sheth no man can leke into an others brest, as it is therefore well done to dome the best, or wyre it Dome the

not muche ambitie in such wise to prude bet, for the wyse, as (if a man happe to be wyse then we take him for) our good opinion turnebs tine harme. For this cause me thought that for these lusury, my partes were to lend our communcation to my said frende in wyslyng, therby if it had happened that his messenger had for any sinster faunor borne to the wyze the wyze the purposely maged the mater, his mater shoul not only know the truuk, but also have recourse the better to beware of his messenger, which else might hap to hure while he were mynstrued for good. Howe whan I had abon this deliberation, take with my self, wrynting all the matter, and sent it to my frende, than had I me thought all done, and my wynde full far at rest. But that rest restes not lige, for one after it was showen me, yf of all my messengers were written dierse copies, y one also caried over y se. Whare whan
The first boke.

As I remembred what a thralowe lot of some apostatis were assembled, parte running out of religion, parte out of the right faith, I thought good to put my thoughts in this manner: if some of that company (which were confedered and conspired together, in the seven times letting faith of Luther's pestilent heresies in this realm) had been maliciously changed my words to the worse, and to put in private my boke, framed after their fantasies, which was to be afterwarde repouze and shew the difference, I might pereadventure come for the colour of my cause, to have amended my owne, by the light of others. For eschewing thereby, I am now at the end of this three bylines of publighinge and putting my boke in private my selfe: whereby their enterprise (if they should to any such intend) shall (I trust) be prevented frustrate. And this have I done not all of mine owne bec, but after the counsaile of other, more than one: whose aduise and counsaile for their wilfulnesse & leaping I asked in that behalf, and which have at my request vouchfaute to rede over the boke here in I did put it forth, for albeit that I dare somewhat booke to commen in familiar matter, with such as to their fantasies like to assome me of such matters any question, according to the counsaile of certaine Peter, by vouchfaute to be red to gene a rechynge, and to shew a reasonable cause to every man of the faith, that we have, yet to make it put forth & boke (wherin were treated any such things as touche our faith) would I not presume, but if better learen than my selfe, should think it other profitable, or at the leaste harmless. So whole examination and judgement, I did the more studiously submit this boke, for two things in special, among others other. The one, for the libeal allegations of the messenger for the yonge parte to lyve out at large, that of my selfe I wrote halfe in a doubts whether it were convenient to redeem the wordes of any mad so hony, so in manner sometime unreasonly spake against goddes holy holowes, a their reuerent memories. The other was certaine tales of my wordes which he mingled with his matter, and some such on mine own parts among, as occasio fell in communication. In which albeit I gave no harme, yet somewhat doubted I lest the should into sad men some smother light & wanton for the weight of granitate of such an erroyn matter. Therefore in above these two points though I had all redy seen some enamples of right holy men, which in their bookes answyering to the objections of hereticues in their tunne, have not letted to rede of any seinal wordes of them, whose testimonies they made answere to, being sompyne of such maner so feste as a god man would not well here, have not also letted to rede a mery word in a right erroyn boke, of which two things I could be out of godly minnes bokes holy saintes wordes gether a godlyse, yet in my owne boke I determined that I wold nothing alone no defende, that the judgement of other constantes and constynge men woulde be in any wise misillike. And therefore after that suche had red it and generally saide their advice, I founde as it often happed, that some things which one wise and well bernes man wold have out, swapone of like wilde and learing specially would have in, neither dises lackynge good and probable reasons for their parte. Wherefore it became not me to be judge over the judgement of them, whom I tooke and chosse for my judgese, being such of them selfe, as harde were it for any man to lay, which of them before the other he could interdiction, withe, or prejudice any thing preffere, I could no further go, but ende to such parte. Which I do firstrate have folowed that like wise as I discours things put out changed by their good advice and counsell so let I nothing stande in this boke, but such as I agains the speciall to let shewe, against any one that any doue moved me to the contrary. And thus much have I thought necessary for my declaration and excuse to advertis me you all that shall happen to rede this rude simple boke, playing you of patience and pardon, whom god of his especial grace grant as much profite in the rede, as my pure hart hathmente you and entided in the massinge.

The first Chapter.

The letter of credence being from his friends by a trusty secret messenger. With the letter of the author answering the same. The declaration of the credence by the mouth of the messenger wherupon the matter of all the hole Word depended.
The first boke.

The letter of credence.

After chancellors haste, as it seems to me, I recommend me to your grace, and all that I am to you by a thousand thanks for your good company, whereof we were all together. In which case, as much as it liked you to spend some of your time with me in a manner of communication, wherein some parts I trust to remember as my selfes shall be the better, and some other never in the world, shall haue cause and have all ready to give you great thank, therefore I am bold at this time to send you my special secret, this bearer, to beke with you somewhat further, partly of the same matters partake of some other, such as are hadded there hence, whereof great specie and rumour runneth here whereby ye shall haue occasion more at length (if your lefetour well serve) touch certain doubts moved hence of matters treated between vs before, wherein were it not for your other busines I would bee bold on your goodness, to desire you to take good time with him. And yet never these things be required you hastily, as your laubour will have you, to satisfy him at the full.

For be shall haue longe to ever betary therefore, give attendance unto you, darest and hauers, as ye may spare some time, which can not of these things be but well bestowed, considering that the matters bee suche, and so touching to god, as they were well worthy to sett worldly businesses aside, specially in such node. For I assure you, some folkes here take very strangely of the things that be haue move you. For only so; such wonderes as they tell, that from thence, but also most specially through the occasion of some letters lowelike written hither out of London by a piece of two, whom the take here for honest. But what so ever any shall write I shall for the confidence and trust that I have in you, surely take and tell fast, so the very truth, what so ever ye shall set me onto, in the same, whom I send unto you, not to much, because I may not come myselfe holbeit therefore to, as for your, I hope to haue him talke with you. To doo whatsoever ye say, which is said to my selfe, for only so, for bys troth I veritie, she also for his memory faith blood to commone, it trust shall not mistake you. For every manne affection blinde me, as ye shall find hym yule, and as other say, that cannot better judge it then I may then meanly let me, with one thing added where ye be not well to be content, a very mery wit. Ye is of nature nothing tage tayed. And I have in this matters bids hym be bold, without any strangynge of cursed, whereof the sermonis in disputacion marreth much of the matter while one synistre more howe be mases behove him, than what he shall have. I have I say therefore, bothe en ym and to mynde his matter, then bys cursed, is freely to last forth, not only what he thinkest, but also what he is, yrepyng no more in disputing unto your authority, but ye he is borne backe with reason. Thus may ye see I am bounde on your goodnes, to put you to labour and business and sende one to face you in your absence. But so much am I bold, for so in such challeges I know you for a riper and sure defender. And of such labour your wisdom will see with, and is the rewarde, who is you ral all yours.

The letter of the author leane with the boke.

Right worshipfull sir, after most harty recommendacioun, albeit so late I lent you my pose midly by the mouth of your trustfull friend, to whom ye desped me by your letters to give no lesses credence, than to your selfe, concerning all suche things as ye haue, I communed with you in your behalfe(s) that for the confidence that ye haue in him, the wit and learning that I founds in hym, and honesty that I to much the more think him to be of, in that I perceive you being of such wisdoms vertue to haue hym in so special trust. I neither do not can blesse the carene that be hath of all our communica
cupes made you faithfully, plain and full reposte, yet fift. I suppose in my selfe, that if we hath mought conveniente one together, ye would rather have choosen to have haue my mynde or mine alone moneth than by the means of another, I have here in these fewe pages (in which I have been at home) put the matter in writing, to the ends, ye may not only hye it by the mouth of your friends, but also (which better is then doening ones to hye it of mine owne mouth)
The first booke.

Our frendes first after your letter receyved, whan I deman-dered hym his crede. Helvede me that ye had let him to me, not for any doutes of your selfe, but that ye had in many of those things that he should move vnto me, but for the doubt that ye perceiued in many other, and in some false persuation to the contrary, whom ye were not so hear it with the truth, albeit some things he had were there to talked, ye were not well your selfe which parte ye might beleue. For it was ther not only spoken, but also ther writte by divers honest preestes out of London, that the man ye wiste of, was of many things boze and worse in hande, for therin so doe handelde that he was forced to for to sue and abuser certaine here- fyes, openly to put to penance therefor, where his heere held any fuch. And all this done for malice and envy, pilte of the steres, against whole abuisions he prisced partly for that he prisced bozely against your pride and other iniqui- nate lysting that no man speake of the priche of dies in the clargye. And they take for a great toke that he should not meane euphil, the poole and experi- ence which men have bad of hym, he lyved well, and was a good, honest, vertuous man, farre from ambitio and desere of wo; simply worship, chaste, humble, and charitable, free and liberall in almos- cle and a very goodly prechoure, in whose devout sermons the people were greatly edified. And therfore the people sayd that all this were done but to make to stoppe menes mouthes, and to put every man to silence that would assuage those things speake of the sautes of the clargye. And they thinke that for none other cause was also burned at Poules Cross the new testament late translated in englyse by master William Huchin, otherwise called master Lindall, who was (as men saye) well knowen, he went over the seas, for a man of right good living and industries and undered in scripture, and in divers places in England was very well liked and did great good with preaching. And men matter amongst then selfe, that this boke was not only faultes, but also vertu- vel translated, was desired to be burned, because men should not be able to praise that suche sautes (as ye were at Poules cross declared to have beene in it) were never soude there in deed, but untruly
A furnisht, and yet suche as they were, some men saye were no sautes at all, if they hadde beene translated in deede, but blamed lusted and faute found with things nothing faute worthye, or to deface that holy worke, to the ende, that they might feme to have some lust cause to burn it. And that soz none other end, but to kepe out of the people's hides all knowledges of Christ's gospel, and of God's law, except to much solely as the clargy them felt now and than to sell. And that yeall as it is a sheldom shewed, yet, as it is seare not well and truly tolde, but watered with false glodes, and altered from the truth of the verry woode and sentence of scripture only for the maintenance of theys authirize.

And the seer left this thinge ought to sudently appeare to the people, if they were sufferd to rede the scripture therin felle in theys owne tongue, was as it is thought, the very cause not onely for why the newe testament translated by Lyndal was burned, but also that the clargy of this reigne hath before this time by a conspacion proinicially profaned any booke of scripture to be translated into the englysh tongue, fearing men with fier as heretiques who so shoulde presume to keep it as though it were herefe for a chistian ma to rede chistens gospell.

And sorely for good he some fole that thinke this bealeing of the clargy to be thus, and good men to be mielabed by declaring the truthe, and the scripture felle to be pulled out of the peoples handes, lest they shoulde perceve the truthe, be in the 3manyntes, to doe whethre Luther himselfe (of whose opiniones oz at the left of whole woode and all their businesse began) wrote in deede to suppl all he is bone in hande. And maye men there be that thinke he never ment such thinges. But that because he wrote against the abusions of pardons and make some what liberally against the court of Rome, s generally against the dice of the clargy, therefore he was brought in hatred, and first yered to Rome. And wha that soe toke bodely of the clargy, whereof it wold have bene to late to take; and reme by after, if he had ones bee burned up before he durst not come thither, then that he accurred, his bones camed, Luther great painses for beme to be rede. And that thing done because it, shoude not be known what wronge he had, that he ther meaneth not only such odious and abominable heresies, as the people be bone in hande to endure the to hate and of him, as it wold peradventure appeare if his bones were sufferd to be burned.

And they say the it was no matter to make it seeme that a man shoulde be an heretique, if he be bone in hande as he thought the thing, which he never saye, if peradventure one line take out amoge many, men misconewed, not suffring any remenent to be fane, whereby it might more cleery appeare what he meant.

By which manner of dealing a man they saye might lave herefe to saint Poule, and finde a faute in saint Johns gospell. And yet they laye, the word of all is this, that the clargy caste not hereby, not have the felle content with the co-deponing of Luther, sobpofding of his bozes, but further abuse the hatered of his name against every man that is in yeching of the woode of god any thing such as should be, that is to witte, plain and hol without glos or laterning, where if they find a ma faute, let them lay his faute to his charge, what needeth to call him a Lutherane. Though Luther have a deuill, pernogn a man percan lay as he lapt in some thinges, and take rewe enough. For never was ther heretique, that sayd all false. No the deuill hym selfe lied not, when he called chist gods sone. And therefore there think that this name of Lutherane scathed the clargy of a common cloake of a false crime, y where they lkek special mater to chare one with by ingenem, they labour to bringe him feste in h infamy of my name, that consister (as they make it feme) a cheap shace of heresies, no man can tell what.

And yet in such dealing the beonde their own matter another way. For while they beside for Lutheranes, men that be of known vertue and conning, what do they thereby, but one of the twaine, either cause the people (that have for good payinge & lecnings, those men in great rapuacion) to thinke that the clargy for malice & envy dothe not truly sende them, or else that Luther doctrine is good, while soe cunning me & good me lenetherto. And therefore it wertiso, not to call the Lutheranes, but rather when they teche z holden any such opiniones, as the people know for Lutheres, let it echther be dismisshed, or the secretly by faire waies reduce to s
to believe upon his faith, nor yold that me should fight for him or his matters.
In so farther that he would not suffer Saint Peter in fight for his own self, but exposoned him for striking Balch. 

"Nor would not defende him selfe, but healing the care againe of Balchus his persecutor, which Peter had sitten of, and quyned all his holy bodye to the patient sufferance of all the painfull tormentes, that his cruel enemies would put to it, the words, as well by his example of his death, as by his godly counsell in his life, and after that confirmed by the continuall passion and martyrdoms of his holy martyr, his will and pleasure is, that we should not only as defende our self against heretiques and impious, but that they also were paganes, Turks, Sarazims. And muche lest than should be too fight against them and kill them, but that we should perfore in setting forth his faith against miscreates and impious, by such waies as hum selfs began it, heke it, and encrease it, as it was goode. And that was by patience and sufferance, by which the faith was grown and spread almost thorough the world in little while. By patience the faith was propugnate.

But when your faith had thus declared his credence, he dyed me both on your behalfs, on his owne, in suche things as were prevye not well fayred, to take them as they were in deue, the minde of others, whome ye would fayne answere, and facilli with reasts, which ye trauled to be the better able to doo, by mine answere, and neither the mindo nor opposition of you nor him, which did a would in all thing made and abode, by the faith and beleue of Christ's catholike churche.

But as for suche partes of this mater as concerned not any partes of our beleue, but the dealing of this world, as the justice of oure solde of some spirituall persons, in the pursuance, and edemning men for heretiques, or they lowes for heretiques, he thought he had (as of hym selfe) that men might without any parrell of therefor, for they owne partes, not understandinge any mans judgement given, yet well and reasonably doubt therein, for though he thought it here, to think the oppinions of any man to bee good and catholique, which been heretiques in deue, yet might a man be thought lyeth out any parcell of therefor, double
A doubt whether he were an heretike or no, that were by manes judgemen con-
dene for one, sith it might well happen that he never helde those opinions that were
put upon him, but that he was either by false deposicions of wongeful
witnesses, or by the errore or malice of
unjust judges condemned. And that some
while perceale, the ignorance of some jud-
ges, woulde cōdēmne for heretike such ar-
cults, as werer better learned woulde
in point of judgemen alowe for god
and catholique, and of the other judg-
ment delerne and judge the contrary.

Chowre beit, he said that ye haue in me
and my leynynge, so spechall trust at
fidence, that in any of all these thinges,
what so ever ye had herd, or shoule
be yt els where, ye were fully deter-
mined to gove full credence to me, as
for the true as the antworre, as he shoule
beinge yow from me, wherein ye shoulde
hardly bere me to take some poynt
that might in these matteres, by his
mouth knowe my minde at large.

After this, so I made an antworre to
his wordes, I besawme him what maner
acquaynance was between him y
ow. And therfor presuppynge him to
dawe yow lourtes at scowe enquayng
further of hym, to what facultye he hau
most geny or this laby, I understode hi to
dawe geny dilligence to the latyn tage. As
for other facultyes he sought nor ace; he
told me merly, fo Logique he recei-
ued but bablingse. Whyle to serve for
singers, Arithmetike made for mar-
chante, Geometrie for masons, Aste-
romy for no man, and as for Phy-
sology, the most vaine of all. And he as
Logique had lost all good dilligence, as
the subtiltes of questions, as bab-
lynges of their dispicutions, bablings of
all hop reason, which rather genetely
neces the any light. For he said, beth
no lyght, but of holy scripture. And
therefore, and s therelse the latin tage,
he had bow (which I much consend)
notonice in holy scripture, which was (he
said) learning lynghe for a christen ma,
with which the apostles helte the selfe
carense. And therin he said he labourde
not one, to can may terces thereof by
harte, but also to enterche the sentence
and understand therof, as sente as he
might perceive by him selfe. So as for
interpreters, he tolde me that nepher
his time woulde well serve him to rede,
and also he woulde to great wittes in the
tere selfe, that he could oft finde in his
harte, to see any time in 5 geses. And as
touchyng any dificullte, he said that
he founde by experience that the best and
terest interpretes was to laye con-
sence one terce with another, whiche
interpreters of
fayle not amonge them well and full
scripture, siciently to declare them selfe. And
this way (he said) that he viste, which
he founde sufficient and lucyft. Fo to
shoulde it most suftably, whiche it were
founde out, and learned by a mannes
ownte labore. And that he saide every
ma was able noghede to be with helpe of
God, which never faileth them that
faithfully truult in his promis. And he
haith promised, that if we take we shall
poss, and if we knoue we shall have it
opened to us. And what saith be opened?
but that boke which as father and
faith in the Apocalpyse is to byt with
Cayes, by claipes, that it can not be opened,
but by the lyme, that when he openeth then
can no man open it, and what he
openeth it, than can no man byt it.

Upon these wordes so other lye, wha
I considered that your frindes was judi-
ous of scripture, so all thowgb I now
haue a very good opinion of hym, no; at
that time had not all the contrary, yet to
be pleynge with you and hym bothe,
by reason that he set the matter so well
and luftely for wordes, he put me somwhat in
doubte whether he were (as yonge fan-
ters be somyme prone to newe fantas-
ies) fallen in to Luthers sect. And that
peperaduenture somwhat for example:
the same, did of god minde the rather sente
him to me, with such a message, for that
he trusted he shoulde be somewhat an-
twered and satisfied by me. I therfor
ought he not metely to in many mat-
teres weighte to make him an unbran-
ished antwere, but with yow wordes wel-
comynge him for the tyme, pretending
lacke of leasure for other present bus-
neses, required him to recontre on the
moyde: Against which time I woulde
to order mine affaires, that we should
have cōferece together, of all his strayes
at length. And he in this wise being de-
parted, I began to gather in minde, the
hole effecke as my remembrance woulde
serve me of all that he had purposed.
And because I woulde have the more
caly or mine eye, so I wight the more
fully and effectually answer it, leavenge
no parte untouched, in such ordre as he
had purposed it, that is to wite, after
the maner that I haue above rebereed,
I brefely committted it to wypryngye.

511. The
The first boke.

The second chapter.

Here summariely is declared what is the Auditor intinctly to treat of the matters purposed unto him. Whereby because the first was an opinion conceiv'd in somen men's heads, that a certain person late abus'd of here for preaching against pilgrimages, and purges, 2 prayers made to taints, was therin greate wryged, the Auditor hereby declared his minde, concern'd the confustion of those perplex'd and perniciouse opinions.

But now for this matter, although the whole spiritualitie (wherein no man doubteth to be many a right, honest, and godly man) were in their living farre worse then beausiies, yet if they did that man no wrong, then hath they this matter no man against them any cause to complaine. And over this, if that man were in all his other lyng as innocent as a saint, yet if he were infected by faultie these heresies, he had then in this matter no wronge. And yet beside all this, if he not only were in all other things very vertuous, but also were in all these herein (whereof he was detected) bittirly cleene & faulte, yet if it were by insufficient witnesse (were the neuer to false in deed, seming honest & likely to say trewe) presed in open court that he was faultie therin, albeit in suche case his witnesse had wryged him, yet had his judgtes done him but right. And therefore letting patre as I say, by praty or dispaty of either his judgtes of him, as things impertinent to the point, I will shewe you that they not onely did him no wronge, but also slew him in my mind the grettest favour, and bled to warne him the most charitable mercy that ever I wil vied to any man in such case. And first as for any wryte that his judgtes said him I mistrust me much, wherein she that report it could assigne it. So if any were done him, it must nedes haue bee in one of the two things, either that he was trulie judged to have preached suche articles as he was detected of, where he preached none in deed: or elles in that some such articles as he preached, were judged controvertit for heresies, where the were none in deed. Except any man wolde say that though he were preched s countest of heresy, yet he should have bene put to no penance at all, or elles to no such as he was. And of that point if any man to thinke, I shall speake in the fourth parte, where I shall touche ingenially all the order, that the churche raiseth in the condemnation of heresies. But as for the other poottes, first if any prieste wrote out of London into your country, that any suche article of his preaching, was by his judgtes declared for heresies, as were in deed good & not against the faith of Chriestes church, let him name what article. And either ye shall finde that ye shall name you shall as the man was not charge by all, or elles shall ye finde that such as he shall name
The first boke.

A name you, were suche in dede, as your selfe shall perceive for herefises at your ease. For the articles where he was charged, were ye should do no worke, shippes to any viages, and not pay to any fainete, ye goe on pilgrinages, where such as [in] every good childefren mi will agray, for herefises. And therefore we shall let that point passe, and so return to the seconde, to see whether it were well knowned that he preacheth thre no. 

Sire good your frend, I wolde for my pare well agray them for herefises, but yet have I hard someth this that would not do so. And therefore wher we call the herefises, it were well done to tell why, with some men walde (I wene if the might be hard) troyd hav a nap, which hold their peace, be them felte full coldly that wolde take the matter more hote, faue for butynge of their lopkes. 

Sire, for I know you, who so ever will say that these be no herefises, he shall not cause me to dispute it, which have no cause in such matters, but as it best becometh a layman to do in all things, lend a cleue to the common faith, s beleeue of Christes churche. And therby do I plainly know it for an herefise, if an heresy be a secte or side way (taken by any parte of such as ben baptisied, s beare the name of childefren) from the com faith, s beleeue of the whole churche before. For this am I very sure and perceiue it well, not only by experience of myne owne eye, and the places where my father ben, with common rest of other booke men, from all other places of churchedom, but by booke al s renowdances left of large time, with baptizing of the olde holy fathers, s now frendes in heaven, that from the apostiles time hethereto, this maner hath ben blinde taught at alwayes, and the contrary casc miss condenced, though the hole flocke of all good childefren people. 

And as touching suche sectes, as these herefises alle legge against y worshipping of images, prizing to faietes, and going on pilgrinages, as the lay the lawe gaven to the Jews. S facies tibi sculptile, thou shalt carue the none image. And the plaine. In extus israel de cyspo. And Salve ben bone; gloria. One to God be honour; glory. And Maiebri qui est in hoile. Accursed be he that putth his trust in me, with many such other like, which herefises hase of olde, ever backed against christises.
The first boke.

And every shewing of the same image, was taken and broucht forthe to judgemen, and afterwarde to martyr dome.

Surely good lord, that boke have I one, whereof who was the maker I knowe not. But this man might peradventure meane well, as it seemeth to other in his conception spiritual; that he, while he thought he laid in God his found upon a height in heaven, he esteemed it as as attough earth, all earthly things, all temporeall service done, and he there be-neath the amones people men in earth.

And as one of his entente and purpose, I would have much more for a right good man may happe at a time in a seruate bound to, to save some thing's wrote it to, which was subject to change, but this man be bole to say, that his woode go somewhat further, and as he is able to defende. For I doubt not but that in the daies of those holy saints, some of these churches of Christ were not only pure, but also very chief. And it might well be, and so have I trode that it hath be in some great behi of those time and of people, that some holy bishops have learned some people with the sake of some of the blessed plate of the church.

But I suppose he shall never finde (except in som e of fuch great estates as chaunenge upon some occasion) that ever those holy men refused to have good re-ward in their churches with the best and most precious of such metals as his ownness, which was of the man, of which it is very right and good reason that man serve him agreeably with the best, and not do as Carm did, hope all that ought is for him selve, and serve his master and his maker with the worke. And because he named saint Ambrose, I were there will no man doubt of the Emperor Theodosius, a ma to rende into God as he was, that he would be served him selfe in coppe of gold, suflisse his and our fauour of Christ in the church of Plessipie, where his selfe was restode, and saint Ambrose was bishop, to be servd in chalices of tre.

But surely I can scarce beleve that any chistian people, all were the very worse, woulde at this dape suflisse the precious bloude of our land to be contrected and receivd in tree, where it should be receivd by the chalice and finke in and not be concerte receivd out by the presse. But I wot that it is set in for this pleasure that he had in that proper comparison between these chalices and gold presse of ole, and nowe gold chalices and green presse.

But
The first boke

A But of truth I think he faith trouth, that the chalices were made of cren when the pessets were made of golde, and thall finde that there were olde tymes many no chalices made of golde, the be finding now pessets made of tree. If the hole well in Platina be bisit pontificum, I were be well fell perceve that Chisf was serted with spluer and gold in the vellins vespuls and Ornamentes of his churche, lorde time extant Ambrose was borne, 02 ye s of those Olde doctours that he spake of. And I dare make me bolde to warnant that they then selo bold not to say male in chalices of tree. And me thiketh that the displeasure of God can not in this point better appere then by his owne words wryten in holy scripture, as in the arch of the testament and the ornamentes of the pess, and the cost and richele belongeth aboute the temple of Salomon.

Garry quod be, that is the things that is in the boke of the images of done, as I was aboute to tell you very well and stately answere. In what wise 2.

Garry quod he, for first what the arche was made, there were no person men to bellow that richele upon, for while the children of Israel were in betelie they were fedde with manna, and they clothes never wased, nor were the volume in all that fourtie yere. And as for the richele of the temple made by Salomon, could make no matter to the people, for there was then no poore folk nether. For as the very words of the scripture sayeth, there was in his days so great plenty of golde, that silver was not let by.

Garry quod he, the man make a poore answere for the arche. But I would faine wiste of him though there were no poore folk amongst them at the time of the makinge, was there never none amongst them after the time of the keepynge? I wene he wilt not faye nay. And then if there were, fithe god woulde by his real rather haue commandèd to grue that golde to poze men if there had ben such he to make it in the arch; he woulde by the same reason after whe there were suche, haue comanded then to brench it againe, grue it the, rather then to kepe it in the arch. And as for the richele belongeth upon the temple of Salomon, where he saith that there were then no poore men because there were so great plenty of golde, that silver was not let by: every man may well wiste, that if every man had in his time been rich, he had notBold to many broke me. But wene he that because there was in his days so much golde, that there were all the people had power thereof. I can therfore see me that because he was so rich his people were the poore. For albeit he had great gifts sente hym, and also vied not his owne people of the childe of Israel for honde men and slaves, yet is it likely that he set great and false inspociations upon them, whereby he gathered great richele, 2 they grewe in great pooretye. And if any man thinke contrary, let him then lose after Salomons death in the beginnynge of his sons reigne, whither all the people vud not to lose complain thereof, that because they could not gare a promise of amendment as fado men adviseth the king, but by the leade comitale of pouche lades 2 regal. I then led the pouche hang to ful, were with a poldle rugged annuere put in seare wors of the rit. tribus of Israe. I fell sleectly from him, and left him no more thanaine, and therfore by the richele and royaltie of the price to prove that there was no poore people in his royaltie, is a very poore price. For so may it happe that 2 prince may be most riche when his people be most poore, and of the riche of the one causeth the poore of the other, if the peoples substance bee gathered into 2 princess purs. And for conclusion it is stille doubte but Salomons myght haue faide poore folkes enough to have gruen his golde into that he bellowed upon the temple of god. And therfore that annuere were not well the matter.

Garry quod your frede, yet hath that done one annuere that adiseth at the hole matter. For as it is saith there, all those things that were bled in the olde lare, were but grace & carnall. 2 were y as a shadole of the lare of Chisf, therefore the worshipping of god with golde and silver, & suche other corporeall things oughte not to be bled amongst chistien people, but leaving at that shadowe we shoulde drave us to the spirituall things, and serve our lord only in spirittuall things. For to be faith him self, that god as him self is Johnspirituall, sekeeth he such worshippers as shall worhippe him in spirittu, and in trouth, that is in faith, hope, charite of hartes, not in the propocrity, 2 order of outward observance, boddely serues, godly and costly ornamentes, faire images, godly longe, seithy lastinge, and
And verily to say the truth, as for your images they be no shadows of the old law, but things thereinplainly and clearly shadowed, as well in the other places of scripture, as in the text last remembered by your selves. Not so, for the scripture, thou shalt cause the no graven image to be made, and by all the holie psalms in extenso Israel depository to be with great excrecence and madecension prophesied.

If ye will goods, ye must not take those words for such a precept prohibited, as should forbode vtertype any image to be made, for as I shewed you before, they had in the temple the images of cherubim. But it was so, for images prophesied to make such images as the pure gods Egercius and other patrimons opus, that is to, write, the gods of false gods for that appeareth in the praece, where he lapeth for the cause of the prophecy, Cremoni annum dil gentium demonia, dico minus zestus colubris felix. For all the gods of the papymons bee Devils, but our Lord hath made the heavens. Doth it not by these words well appear what images were in that place for they were not to write, the images of false gods only, but the image of the true god. For I pray you tell me what reason were this, if one would make non image of Christ, nor of our lady, nor of any churche saint in no wise, for all the gods of the papymons be Devils, were not this a wise reason well conceived?

But there is also in these prohibitions intended, that no man shall worship any image as god, for if he should, the should be in the conscience of the prescipe of god, by which, we bee commanded to worship only one God, and for the image of God, and therefore where it is written, Non faci sibi simulaticum. Thou shalt make the none image, it goeth next before. Non faci sibi deos alienos. Thou shalt have no false goddes. And it is also written, Nobis consubicieta ad populum neque deos confabulari faciatur nullis. Thou art not to do this, no make not your false any godde of metal cast in a mould. And where it is forbidden to worship any image, there is the word that significeth the honour and service only perteyning to god. And therefore neither may we do worship to any image and soke of any false papymons, with honour and service done as to god may be neither worship images or any saint, no yet the saint it selfe. But I suppose...
The first boke.

If the herod the name of your master, and never herode the name of your master, shall ye ever he shewe him be brought in a watchfull remembrance of him by his image with wight and touched to the quick. And surely saying that men do not do it, else it might commodiously be done, there was not in this world so effectual writing as were to expresse all thing in nanugery. And howe let us as a booke well made and well written better expresse the matter then both a book made by a rude man that cannot well tell his tale and written with an unwise hande: so both an image well wrought, better expresse the thing then both a thing cruelly made, but yet it move a man for some other specific cause, as perspicuity for some great antiquity, or great vertue of the workman, or for that god beeth in its place some great allusion of bys fanoe and grace. But now we as I began to say with all names spoken or written, but images, ye be ought by the name of Jesus spoken or written, why should pit be nought by his image painted or carven that represented his holy perfections to your remembrance, as much in man as in all his name written. For these two words Christus crucifixus, do not so lively represent as the remembrance of his bitter passion, as other a blessed image of the crucifix, neither to lay manes nor unto a learned. And they perceive these heretiques such men felt well enough, so they speak not against images for any furtherance of devotion, but plainly for a malicious mind, to make and quench the memnes devotion, For the is well enough that there is no man in all the lovethe another, but he believeth in his image of anything of his. And these heretiques that be to forsake the name of Jesus, his holy lantes, would be yet right angry with him that would questionably handle an image made in remembrance of one of them false, where the thetches for here not plausibly to handle and call dyfe in dispute upon the holy crucifix, an image made in remembrance of our unforgone him self, not only of his most blessed person, but also of his most bitter passion.

Now as touching paper made into the lantes, and worthip done unto the, new more人家 is it what cause of makers these heretiques have to them, we se it common in the heretek conditio of this world, that one man of a pryde
The first booke.

In him selfe was enuys at another, or for displeasure done, hearkens to some other malice & quill tol. But this must needs be a true example of hatred, to hate him whom thou never knew. But this must needs be a true example of hatred, to hate him whom thou never knew, which never dyed his harme, which ye. For they could not do no good where he is, yet either with this good example gone before the. of his good doctrine left behind him, doth he (for thou bee very nought of thy selfe) great good in this world for thy journeytowards heuin. And this must needs be an empe comming of an hys.

B deuotyse gaske, and farte palling the summarye of the body of hym selfe, for he never enuys but such as he fave, he was constant with, as when he fave me and the glory of god. But these heretics enuys them whom they nether shall be, but whan they shall be soye 8. alarmed in them selves of that glorious light. And where they pretend the zele of goddes honour him self, as though god to whom onely all honour and glory is to be gonne were dishonoured in that some honour is done to his holy saintes. They be not to mad not childrith as they make them selse. For all honour were so to be gonne aspe to god, that we should gonne none to no creature, wher were than goddes precepts of honour to be gonne to our father and mother, to princes, governours, and rulers here in earth, and as saint Paulus saith everie man to other.

And well they wote that the chyrche was disshippyn not tainteed as god, but as goddes good saintes, and therefore the honour that is done to them rebouneth principally to the honour of theyr mayster, like as in common custome of people we do reverence sometyme and to make great cheere to some men for their mayster sake, whom elses we would not happen 8. in any good measure.

And lastely ye any benefite or almes done to one of chyrches pose folk for his sake, be by hys high goodnesse reputed 8. accepted, as done into hym selfe. And ye who do receythe one of hys apostles or disciples receythe him selfe, and wise men may wel consider that in like wise who do in honour his holy saintes for his sake, both honour hym selfe. Except these heretics were that god were as enuys as they be there selfe. And that he would hav not to have any honour done to any other, though they thereby reboundynge into hym selfe. Whereof our fauour chyrch well declarith the osturye to be the worthy body of hym selfe so wel content that hys holly saintes that be parteners of his honour, that hys promise hys apostles, that the dreadfull dome (whan he that come in his dox matned) that they have their holly saintes sent, a fitt with him self upon the ignem ethe. C Chrych also promised that faint many magdalene should be wearished thorougnge the world, hauie here an honorable remembrance that the bestowed that prysoule opemtnement upon hys holy heb. Which thing whan I sould, it may be the meurinale of the anacrony F of these heretics, that barke against the olden ancent custome of Chyrches chyrch, mockinge the setting up of cauulcles, and with sonyt and sancrifices and blaphemynous murtheres quessing whether god and hys saintes lack light or why ther it be night with them that they ca not be with out caulcle. They might as wel alke what good dyd that opemtnement to crikes heb. But hese heretics grudge at the colt now, as they mother Judas dyp than. And syp it were better spente in almes dyd a pose folk, and thys sype many of them, which can neither fende in thys harte to spende up the ony 8. the othere. And some spende sometyme upon the one for ony other entent, but to spende that they may the more boldely rebuke and raple against the othere. But let them all by that enample of hys holy woma, and by these worde of our sauniour lerne that god deliph to let the secte he of hys partie be nothe out by hys body, to do him seruice to all such goddes of fortune as god hath giue a nale. What riches beuise our laude God him self, in the making a garnishinge of the temple, and in the ornamentes of the altar and the priestes apperayle, what was hym selve the better; at this what for the beuise that hym selve commanded to be offerd him in sacrifice, what for the swe odours and frankence why doo thes heretics more mock at the manner of chyrches, which they doo at the manner of the jewels singingage, but if they be better thoues the chyrchmen. If me will lay that the mony were better spent among pose folk (by whom he more litteth), bevinge the quicke temples of the holly good made by hys owne hande, that by the teiples of stone made by the hande of men. This should be percede very treuely, if ther bee to Inter theo do it with, that we theo the bylue of necessitie, to leue s. one bindence.
The first boke.

Luther's lamp to the holy cross.

A But god gaveth enough for both, a generous dower dionks kindly dissemination, and all to his pleasure. In which as the apostle Paul saith, the greater ma for his part abundantly be pleased with such kind of victory, that the prize of God giveth him. And not to be of the false mind that Luther is, which witheth in a manner of his, that he had in his hand all the pieces of the holy cross, so faith that he so had, he would throw them there as never done holofo phynne on them. And so, for to give reason would be the wrestle so such villayne to the cross of Christ's saviour's, as he faith that there is no such gold now bebowled about the garnishing of the pieces of the cross, that there is none letter to praise folk. In not this an high reason as though all the gold that is now bebowled about the pieces of the holy cross, would not have failed, to have been given to praise men, if it had not been bebowled about the garnishing of the cross. And as though there were nothing lost, but what is bebowled about Christ's cross. E Take all the gold that is spent about all the pieces of Christ's cross thowdive chisletombe (albe it many a good chislet prince, and other good people hath honorably garnished many pieces thereof) yet all the gold were gathered together, it would appeare a plate portion in coposition of the gold that is bebowled with cappes, that bekevde we of cappes, in which the gold, albe it that it be not gold, to praise men, yet it is saude, may be cut in almes, what men will, which shall never, howe small a portion were we of gold about all pieces of chris cross, if it were compared to the gold that is quite cast away, about the garnishing of knapes, swords, spoyles, arrase, s painted clothes; and (as though these things could not containe gold soe much) the garnishing of poaces hole roses, not onely in the palaces of princes, but great palates, but also many rich men's houses. And yet among all these things could Luther make no golde, that generally glistered in his sores eyes, but only about the cross of Christ. So that gold, if it were through the wise man's wisdom it would be straight given to praise men, and that where he dayly seth, that such as have their pure full of gold, gave to the poor not one piece thereof, but the gold of Christ, to take out here and halfe a penny, or in his country a brasse penny, whereof four make a farthinge, suche godly causes finde thei that pretend holiness for the colour of their cloked peryses.

The third Chapteer.

The oblation of the meleger made against praying to saints, was shippinge of images, and going on pilgrimages, with the answer of the author; unto the same. And it is by the meleger moved, ye there should some no necessarie for chislet folk to resorte to any churches, but all were one to pray thereon or there. And that opinion by the author answered and confuted.

At this point your friends delibering me, that what so ever he holde the, I shold not reken it as spoken of his own opinion, but shold he wold partly shew me what he had heard some otherlate therin, to the ende that he might the better answer them, with that he shold hope of me. This protestation and protestation made, he said that albe it no good man would agree, that it were well done, to do unto saints or their images dispute; diabol, yet to go in pilgrimages to them, or to pray to them, not only seemed in bayne, considering that all the (if they can any thing do) can yet do no more of them, in the same all, than Christ can him selfe alone that can do all, nor be to reby on er hande, to pryke us, if the pryke us at all, as Christ that is everywhere, no where be halfe the love and longrive to help us, that both our favour that dyed for us, whom ye as saint Paul saith, we have for our advocate before the father. But our Rom.8, this is senneth to senneth of poaltry, what we go on pilgrimage to this place and that place, as though God were not like strange; nor like present in every place. But as the devil was of old, under the false name of goddesse, present and assent in the poally and manner of the pagnes, so would we make it senneth, that God and his saints fode in this place, and that place, bond to this poall, and that poall cut out and carved in images, for whom we reken our selves to be better.
A better herbe with our Lord in Kent than
at Cambridge, the most bote of Pouns
les of our Lady than at another, is not
an entitl token, and in manar a plain
prose, that we put our trust in confiden-
cence in the image, and not in god of
our lady: which is as good in the one
place as in the other, the one image
no more like her then the other, not cause
why the should favour the one before
the other. But we blinde people in srebe
of God and his holy lantes them selve,
call our attentions to the images selve,
sure to make our prayers, to make our
offeringes, and was these images were
the very lantes selve, of whom our
help and helth should grow, puryng
our full trust in this place, that place.

From the previous passage, it seems that the author is critiquing the devotion to images in the church. They argue that the true source of help and healing is in a personal relationship with God, rather than in the images of saints or holy figures. The author suggests that people should direct their prayers and trust towards God directly, rather than relying solely on the images of saints.

The author also mentions the way people treat these images, pointing out that they often become objects of worship, even to the point of being idolized. They argue that this devotion to images is not a true reflection of the teachings of the church, and that it is misguided. The author concludes by emphasizing the importance of a direct relationship with God, and the dangers of relying too heavily on external symbols or representations of spiritual beings.
And good bishops have bled them several. But I am very sure, there are many holy bishops, and they with excellent learning in scripture, and the law of God, have had high devotion thereto.

For where are they, who, as the scriptures teach, that it smelled of holiness, to visit this place and that place, as though that God were more mighty or more present in one place than in another, or that God's saints had bounden them to stand at this image, that image, by men's demeanour thereby should appear, that the pilgrims put their trust in the place of the image it selfe, taking that for very God, or for the very source, of whom they seek for help, and so far like ne'eromancers, that put their trust in them for certain. Surely holie saintes Labour in an appendix of this (where be found the clergy and the people, the pilgrims to a more certain and certain place) the cause to be known why God both in some place miracles, and in some place none, yet is it no doubt but he doth. And therein hath that good holy doctor so great confidence, that as he faith him selfe, he sent two of his priests in pilgrimage, for trial of the truth of a great matter in content the debate betweene the out of Hippocrates in Aristotle, to Saint Stephen's church in Philippi, where many miracles were wont to be showed, to the end, that God might there, by some means, cause the truth to be declared, made open by his power, which by no means known to man, he could well find them.

For they that gone on pilgrimage, to nothing like to those ne'eromancers, to whom we resemble them that put their confidence in the roundell and cercle on the grounde, for a special belief that they have in the compass of that grounde, by reason of solemn ceremonies and figures about it, with innocences of evill spirits and familiarities with devils being enemies to God, and the craft and wapes of all that work by God's holy image prohibited and forbidden, and that upon the paine of death, what Iphean hath that until the going of good men unto holy places, not by enchantment, but by God's holy image made with his holy words conferret unto him selfe. Whereby two things if ye would resemble together, to might ye blaspheome and have in veneration all the devotion res
The Firstboke.

A place of a speciall maner's kind of his piety, in which it liketh him to shew his glorious majesty, to his blessed society, where he spake not unto his servants in halfe, yet is he nether ther: for he spake to his goodness to go to his chosen people through the desert in the cloude by day, and the pillar of fire by night, yet was he not bounden as ye reasome it to the dammed spirits to the place of the p tplyn. The God spake also to chose the arche s was carried with his people, at where arche spake by his spirite, he twice times declared his especiall apittance, the arche being translated into place to place. As it was not also his pleasure to be specially present in his temple of Jerusale, yet he suffereth it to be disassembled for they spynne: And in a place of that one place of prayer (to which he spake before that all his people should come) he hath vouchsafed to spake his will to ye into many temples, and in more acceptable wise to be worshipped in many temples throughout his charities flocke. Here said your frend, the temple of charitie (as saint Poole fayth, mans harte, and that god is not included nor hit in any place. And to him fesse fayde to the woman of Samary, the very worshippers should worship in spirit and in truth, not in the byl of Jerusalem or any other temple of stone.

Churche diuin temple.

What churche is such a churche? I would well agree that no temple of stone was unto god to please him, as the temple of mas parte. But yet of nothing lethery, with Amsbeth, but that god will, that his chosen people sate in sundry places, suby Temple s ephiches, to which they should be his principal prayer assemblie flesomely and respect in company to worship him together, such as swell so near together, they may contently respect to one place. For albeit our frend said good I, unto the woman, of whom ye spake, that the time should be in which ye should neither worship god in byl of Temp ra, nor in Jerusalem neither, whereby places were after destroyed and desolate, and the Pagana maner of worshipping of the one, the Jews maner of worshipping of the other, turned to be in the manner of worshipping of chirst faith and religion, yet spake he not ther that they should never after worshippe god in none other temple. But he spake that the time should come, and that was John, and commen all men, when the very trewe worshippers should worship god in spirit and trewweth. And that as God is a spiritual substance, so left he for worshippers, that should in trewweth worship him. In which places our frend found that trewe worship, as was said before pagantime in that hill in Samaria, all such worship was done in any place with opintion, that god might not be worshipped els where. Thoso that so believe, they see such as this god to a place, which our lord repointh, desirous that god may in hart spiritually be worshipped every where. But this exclueth not, whether he will be worshipped in his holy temple, no more than when he spake to tell that for avoiding of vayne glory a man that not stand and pray in the street to gather worldly people, but rather mortally pray in bys chamber. This we solf to badde not the Jews to whom he gave it, that they should never after come into the temple, pray. And surely all that some good man there and there one among a thousand, as saint Poole and saint Anthon, a few doth other like, doe line all henly, far out of all fleshly compaine as farre from all occasion of worldly witched ones, as fa the common temple; part the church, part the churches and congregations of chrispe people relating together to god is service were ones abolisht, put alawaye we were like to have few good temples of god in mens foules, but all would win a while were away cleane and clesre fall to nought. And this persay we by experience, that those which be the best temples of god in their foules, the most doue to come to the temple of stone. And those which the heavens were and worldly, and soe recived for bys chirche and other. And this not in our dates only, but to bath be from chrispe dates vnter. I troth no man doubteth, but that chrispe apostles were holy temples of god in their foules and we underrode the words of their maisters, spoken to the woman of Samary, as the thing which their maister after tolde them him full, or els have ruede some of them have written that communication which none of them havee as apperit by the gospel. But the not in their maisters dayes only, but also after his resurrection.
That they had received the holy ghost, and were by him instructed of every truth, longing to the necessities of their salvation, were not content only to pray secretly by them selves in their chambers, but also referred to the temple to make their prayers. And in the place as a place pleasant to God, and more pray in private, and in troube, as well appeared in the book of Saint Luke written of the acts of the disciples holy apostles. So that no doubt is ther, but that ye unto this day and to howth to the world's end, it is shall be pleasant unto God, that this chosen people pray to him and call upon him in temple and church. Whereof himself witnessed with the prophet. Domine nondum orationis vocabula, My house shall be called a house of prayer. Now makest thy reason, as I said, no more against pilgrimages, than against every church. For God is not bounden to the place, nor our confidence bidden to the place but unto God (though we reck our prayers more pleasant to God in the church than without, because his hygie goodnesse accepteth it so) in likewise we not we recken our least bounden to the place or image, where the pilgrimage is, though we worship God there, because he is well pleased to have it.

The first boke, 153

Why God both miracles in certain places. The iii. chapter.

The author declareth in the exposition of pilgrimages that it is the pleasure of God to be specially sought and worshipped in some one place before another. And albeit that we cannot attain to the knowledge of the cause why God doth so, yet he author poureth by great anctueth in that God by miracle testifieth it is so.

With this poyr frie asked me what reason there were, that God would be sought more by one place than by another, or how we know that he doth so, namely if the one be a church as well as the other. Whereunto I answered that why God should do it I could make him no answer, no more than either Austin faith that he could. I was never to more of his conceptions, nor have not to wondre to the same. But that he doth not in dece, that I am sure enough, yet not so that he feareth more by the place, for the lack unto pavement of that place, but that his picture in some place, to himself more assistance, and to be more specially sought unto than in some other.

When he asked me why was I so sure of that, whereupon I demandeth me, that if it so were, that the churche standing in debate and question, it would be like our lord to shew a miracle for the profit of the one part. Would ye not so, taken that the question were decided and the doubt adoped, that part sufficiently proved; I said many good he that would I. Well good I, this is this matter out of doubt, so God hath pleased my part in others pilgrimages by the working of many no thousand miracles, one wise and other. In the gospel of John the fift chapter, where we receiue the Angel moved the water, after wherewith was asured of his disease was not a little well proved, that God woulde they should come thither for they did the.

Albeit no man can tell why the Angel rather thither, and there byd his miracles than in another water? But whosoever our loye hath in any place brought a miracle, although not any do it for the place, but for the honour of that saint, whom he will have honoured in that place, or for the faith that he stedfastly with one that papieth in that place, or for the encrease of faith which he stedfast falling and decayed in that place, neyther the thiefe of some miracles for the renown, what soever the cause be, yet I think the affection is to be commended of men and women, that with good devotion comme thither, where ther is; here that our lord be with a demonstration of his special exhibition. And what he dwelleth many in one place it is a good token, that he would be sought up, and worshipped there. Many Jewes were there, I came to Jerusalem to see the miracle that Christ had wrought upon Lazarus, as the gospel receiteth. And surely we were worshipped than Jewes, if we would be so negligent, that where God worketh his miracles, we shall not ones more our faith thither-wards. We remember much of that God dweltheth no more miracles nowe a days, than it is much more natural that he should behethen to shewe any at all amonge such thicknesse, thow full deady people, as lift not ones up his body to looke thereon, or that our interpenetrable may suffer hym nowe a vayes to worke any.

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The first boke.

The viii. chapter.

Because pilgrimage was among other profanes testified by miracles, the messenger both make objection against those miracles partly left they be dammed and untrue, partly left they be done by the devill if they were done at all.

And sawd your friend, well I perceive then, the force and effect of all the profane barabess all in miracles, which I will agree to be a stronge proue, if I saw them done, and were sure that god or good saints dyd them. But first let those men say and happily do, of miracles make many a pse, we must not prove this matter by the miracles, but we must prove the miracles were tryed. And over this pse they were done in a rede, yet with the angel of darknes may fallowme, a transcendent figure himselfe into an angell of light, how shall we know whether the miracles were done by god to the encrease of christens devotion, or done by the craft of the devill to the advancement of misbelieue and falsarty, in setting mens hartes aginst stocks and stones in rede of saints, or upon fancys them selfe 

C. Am I to wepe that the force of my tale was not the miracles, but they be such as I hold stronger than any miracles, which as I said in the beginning I rekan to sure & fast, and thereto playne and exprest into every chystian mans, that it nedeth none other proues, that things as I said anno the date of Cricles church, by the common consent of all, these matters be despised & weel know that the worship of saithy and images ben allowed, approbate, & accustomed for good chysts meritorious vertues, the contrary opinion not onely reproued by many holy doctors, but also condemned by certaines of sundry general counsellors. And this in the beginning I told you quod I was and shoulde by force and strength of my tale. Albeit of troublous I laide unto you before, that we thought thys the miracles wrought by god were sufficient proues and authorize therefore, although there were none other, what things left ye done to impugne, I shal as I can, make you anwer therunto.

Cay hie say he, I pray you take me not so though I did impugne it, but as I shewed you before, I referred you what I have had some other say.

In good time quod I, than becouse they be not here, I pray you defende and here out their part, and all ye have hard them say and let thereto also all that ever your owne minde geyt you, that they may more hereafter say, lest you return not fully furnished for your purpose.

The vii. chapter.

Because the messenger thinketh that he may well mistrust & deny the miracles, because reason & nature tell him that they can not be done, therefore he authory the world that what unreasonableness would ensue if folke 

And first wher ye say, say quod the where the sap. Well quod I, so bett, where they say, for here ever my dog tripped. But nowe therfore first wher the tale, that they never lawe any of these miracles them selfe, and therefore the miracles be no proue to them, where toble they never sawe them are not bounden to beloue them, the same either veru negetit if they nothing enquire what they mistrust and doubt of the truth in such a wepyght matter, if they have pugently made entirly, that must it necesse be, that they have hard of so many told and verited by the mouthes of the writing of so good and credoble ploes that they are unreasonably suspicious, if they think alther uther pse, so that many crewe me to melyth be crewe to faith fully do report. If these men were judges fewe matters would take once at theys hande, at the last the plaintiff shoulde have cupl spede if they lawe or beleue nothing, but that were poued no reken nothing poued, but that they se them selfe. Thus may every man reken hym selfe unstrate of his owne father if he beleue no man, or because all the proue thereof sawd by but upon one woman, that upon her, which though the he can tell best, yet if it be wronge hath greatest cause to lie. Let & knowledge of the father alone therefor amonge our fowles miserpes. And let us fe if we beleue nothing, but we fe our selues, who ca reken him self sure of his owne mother, fo per possibly it be that he wer chysed in y creadel, a riche mannes note lyng home her owne chypte for her maisters.
A master, and keep her master for her own, to make her one a gremium good shepe. And this were no great matter, while the mother hath of her own child no care make. If you your truce if I should answer them thus, by these examples prove them, they were of need bound to believe such miracles as were reported, because many credible men tell thee, so as much as else we should believe nothing, but we see our self, and we did all the world full of confusion, no judgment could be given, but by things done in the judges sight, I should see me very feblie sattify the, for they would some lye, that the examples be nothing like the matter. But as it is rea so I would believe honest me in all such things as may betrew, wherein it is no cause why they should lye, so were it against all reason to believe men, be they never to many, some they never to credit, where as reason a nature of which twaine every one is alone more creditable they all with me plainly that they: tale is untrue, as it must needs, if the matter be impossible as it is in all these miracles. And in such case, though I can perceive no possite, that they can receive they by, yet when I well fe that it could not be true, I must well fe that it was not true. And and thereby must I kno that if that can take no possite by lieng they lye not for any couetise, but gen only for their special pleasure. If so, the que all this is right merly answerd. And yet the trute as far as we bee yet gone in the matter of these miracles not much amply, nor very far fro the poit. But yet this thing is much material, as whereupon many great thynges do depende, we shall not so shortly make it or, but we shall come one step or twaine nearer to the matter, and this, I will lay to the it be hard for them, not very sure to believe that every man lieth which telleth the tale for true that reason a nature semeth to shew them to be false impossible. For in this wise shall the in many thynges erra quitee perceive them self, sometime weply we make them selfe sure of the wrong side if the would to wagers extend the true then, that bound the holines of nature reason leale ae here they were able to lay thereon. If they were a of smat that never ca out of this country, nor never had one any whye man or woman in his lyke, for they cver innumerable people black, so they might were that it were against the nature of man to be white. Now if he lay because nature semeth to plight him to, believe therefore that all the world lyd if they would lay to the corota, who were in the wrong, he that believeth his reason and nature, yet the at against his persuasion of reason and nature that tell hym as it is of truth. Your frendes answerd that reason and nature tolde not the man of smat that almen should be blacke, but he believed he against reason and against nature: for he had nothing to loose him to it, but because hym selfe was no white, which was no reio. And be might of nature perceive if he had lending he made his country blacke. And of lyke reason, cold of other countries must make the people white. What quod you and yet be commended to his persuasion by a plodgeline reasoninge, almost as formal as is the argument, by which we prove the kine of man reasonable, whereof what other collection have you that brought you first to perceive it that this man is reasonable, and this man, this man, and this man, and so forth all whom ye se. By enample where by them whom ye knowe, presuming thereby no man to be otherwise, ye conclude that every man is reasonable. And he thinke himselfe sure in his argument than he thinke you in yours. For he saw neuer other but black people where ye se many men sole. As for that he hered of other that there be white men els where, this serveth nothing for your purpose if ye believe no witness against the thing that you reason, and experience thebethe you. And whereas ye say, if the man of smat had lending he should perceive that it is not against nature, but rather cosinante with nature that some other men hold in other countries be white, though at his countrymen be black, so peradventure those whose part ye do suborne, if they had some learning that they lack, should well perceive that of reason that should give credence to credible persons, reportyng them thynges ye seeme false against reason because they be sarr about reason, whereas we make perament more persuaying in our commynacapon here after ye ever we finche that we have in hand. But in the meanwyile we shewe ye further what necessite there is to believe other men in thynges not euilly knownen, but also seming impossible, the man of
The first boke.

A Inde that as speke of & by no lerning knowe of the soine whereby he should perceive the cause of his blaines, but it be by alacrony, which causeth who can lerne that nothing will beleue that is not to him sose impossible. By who would not bene it impossible, but if experience hath prove him that the soiel earth hangeth in the air, and soe shall rise against soie, thiippes ilette bottome against bottome, a thing so strange, by seeming so far against nature, forsoe, etc.

Lactancius am a right wise & wel leerned in his work which he writeth de dieis institutionibus. He knoweth it for impossible, by leyst and not to laugh at of philosophers by affirmeing of his point, which is yet how sounden crede by experience of the heauen in lesse than two peres called the world croste about. Who wolde it he bene it impossible of glasse were made of iron roste. But if that were it impossible by reason, and never sawe it done before no man that tell it them, albeit that it be no peryl to they; soule, yet to muche have they knowledge of it, unreasonably blame their error throughe the mistestinte of the truth.

Cur is not yet sixty peres a go souns the flesh man as far as we have herd, came to London that ever parted the gift fro the silver confusing shorty the silver into buist with a very faire water. In so far forth that while the fynes and goldsmithes of London had first thereof, they nothing wondered thereof, but laughed therat as at an impossible tree, in which pertjays they if they had continu ed still, they had yet at this days lacked all that conning. Yet will I not say nay but that a man may bee to light in beleue, by such examples brought into beleue to far. As a go fellow and eldred of mine late in talking of this matter of merneails & seacupes, enteyd nreferly to make me beleue for a treath a thing he could never be, first brought in what a foecce the fire hath yill make two parts of pizza able to be joined, a cleare together and with the help of the hamer be made both one, which no hammering could doe without the fire, which thinge because I daily se, I lapped. This said he farther that ye was more merucLY that the fire shall make you to connen as siluer or lead dothe, and make it take a pent.

Which things I tolde hym I had never seen; but because he faile he had done it, I thought it to be true. Some after this, he would have me to beleue that he had see a pecce of siluer of two soic the inches about, and length lesse than a pace drawn by menes hand the in trump holes made in an yere, til it was bought in the chines not faske an inch about, and in length drawn out it ca not tell how many yarde. And when I asked why he saw this thing tell, this I will well he was merely diuosed.

C: Marke your hear, it was the time to gyue hym over what he came to that.

C: Wel sapyd I what if I shold te you now, that I had seen the same. By my faith quod he merely I would beleue it at leaue wha I had seen the same, in the means while I could not let you to fay your pleasure in your owne home, but I would thinke that ye were disposed merely to make me a treafe. C: Well sapyd I what if there would bebes me rope, fr. good honest men tell you the same tale, that they had all time the thinge done them se. In faith quod he, for I am sent hither to beleue you, I would in that point beleue your tell alone, as wel as them all. C: Wel ye I promese ye would beleue by all alike. But what would you than say if one ou twaine of them would fay moe. C: Marke by this I would beleue the same. C: Wel if it they wolde g I shold you, that they have seen that the pecce of siluer was over gild, the same pecce byng fil drewe howse behind the holes, the gild not rubbed of, but stil go forth in lesse with the siluer, so that all the length of many yarde was gild of the gilding of the first pecce not a false log. C: Surely saph he, thouest than that would tell me to much moe. I would fay not so coming in the maintenence of a lie, as was the pilgrimes companion, which when his fellow had told at pocks, that he had seen of late at London a byd covered at Poules chyrch yarde with his winges, comminge to the same place on the moze we said, that he saw not that byd, but be berde much speche thereof, but he sawe in Poules chyrch parde an eggie to great that, etc. could scarce move it with leuer, theys fellow could help it feth with a poppe side way. But he were no poppe under popper of a lie, that would minist his credence to afferming all the first setting a louder lye therto. C: Wel sapyd I than I have elipped thy shold te you ye would not beleue them.

C: No he not ye shold te. C: What say a hudge would quod I, that feme good and credible; C: If they were quod he, they shold, they were not of credence.
A byth, when they shold tel me that they sawe the thinys that my selle knoweth by nature and reason impossible. For when I knowe it could not be done, I knowe wel of the all, be they never so many that lath the law it done. As I said, ye selle would not in this point belieue a hole town, ye have put me to schele, that I dare not now be belode to tell ou that I have sene it my selle. But solely of witnesse would have sene me, I wene I might have brought you a greate many good men that would say, and were so, that they have sene it them selle. But nowe shall I praise me to morowe because a couple of witnesse, of whom I wote well ye wyl my selle nepte. C which be they selle, for it were hard to find whom I could better tryst then your selle, while whatsoever I have merelye sapy, I could not in good sapy but believe you in that you shoulde tel me earnestly upon your owne knowlege. But ye be my maister sapy to telle to sadly what ye mere merelye, many times me doubt whether ye spake in fayste, what ye mere good erenet. M. In good fahte c.

I have good erenet nowe, and yet as well ye dare tryst me I thall as I said ye wyl go by me praise a couple of witnesse of whom ye wyl belive any one better than twaine of me, for they be your dere frendes, and ye pate been better acquainted with them, and such as I dare say for them be not ofte wont to lye. C which be they gy be I pape you. G. I praise you I your owne two open, for I shall if you wilt, bring you where ye shall ye it, no fether hen or egges here in London. And as for your l yake to be do drawn in length ye shall be it done in yd shopy almost in one strete. B. I praise squo be thele witnesse in beke will not say. As the pese man sapy by the pike, if I may be home to tel you a mere tale by the way. C A mere tale quod I, comity never amply to me. B. The pese man quod he had fand y pfele over ampler with his wife, and cause he spake it a boye and could no syne it, the pike fuch him before y bit, oppes offes for dyskamathon, where the pese man upon paine of curst, was commande that in his paire shry it, he shoulde sone, at high made time bye a fat, mouth town lyst. Afterup for fulfylinge of psey prizce, by was the pese sole let in a foy, that ye pople might woder on him and yse what he sapy. And there all a tudy, when he had rebute, what he had repoyd by the pike, shan he feate his handsys on his mouth, a said, mouth mouth thou lyst. And by and by thereupon he let his hand upon both his even y fays, but even even gy be, by mene ye lye not a boye. And so in dycsy, ye being me thole witnesst was not to sapy. C Whoswit it siew and thought this be trewe, as in good sapy I belive and am sure it is, yet am I never the more bounden by reason to belive them, that would tel me a miracle. For though this thynge be incredible to bryn that bych it, a strange inuerelous to bryn that heeth it, yet is it a thyng may be done. But he that telles me a miracle, telles me a thinge that can noe be done. M. I helwe you quod I thyss enseale to put you in onde, that in being in our hurde of belif of thinys that by reade a nature tyme a soure impossible, whe they be reportyd by credyble witnesse, havynge no cause to ly, ther is as much pery of erasure, as where men be to byghte of credence. And thus much have I proveyd you oneward, that ye belive no man in such thinys as may not be, the must if so low ye ought to belive no man in many thinys that may be, for all is one to you, whether they may bee or may be, ye lym to you that the may not be. And of truth ye ca not tell whether they may be or may not be, except they be two such thinys as imply contradiction, as one selle thin in one self gy to be so white as black adones. F. In many thinys shall some to you fuche as all reason wyp she, a nature wyp no wyte admite. And yet they that be done wel enough. And by in sere place in comen breef a custome. But nowe, because all your thyte banith in this that of a miracle tolde you ye may wap by reason beleue, that all men lye, cause reason and nature beyng more to be beleue than all they,telles you that they lape bronge, in that the thing reportyd for a miracle can not be done. I have Menz we you that nature s renowneth thewe you, many thinys may not be done, which yet in bece be done to sereth, that whre ye it the done ye may right wele encompass them as miracles, for any thin ys renown, or nature may devyde you by what nature othery a cause it could not be done, but that ye that spel ye reason and quite against it, as in the drawing of the silver of Iron. C The
The seventh chapter.

The author showeth that neither nature nor reason shall bring miracles to be true, nor do not gagne say, but that they may be well and safely done.

There layeth he, yet hitte we not the point, for albeit that many things be well done, and by nature, in which neither my witte, nor hypplye no mannes els, do attaine to nature to natures consorte, that we can there in percewe her crasse. But like as some rude people muke upon a clock, that hath the springe (which is the cause of suspensi) secretly cutted, and closed in the barrel, so nuscually we in wonder on her worke yet al wayes all those things differ and do onplie to mynacles.

In that your selke will agree with me, that what I believe, that reales and nature thechen me surely, that miracles be thinges that can not be done, I am not in this deuption, though I may be in such other thinges as specte, as same impossible, and yet may be done. And therefore as concernnying mynacles, in which your selke will agree, that I am not by any mistaking of reason and nature deceived, ye may nor your selke (me thincketh) say ney, but that I maye well with reason beleue them twain, against all thinges that will tell me they have some such thinges done, as your selke doth agree, that they twaine (that is to say nature and reason) doth seeing and truly the chame, can not be done.

What manner of thinges are those? Mary, miracles of chere, suche as your selke will agree to be done against nature. But be thereof quod I some example. As if me quod be would now come to telle me that at our lady of Housevyle, there were a dede child restoring again to life.

Let that quod I be one; and let another be, a bishop in a buildynge of his chire, findingone beane cut a great deele to short for his work, a veth betwene another man and him foure side (and ye will) lenger that it was, and so made it vvere. Be it by my troth quod he. Will we quod I take for the thyse, that a man was by miracles in a water yeode white, conveting a niple of from one place to a nother. Be it so or he. How they that should tell me quod he, that they badde these three miracles, were I bounded to beleue them.
The eighth chapter.  

The doctrine of nature, as it is generally understood, is that which teaches us, through the agency of natural laws and principles, how to attain to the happiness and well-being of man. The study of nature is not confined to the sciences of physics and chemistry, but includes the study of the laws of society, the principles of government, and the ethics of human conduct. The understanding of nature involves the study of the laws of growth and development, both in the physical and the moral worlds, and the recognition of the interdependence of all things. The knowledge of nature is the key to the solution of many of the problems of life, and the guide to the conduct of human affairs.
The first boke.

Of this selfe, which they did only therin in none other thinge. And therefore god might have well done, if he had, make a better of it by a better, not only change in the natural course of this world for things to the better, but also, change the better better.

Howbeit god in woking of miracles doth nothing against nature, but some special benefite above nature, and he bothe not against you that bothe an other good turne which ye be not able to do. And therefore ye should know that he will bring almighty, and in doing of miracles he doth for the better, neglecteth not, the better, neglecteth not.

As nature with you, is which freely, say thee make such miracles, do tell you that I have not done, but the ye have no reason to prove that god either can not do it, or will not do it. For if he can do it, it may be that he will do it, whe more we trust God and ourselves, and that they faile him do it.

The ix.chapiter.

The author thereon that albeit me maye mistrust some of the particular miracles, yet can there no reasonable man neither very nor doubt but that many miracles hath there bene done and wrought.

Both quod he, and yet as for miracles, I were not for all these bounden to believe any. For I spake never yet with any man that coude tel me that one be done any.

As, make quod I indiciate you, to like so long that ye shall synde man that was up at your crettinge, nor when ye were hyshoped either. Chapys he for ought ye were I have lived to lye all by no. Why doue ye not this quod I with ye were ever cretteno or not?

For every man quod he prejudiceth beliceth that I am crettteno, as a thing so commonly done, that ye be thereto sure that no man laughe it done. Of the commen preujuption quod I sufficiently sure you, to let your mind in suevte, than albeit miracles be nothing commonly and customably done nor can no prudition can sufficiently serve for a profe of this miracle or that, yet by the creu from the beginning of the world in every nation chapys and hethen, and almost every town at sondry tythes so many miracles meraples ben woughthe before the commen course of nature, that I thinke the woule it is as well beliceth universaly and miracles and meraples ther be.

As any thinges is beliceth that men loke upon, so that if commen preujuption serue you, ye may as I faipo as well believe that miracles be done, as that your selfe was euer crettteno. For I dare well shewe that there are a thousand that believe there hath been miracles done, agayn that one that beliceth that ye were euer crettteno, or euer will wherby ye were done ye do not. Nor the doctors of Chister hygrich by do never mistrust the wonders and meraples that the paper teens tell, and wought to have been done by thero fale goddes, but alledged the to have been done by the devill through goddes sustenance, for the illusion of them that with volanty had beliceth to be beliceth, And wherby they be meraples by wherby we commonly call the wonders wrought by God, or meraples done by the devill, it is not for this purpose ours, for if ye Pray and grante that the devill may do any by goddes sustenance, ye can not lay any, but God may much more easely do them by syn selfe, And byth ye be a chyken man and recevpe scripture I thought in this matter quod I have choke you lange a go, with the manifolds meraples and meraples that be there the.

The x.chapiter.

The author proueth that many things done by nature are wroght through many meraples. But et of them that men tell of, as done in your time, by which ye would see that it were well proued, that the passing to spynes, goyneyg on pillarages, and wolshipp of imagages were well and sustentive provyde, and thought of the meraples by me meant in the report of which me thinketh I never not believe a common sake of this meracle and that, begon by some selfe woma taking saint Thorpe for the legthy to miscausing of her graspe. Of these meraples I speke and all such do men saye, howe abases bee done at divers pillarages by divers
A divers fainties or divers ymagies, in which I thinketh that such as be tolde to be done, which nature and reli vish be impossible, I may well mistrust the tellers. Odes how many of them that make me a sufficient proofe of an impossible matter: Die 20: two or three either seeth me to fele to truss their credence in a thing to incredible. And if I shall not beleue the tell I finde many recog nys, I were I were false to worship the world about 20: I provide many ymagies sufficiently, of suche I sayse as pe ple your pilgrimages by. Your seel ywodes & I have wapped in the many thynges, that semeth somwhat as they be couched together. Whiche when we let them unfold, and consider the part or noner, than more we better examine them, and better se whereof they serce. First I spake of seeking to fain tyes for lycht generys, as for the saft of mistletoe of kytes yapes. Then ye woulde wite, howe many ye woulde he se they saw a myacle, ye woulde of reason beleue it. Thyspele ye think ye were lyketh go longe ye woulde fynd any proued cwe. Finally when ye sayse, ye mean only those myacles that me tell of, as done at pilgynages, ye semeth to put by a difference between those miracles wrought in pilgynages, and such as are wrought by god otherwise. The cause whereof I multe further after you later. For I perceive not well what ye meane by that. But yet where as ye speake syn, as though ye mighte mistrust them were they newer to mony; for cause they tell you a thinge, that reason and nature faile to impossible, me thinketh that ye shoule nowe change that reason. For I have all redy poued that reason and nature faile not that a myacle is impossible, but onely that is impossible to nature. And they essethe both that miracles be possible to god, & they report them do report them for thinges done by god. And therefore they do report you none impossible tale. For ye cleerly see the miracles which we were agreed should stande to examples. And first ye men should tell you that I have seyn my tales that I have thinke them as great miracles, but I have no luff to tell you, because that ye be so circumpect and wrou in beleue of any myacles, that ye woulde not beleue it for me, but mistrust me for it. Nay be, quod he in good faith, if a thinge semed me newe to farre unlusely, yet ye woulde erystly sayse that your selles have sere it, I neyther woulda nor could mistrust it. Wel quod I, than ye make me the bolder to tell you. And yet will I tell you nothing, but that I woulde ye sere were synde ye good witnesse to proue it. Quod ther not sere for quod he, but I believe you let me hir ye. For synde quod 3, because we speake of a lust not repelled from death to life. There was in the parlyse of saint stephens in walk house in London where I dwellen before I come to Chelthom, a man and a woman wyche are yet quicke and queting, and yonge were they bothe. The eie before I am sur excused not written. It hoppeth as all amoge yonge folk the one to cast the mindy to oth. And after many letters, for the maydene mother was much against it, at last they came together and were married in saint stephens church, which is not greatly famous for any miracles, but ye perse ly on saint stephens day it is somewhat bought into, and visitated with solace de notion. But now before made, this yonge woman as manner is in bys des ywode well, was at night bought to bed with honest women. And than after that went the hode grame to bed, and every body went they laives, and left them twaine there alone. And the same night, yet a hode let me notly, now in faith to saye the truth I am not sure of the tyme, but surely as it appeared afterward, it was of Lykke the same night, or some other time some after, except it happened a litel afoare. For force for the time quod he. Trouth quod 3, and as for the manner all the parlyse will testifeye for trewe the woman was known for to honest. But for the conclusion the se of them twayne turned in the womanes body, first in to blood, and after into happe of this childe. And that ware quicke and the good therby. And was within the yeel deuned of a faze boy, so forth it was not than. For I saw it myselfe padding the length of a fote. And I am sure he is grown nowe an ynce longer than 3. Howe long is it a go he. For my faith I aboute pri peres. The lyketh quod 3 is a lust for the myacle. In good faith quod 3, never will I that any man could tell ye he had any other beginnynge. And me
The first boke

A theyketh that this is a grete
as the raizing of a dead 

It sene to good lead to you, than hayne you a my-
neous seming for I wene it semeth so
to no manes. Is quod I, can ye tell
what is the cause? None other sur, but
that the acquantance aday the behol-
dyng taken away the wondering as
we nothing wonder at the ebbing and
flowing of the sea, or the Champs be-
cause we daily see it. But he that had
never seen it, nor herd thereof, would at
the first sight wonder to see therat; to se
that great water come walowyng up
Bagaynt the wynde, kepping a common
courte to Fos, no one perceived that
byste him. If a man be numbled had
loven his sight, what wonder would he
make to see the same, the more, and
the stoves, where as one that hath seen
the stoves were to gather, meruaulued not
so muche of ther, as he would wonder
at the first sight of a peaches tale.
And very cause can I none, why we
bouble of reason more meruaulde of the
reuyng of a beve man, thes of the hies-
dyng, bringynge forth and growing of a
childe into the state of a man, No more
meruaulde? is a bokke thay a cock, though
the one be feine but in somere the other
al sere. And I am sure, if ye se beade
men as commonly called againe by
miracle, as ye sen he been toght by
nature ye wold reken it lese meruaulde to
bring the soule agayne into the body, and
kepping yet til his happe doe his orgaize
not much perfected, than of a littell leede
to make all that gene newe, and make a
newe soule thereto. Moose ye not
had seen any goone in your days no harde of any before, is two men bouble
tell you the one that he had with a man
in a patarn nofere white conceived and ca-
ried a ample of, no one to an other by
miracle, and ther should tell you
that he had sen a stone stage the in-
nes weght carped more than a mile in
as littell space by crafe, which of these
wold you by your faith take for more
incredule; Surely ye he both waille
ter very stronge. But yet I could not
chose but thinke it was rather treule
God did the one, than that any crafe
of man could do the other. I well quod
I let us that to our thebey sample. If
it were devered you that I sainct
Chastwalde vs hys eyster, drue out a piece
of rymber, that was cut to hore, for
rode in making Barking abbe, Should this
de so increide to you to belieue, y they
drew in length a piece of woodde by hys
wer and helpe of goddes bande, when we
se daily a great piece of siluer, blasse,
laten vs pon bawde at leght into smale
wier, as wonderfully by mans band.

The xi. chapter.

The author: he withs a myracle is
not to be mistrust to though it be
done in a small matter and speedly upon
a sleight occasion.

Dew though ye wold perad
venture (as ye sene to do) re-
ke this cause very sleight for
god to them luch an high mir-
cacle, soth there might have
ben wout miracle a longer peece of
rumber gotten, s to ye wold haue
happely mistrust it, for the shender occasion, re-
embling it to the miscealing of some good
 Hutchinson kais. God hath I wene so
much wit of himself, that he rebeth not
our aducere to enseme hyn what thing
were sufficient occasion to wothe hys
wonders for. But if ye rede in hokes
of Caith, saint Gregory, sait Ausyn,
saint Haver, and other holy vertu
ous me, ye shal excepte ye believe them
not seere and know, s god haste for
hys scratas done many a great miracle,
in very small matters. And so much
are we bouned to hys goodnesse, in that
he bounedith, to ramplery in small
tinges to thew us to great a Ofke of hys
mighty godhed. And no rede wer it, to
with; aw his thans hy honour because
of his fynest goodnesse. And if ye pa-
venture wold not beleue them; wri-
tinges, go to Christes gospel; s take on
his first miracle, wheter he might not
have pounde for worne out of the mir
of miracle. But suche was hys pleasure
in a small matter, to do a grete myracle,
for some hew of hys godhede shew he
bouned, where on the orther side a
sode Perody wold have seen some
miracle, where it stede up hys lire,
might have deperued him spy s sere
pre wold he not bouned, epheres to
thee the prowde engrosing one mir-
acle, or speake one wrode. So ymstimes,
plce, s occaasions cele y we shaft to
tell in his arbritmat ynto lokes to scrive
appont the at our pleasure, y els blase
pheme the y far we wille beleue the.

The xu. chapter.

The author: what noteth the fow-
arde mindest of manky folke that
would be very harde to beleue a man
in a myracle upon hys selve and very
light
A light and a freethwaite tale to beleue a woman on her wordes.

Now where ye require how many witnesse should be requisite to make you thinke your selue in trueth, to have god cause to beleue so strange a thinge, now thinke ye right sowe were sufficient of the y wold say they saw a good grete thinge done by the power and goodnes of god, excepte it be harde for vs to beleue, either that god is so mightie that he may do it, or so good that he would do it. But because ye wold bit of me, how many records are requisite, that this standeth nor so muche in nomebe as in weight. Sometyme the more credible than some. And although I be not greef why I should mistrust any one that steneth honest and seeke a good tale of god in which ther appeareth no special cause of verfe, yet if any witnesse will serve you, than would I bit of you, how many your selue would agree. For I now put caste that they came, and other honest men of good substance out of, by divers parties of the realme, cote of them was offering at one pilgrimage, as for example at the Lady of pitch, cote of them was afferring upon thee, a miracle done upon the selue, in some great admiration, nantes prising the power of craft or nature, would ye not beleue that amongst all, at the last visit theophilus, cote de trewe:

By our lady who, not so there were t.x.x. Why so I. Mary be, for were they never so many, having none other witnesse, but they man telling by s tale for him selue, the be but singell and here the singell. For every miracle hath but one receve, a pet he not credible in his owne cause. And so noether a miracle well proved. Well soper I, I like well your wisdome, that ye be so preceptible that ye will nothing beleue without good sufficient a full proue. I put you than y I, anther caye, that x.y.png women, not x.x. specialy knowne so god, but taken out at aventur, dwelling all in one towne, would report that a fress of good same, bying there confusions at a pardon, would have given them at in a pretence to let them the with them on your faith would ye not beleue, that amongst so manye of the said treue: Yes! I wold be proue by Mary was beleue they lad true all, i.e. hurt well, wwer for the, then the other but it. Why for y I, they be as singell witnesse as the other, of whom I tolde you before. For none of them cariel what was said to an other, yet they be unsorne also, and therwith be they but women, which be more light selve to be regarded, dwelling in one towne also there by might that the more easily cowse a false tale. They be ghe, witnesse good enough for such a matter, the thing is so likely of it selve, a freer will be woman, the yoke the holy horeson never to spencty. Ye deny not ghe, but god may as ealy do a good turne by mypracle, as any man may do an evil by nature. That is crey ghe, and he left. Well I, ye now what a good way ye be in, ye are of your owne god godly minde, more re: by to beleue it. Simple women that a man will do so meth, than x.y.png, men that god will to good.

The, xiii, chapter.

The author, behensed be untoward minde of many men, which in miracles to helpely touching the honoure of god wete of them owne foules, will neither believe other folk tell the, nor themselfe doubtfull to goe on him. We thinke this kind of profe will not besieue you, I dare say, if ye would see and enquire, ye couthe find many done in your bapes, in the presence of much people. Where hold I, that y I. Pray right ghe, by good friday every one this i.e. perche within this day, the turkes haue taken the towne, have set on one of the thowneshus in Crystes crown, both bring forth flowers in every season, if ye would haue gote to y Robes. So farre he may yet had this lenor bange beng-believing beleue that true that ye is not, so goe so farthe xii. I am thoyse, well appaled y I therefor, for if ye had lenor beleue than take the payne of a longe pilgrimage, ye will never be to lyke in any oppint, ye wyll put your selue in jeopardy for pertinacy and forborne standing by your parte. Say mary ghe, I warrant you that I will never be so madde, to holde till it were to bothe. For I have such a fond fantasys of mine owne, that I had lenor byner y shake for cold in my中间 of some, this he burned in the middle of winter.

Vertly said y I, but ye inerenst, where such a folsoupere mypracle is thought, so wonderfull in the face of the world before so great a multitude, it is a great untowardnes in a thinge to
The first boke.

A holy touching the honoure of god, by the
of our owne soule, both to myfrtfull all
them that they have bene to it, and sphe
er of south, or incrediible, not bough
taulfe himselfe to powne it. If I should
have gone quod he, and founde it a lye,
that had I walked a wise iomeone, and
on the other side, if I should have gone
there such a strange hevelle, yet could I
scantely reke my lyte sure. Deo, y
that were a strange case. But very
strange quod he. For where pe spake of
miracles done before a multitude, a man
may be discouered therin right well.

The, xiii, chapter.

The messenger made the absten
that miracles they had before a multitu
may be sayned, as the author
that how the goddes of god
ge in the croft of such faithed
with enuies thereof one or
two rebours, further seyden that
many miracles there be, which no
godisen nay may benye to eow.

Some peple he abinge by a pi
in his partike, maybe
some men fellowes fayning
hym selve to come lke a faint in

The church, and theri talke sayng that
he had gotten his lyte. Than shall ye
howe the belles toke to a miracle. And the
fonde both of the coutry she made
soles. That women commynge
there with the mandiels. And the
woman byenge of some iane begger, ili,
till, paper of ther; the bricks come in
with tofines sent in men and women of
we, thinke that other divers places
with arrows, some with thye knap-
ys, wyll make bys offeringes to one
by, per, worth thys thye.

This is y, a very truth that suche
thynge may be, and sometime to...
I was a device to a maid heare the courted. Her baddest y gat to her and left her helpless. She was afterwards taken by the maids and her father, as though it were only, but also in the country aboute toke her for a very quicke launce. She daily sought to thich to see her that she was not come to her the court. She was afterwards taken out and cried in the breaking by my lady and kines mother. And by the longing for mete with boldere of the bad ene (which had no cattle favour) she was perceived for no cattle, and confessed at the matter. In faith and good, it had ben great time the pion, for she had ben burned together at one stake: what came of the pion.

And he can no more but I wene he was put to such punishment as the poor none was, she had given her attann to say this here. He was most desirous conciliant the bone, I do a great thinge, that and the she did any more she should say the hole fable. But as for her, Elizabeth, she her eau the lived a fared well.

And was a common harlot at Calpe many a day later, where she hired at the matter full merrily. The more quicke good, she was to let falle. To that is a quicke good. But nowe what say you, what trust ca we have, let us say what trust we have in such thinges, what the see them tayned so shamefully in the face of the world, so openly and so much people abused to face, that they had not not dared to swerve and some to improve their liues thereon, that all this wase oght by gods oones hande, till the troute came to light, the bad abd of the chyrcebe in the devilis name.

Gerey said I there was abustion in the one side, and greatly sovle in the other side. And as that noble duke Humphrey widely found out the falshead of that bonon beggar, to ddb that noble ladie the kines mother prudently decper and found out that beastly ytisthe. And to say the troute there was cause in both these parties, where the people might reasonably gather to much simpsi, that yet they had made therpur suffete; inquititie and sord, yet they could not have ben so far abuses. 7c bothe might thet wel miskrun a beggers word.
The first bokes.

Maps to be done at those images, where these pilgrimage, be so where we see of the our selves, pure plainly false. And yet tolde for to trew, and so many false thresves to attorne it, so many simple soules trust it, so much solishe soule believe, that a may wil well to mistrust at the remeuanct. We haue gy, moze oft then ones spoken of a difference between miracles done by god in olde time, these miracles are done or tolde to be done now a bates at pilgrimage.

But surely if we grate the miracles done of old time, we rede no moze for that pledge of our matter. For I wolt that pilgrimage and miracles done at them be very dide thyes, or thinges newly begun nowe a bates, excepte re call a thoulande perch a go, 1211. hundred perch a go, now a bates. For I am very sure that so longe a go yet longer to, bid good children people pray to faintes a go in pilgrimage to ther holy tellices, had yeames in great benedice, and many wonderful miracles by our loke were for the comprobation of this holy pleasure to the conseruation and encreas of the benediction of this cristten people therein, as we fynde largelies written and reported in the godly bokes of holy saint Gregory, saint Aninct, saint Peter, saint Calebys, saint Babyle, saint Calvillom, many another olden holy doctor of Christes churche, whose bokes were not bewritten this should pierce. And where ye fear that of miracles many be not of a bates faynted, so many it be that some were not also, but neither ther part nor now neither, were not be all faynted. And any borie trew al the right few, sufficeth for our purpose.

For it god hath but with one miracle declard that the thing contented a pleaseth him in his churche, it muste nude suffice for the churche against all the heretyques in the world, that ever wold bark against the churche them. And therfor ther can be no doubt in the matter when god hath declared his pleasure by so many a thousand, and that in every tym, not only now a bates but also a thousand perch of fourteen hundred perch, and yet more to before our bates. And as to sained miracles of which ye speake somme, albeit that some such hath ben, yet I verely think that neither of old time, nor now, christs among christe people sufficiently not such things to happen oft, nor such delusion to last longe, but thespit to their shame as it hath apered in some both with make of their fall

bed as him selfe said of all such. That ye whisper one in another care shall be sched out alowe upon the ridge of the house roof. The xv. chap.

The author ye thought that if of those miracles ye are told be witten to be done at divers pilgrimage, so commonly beleue for very true, we certeplye knewe some sainly faynted, yet were no cause to mistrust the remeuanct.

But see it that amonge to many miracles as be daily tolde and witten done at divers pilgrimage, betweene which miracles, other why put a difference, we shall as I sayde before, knowe further your minde hereafter. And it be also that of suche as longe have bee reputed and still taken for true, your selfe undoubtely knewe some for very false, wherefore therefore think ye amongst all the remeuanct, there were never one true? what if ye finde some larse woman puynted, whose colour had were natural, will ye neuer after beleue any woman in the world hath a larse color of her selfe? If ye finde some false matterers longe fayntedly, will ye take after any world for such? If somme for partie poore, whose word wold have twome"
The first Booke.

And after that moved in her own mind and mov'd by the will of God, to go to our Lady of Appitwitch. In the way of which pilgrimage, she prophesied, and foretold many things both and said at the same time in other places, which were known true, and many things said, living in her trounce of such wit, sence and learning, that right cunning we highly meruelous to hear of, to be amazed by an unlearned maiden, when her sall not what she saith, such things uttered and spoken, as well learned men might have missed with a log staff, and finally being brought and laid before the image of our blessed Lady, was there in sight of many worshipful people, so gravely on footed, and in face, even, like and countenance, like speech and story, all changed, so her mouth was open, and her eye laid out upon her cheeks, that it was a terrible sight to behold. And after many meruelous things, at some time the beheld bos bier's plow by her tell the rowe goddes of her saute, as well at the remnant as the maiden's self in the presence of all the company to be sure, as God ordained. And in this matter no pretie of begging, no suspeion of lying, no possibility of courtesying, no simpike in the hear, her father and mother right honorable and rich, for a bouded, to see these chaunte in their children, as the witness, great number, and many of great worth, of wisdom, and good experience, she made her sall to sone to sone, and the fashion it self to strange to any man to saunt. And the end of the matter vertuous, the bording so moved in her mind with the miracle, that the sall with it; for of her father could do, so the world and professed religion in a very good company at the mopyer, where the path liven well and gravely upon fins.

The 17th Chapter.

The messenger saith forth objections against miracles done at pilgrimage, of which he confessed many to be true. But he saith causes and reasons whereby the faith of many men be moved to believe and think that those miracles be done ther. See done by the devil to sette our heartes upon voluntarie by the two lying of imagines in Sede of God. But
The first booke.

But altho' as I said that I might allege you this miracle, and prove it from all doubt therof, as ye would beleepe in the interior of the miracle. And if the people of other kind I show you done of late at diverses plegimages, and prove them well to, yet would I seeme by the force of you, what distinction and differences is, that ye make, whereas ye make it between miracles done of old time, and those that be now in dayes done at these plegimages. Ely quod he, some what a little I touched it in, beginning and made in a maner a glancie thereof.

But looke here, I have did it as a butt of the harp, as I have some one to the reasons cleare the pitches in wayes, that they semed to beare over the but and all, Which reasones I would be loose in to sose maner to allege. Let me happily give you some occasion, to think whether I set to somewhat of myne, or elles at the klefttise, I vnder that side and was a vourer of that faction.

Have my quod I, sees not that hardly, nor am I so suspicous, to mistrust that one thinketh still, because he defendeth the wisdome part well by the way of argument and confutating. And also I trust that all their ostenses shall be so far to seabe to bear owre the butt, that those of them shall touche the markes, mane to saint to persecute the paper. And some to bygone, and some to those. And some to bydye of butt by a bowe. And therefore I require you spare not to bying forth all those qui you have heard, or that you think may be laid in matter. We quod he, lest ye can have it so indiscreetly, I shall not speake it, and purposly to beginne with all that I think true, I will not spale to confute. For all be it that I have long stedfast to you attest, and any crebience to be gotten to miracles done now in dayes, in which I have much the longer stedfast because of some whom I have known that this is a farre from the beleue of any miracles atall, that in good faith they put me halfe in doute whether they beleue that there were god at all, ye they durst for dese & shame have telle all that they semed to thinke, yet to lase the truth I never hereby any thing farrer to lose therein, that ever moved me to thinke that ame reall would beare the importance of mistrust of them, that among so many an op of miracles as daily in divers places done, would vndone that none at all were true. But dely as I began a little to touche in the beginning, whether these miracles be made by god and for god saith, or by the devil for our deceit and delusion [albeit I believe and ever by all the churches both yet some were among some such things as therin], I am in duty to do as I doe in other articles of faith, lene fast to believe so, any reason that I finde to make the answer to, for still the take at a group the devil in all miracles. Bye. if we list not to suffer the called by that name, the matter shall be thery by nothing amended, for if we will have onely called by the name of miracles things by god done above nature, yet will we not deny but the devil suffereth the devil to work wonders, which people can not discerne the miracles. And therefore where the miracles call them, so for miracles call thay take the. Now why is it so, that the devil may do such things, whereby shall we be sure that god both them, and is the devil the better, and we be not sure that god doth them, why may not we as well believe that the devil doth them.

Mary says I, ye told me that ye sete sought by Logycr, but now ye play f the Logitc our right, whereof is argument of me may turne on the other side and say, is god may do the much better then the devil, 2 we be not sure that the devil doth the, why should we not rather believe that god doth them, which may do the better. And much more reason is, where a wonderful woks is wrought there to affirme to god the maners of all manners, rather then the devil, which can do nothing but by sustance, except we see some cause that can not suffer the devil to be therein gods. Ely quod I, is it reason? I hev you some such case. It is quod because enough in that we see that god hath in scripture forbidden such pagans, that under great maldecation, as in the law which your selfe shaketh of before.

John falsly. And in the Psalme ь eminent de, where first by the mouth of Prophoto, descreibeth the folly of such as worshippe those images, that hath ears they can not heare, hands they can not feel, feete and can not goe, mouth and cannot speake. All which absurdities and unreasonable fables appeareth as well in the worthe type of our pagans, as in the Painsims Proles. And after the heved
The first booke.

A theme of decisions that fall thereupon. Being like more the better to them all, such as the more put their trust in the. And so with the declaring in whose god we have their trust, the profit that proceedeth thereunto, saying, B о н о с Y с р а с л и о д и н о м е н и о н с и о с м а р к о й о г о д. The house of Israel hath put their trust in our Lord the helper and defender of them is he. Now when the words of God be cleare, open, and plain, upon this side, what reason is it to believe the content of all these men, such as ye have brought forth, right now, whereby ye would winne us against the true text of God? What should we give reverence to the example of men's doings against the plain commandment of God's writers? And when only Christ is our favoure and mediator to bring our nature again to God, and when only Christ is our advocate and advocate of our father, may he help us, and will help us, what shall we make either our Lady of any other creature our advocate; or pray to them, which of all living here be not so? There can none be present at so many places at once, as they are called upon. And if they were, yet are they none here as God himself, nor so fair would ye we did well as he that doth for us. And therefore why we not only do them reverence, which we, content we done them; for gods sake as ye be before; but also pray to them, we do Christ and God great injury. For if we pray to them as mediators and advocates for us, we take from Christ his office and give it them. If we ask help of them, than make we the plain goddeses and betake to the power of the godhead. For only God is it, gathering all good as witnesseth Saint James. Every good and every perfect gift cometh from above descending from the father of lights. And surely if we confide our home we behaue us to them though ye say that at the hour of saints redemtion unto God, it is done as ye say not so; they owne faith but for his pet would I not were, god be well content that we should do, his faith to any creature like honor as to himself. So; scripture saith that he will not give his glory to him, no; to any other creature like honor as to himself. And therefore ye choose as I here say, dealise a treble difference in worshipping, calling him with the reverence of worship that man both to man, as the bondman to his Lord. The second veredale that a man both to a more excellent creature as it were angels of saints. The third is the veneration, honor and adoration of Images. I am neither so well true in them to tell, nor so curious great to care. But this I see well if any of all their kinds of worship bee better than other the images hath it. For they have all that ever we can doe. For what do we to god when we do worship him in that fashion that they call Latrini, but we do the same to images and images both, if it stand in kneeling we kneel to images and their images, if in praying, we pray as bitterly to them as to God. If in setting and setting by of candelas we send them also and let some fainte, dit, candelas against god one. So that what so ever faith or worshipping of Latrini be, the same is as largely done to images and their images as to god. And this not unto images only (which though they have no life have yet some shape and fashioned after man but as we were unto pigges bones also sometime, for what cowered honor is there of one bone under the name and opinion of a saintes relic, to some else rotten bone that was happily sometime in Chaucer faith a bone of the holy Jewes hope. So we not y for one faite head is the wed in lit places. And some one hole faite body lyeth in divers countreys, if we beleue the lies of the people. And in both the places is the one body worshipped where the one; the other is false, one body mistaken for another, an evil shall haply for a good. And yet will the pretenses of both places take offerings and toll men therby with miracles to. In which case either must ye say that the miracles of the one place be false and fained, or else miracles make not your matter good nor prove your pilgrimagies true, and yet might all this be much the better borne if it were true that ye defend the thing to be both, when ye say in worshipping of images and images, mean worship neither the one nor the other as goodnes, but the images for the images and the images for god. But now as it seemeth the matter is in deed farce otherwise. So for the people pray to the images for their necessities, putting their trust for their petitions in the faintes them selve as though God gave it not but hey. And in the images put the people their trust in.
The first booke.

A stede of the saintes self. For albeit that some it might blame to reason as ye haue answered me ye presupposes the miracles of these pilgrimages to be done by god, the people might then in reason go to ke and bifie such places as god by my prace declared he would have himselfe on his holy saintes sought for honored in, yet now this sunne we can not the poynt but in part a matchet not a hole matter. For the people do not only bifie these places, they doe all the worship to the saintes that they can possively doe to god, to hope of their helpe from the saintes self, which the soules will not only to be gaven by god, thus by this demner maie the saintes gods images, that is to saie the saintes mated with their master and the creatures mates to the maker but doe them that in as religious fasion, as seruice defett to the images of some, or tree, as either to saint or god. And plainly take these images for the saintes self and not god himselfe. And put in these images of their pilgrimage their full hope and hole trust that they could put in god. Which besides I have saie before appears well in this, ye will make comparisons betwene our Lady of Jephitwitch and our Lady of Waltham. As welling that one image most of power the other, which the would never doe, but in saie of our lady they put their truste in the image of god, and the people in speaking of our lady as of our ladies, I loved our Lady of Waltham, and I faith I love our Lady of Jephitwitch. In whiche woorde what manner the bay her love her affection to the sockes of saint and in the chapel of Waltham of Jephitwitch. What say you what the people spoke of this fashion in thay painted and perils, help holy crosse of madman. Help our bire Lady of Waltham. Both it not plainly appeare that either the trust in images in Chistes Nede's our Ladies, letting Chistes sure Lady go, or take at the left will those images, or they were ther ver deeply one Chist, the other our Lady her self. And soever one faith devotion wherein goes god, you have it, and our hearts by these images blinded and set upon the be the sockes and stones. Now see the good fruit this also that followeth there. I let passe over the falsitie and falsitie that is therein blasphem, sometime by the priests, sometime by beggers in baying off all miracles. Looks what devotion men come the ther with. With the most come they most abuse the self, luch I mene as most trust have a blind faith in these blind images. But the most part that comes, commeth for no devotion at all, but onely for good company to bable the the image and drinke drunke there, and dawne and rejoyce homeward. And yet here is not all. For if I tell you nothing now of many a noughty pack, many a helle and his mate that makes their images metings of these holy hallowes. And many solemny an honest hulle at home, bath helpe of a helle to high her to misticks as the walke lay about her pilgrimage. I herde once when I was a child the good scottish frier father Donolde whom I for De reken surely for a saint, if there be any noble in heaven. I herde him praishe as Poules crowe. Our Lady was a virgin, a seat at her pilgrimage be made many a foule meting. And loud he cried out, men of I don gage on your selfe with your de looses. Women to Chypedo in the devils name, as els hee them at home to you with sorrow and take to many good me thee it be best, inbester these binges best but wandring about banite of supersticious devotion, the next best to vola who when men have their affections in deve of god bounde to blockes of stones. And now sold this esse is luche, what mercurial is itthough (as I saie before) ye deit be glad to gane attendance theron. I doe his part what he may to help his own devines towardes. But what mercurial is it though god in this cursed world where we fall from him to other for the honor of himselfe to his saintes when we do as the payynms bid in debe of god worship manmottes, all this by falling to follow mens glotes before his own textes. What wonder is it though god again forses as he forses the, and suffer the deit deludes in to do them, make us lean to falle miracles as we fall wilfully to falle gods: Thus saie the good be spake on that side are much more than I can call to mind. But surely Ith phyl the false to som doing now I saie as I could rather his letter to some what, not of mine own opinion, but of my owne townden the any thing left out that I could remember which had ever hird any manely, to prove the miracles done at pilgrimage to be uncertain by who the see might, or rather to prove the shold not be gods miracles but the deits wonders.

(The
The 13. Chapter.

The author differeth the answer to the forelaid objections, first by scripture he proveth the church of Christ ca not err in any necessary article of Christian faith. And in this chapter be those words of Christ specially touched, super cedularum mysti, sedentur. &c. One devout volo facere, quare sumatur festinat molefacere, concerning the authority of the church.

Surely good I do, for my part I can you very good that, for ye have not faintly defended your part, as though it were a corrupted advocate, I would by collusion handle his client's matter falsely for the pleasure of his adversary, but we have said therein I can not well whether as much as any man may have, but certainly I suppose as much as either have hard any matter or can your self say. And at the least wise, much more than I have heard of any noses, or could have said of my self. And undoubtly as ye speak of hearing in the beginning, this good house were it goeth to the point, we shall see, but this I promise you, it shall fair bear over the but and al. for it might hold to be hidden by, and as well able to be made evill, as true to prove it false, the butt we have at yer quite gone for any sect, we could reek of our faith, this be shown to this: But now to come to the point, Sich is it agreed at ready between us, that all these images of graven images, miracles benother, either inspired by god, for the conversation of his pleasure therein or wonders wrought by the devil for our delusion and damnation. If it may either appear to be, that they be not done by the devil, than will it be folowe that they be done by god, as if it be proved to be done by god for the god of his church than will it be clear enough, that they be no wonders wrought by the devil, so difficult of christen people. And likewise that either other of these parties prove, in particular the repos of our purpose, I will say to you, as true right well to prove you the truth of our lyfe, by some one of these wares or parabouted by both that is to wete as well in proving god both these miracles, as in reproving I confuting that they should be done by the devil. And that would I faine were to your objections and answere the forth with while thel be fresh, fasting the same. I better for the while to differ them, so much as some thes they be, whereupon it will be requisite, we first bee both agreed, what which we were like to walk wise in words, to come at all eyes of to lose, that our matter could neither have grounde, order, nor ende. And thus I were in this matter to dispuce with a Paintman, that would make the question between their miracles and ours, allbe it, I should have a clerke matter in the med and must it bees a long matter and much entredg to it should come at the end. And hole bokes would it hold, both confuting of theirs, and unto them the affection of our own, specially for they receive not our scripture, and between thes be no thing common to ground upon but reason. And we then likewise dispute with a Jewe, where in labour should we have, that which we should have with him (though he denie the new testament) yet reason and the old testament agreed upon, wherein we should not bary for the text, but for the sentence and understanding. For therin we should haue the like with vs. But no doubt we shall in our matter dispute and reason with those that agree themselves for this: In the mean time, our disputions is to much the shorter, in that we must needs agree together in no thing, for we must agree in reason where faith refuseth it not. And over that we shall agree upon the holy scripture, as well the new testament as the old. But in the interpretation we may parabounced you, if it is not so. Yes quod he. Wel quod I, is her any other thing wherein ye think we shall bary, but the interpretation of scripture? But I remember ye, except the conclusion it self, to be upon us, as in the disputation of images, as prooving to saints, in which we think that there be no great quess of scripture be well interpreted. Ye do agree, such things as are mentioned in the gospel, is spoken by Christ unto Saint Peter, and the other apostles, by disciples, but not only the devil was said by them, but also...

That this was spake to by Christ unto Saint Peter, and other apostles, by disciples, but not only the devil was said by them, but also...
A and Pharisies, ye shall never come in heaven. And where he lyes, if I write enter into the kingdom of heaven, keep y commandements, dy not be in such things as the fol low all children that should come after: I thinke ye quod he, for the second wode concerning y commandements. But as for the first, y they justice should be better than the justice of the Scribes and Pharisies, y adventure he spake speciallie to his Apos tles the self, ye held not nor see the y Scribes and Pharisies, which comman ded other many things, and did nothing the self. That is in my minde ye well taken, so both holy name Altho reponded it. But ifth ye thinke he said that ywoode to his apostles speciallie, rather than to all his hole flock, whether thinke you where he saide it onely to them, or els to all other also that should after come in their place, and succede the office? Nay god he to all that byy hoops he said it, and paleates spirituall rulers of his church, that ever he be in the churche, of bidding them to bind and lay upon other pope, meaner backs impossiblles burdenes, to the bearing whereof themselves will not once put forth a fynge. Where ye lide wryt ye, what thinke ye that of that ye saide. Doo ye such things they did you do, but as ye see the doo? In that wroul lord yhe, that all the people should do all that the paleates should command the, as far as was commanded in the law by god, but he ment no further. And therefore he said that they lata upon the chaire of paleates, and he willed they should so that cause be obeyed. And therin he ment in such things onely as their command the, y were by god commanded y people, in the law gwe to peoples. And that children men in like wise obey the bishops and paleates, commanthing on ly suche things as himselfe hath commanded his people in his godfist and his owne lave. And in nothing els y, what meaneth it then that our Lord in the parable of the Sarriatane, bearing the wounded man into the Inner of his church, and delivering him to the host after that himselfe had dedded by twounded to wine a salve, s left in hostles y, the graces of y. Talemate assim, pulled y host before, what to enter y host would belowe by bay more, he would told he can again recepice of the fore. And also in y place y we speake of, our favour saide y Scribes and Pharisies before the law of Peoples, on whose sake they lade, by lay C great fardell last bond the on other men for the backes, to bering whereof they would not move a fynge the self. And yet for all ye had y peoples do what they paleates would bid the, though y burke were bity. And let not to do it though they hold by biddes do cleare carer, for which he added, but as the i do, do not you. By our Lady yhe, Alle not this gloie. For it mainted al for y bontes, by which the laves of y church bind us to more a do, tho the Jews were almost by Sokes law. And ywoote wel Christ said come to me, ye be overcharged. P that retreft you. And his apostles said the bare lave of ates. Peoples beside ceremonies were let to C by Scribes and the Pharisies, were more the awer they were able to bear a fullill. And therefore Christ came to cal us into a law of libertie. And y was in taking away the band of those every ceremonial laves. And therefore alnre but fanny of ylaw he calleth y bus into, my poole saide he is sit and care, my burden but lyttle. Whereby it apperteyneth he went to take away the strait yoke, and put upon a more easy, and to take of the heavy burke yake on a lighter. Whereby he had not done in he would lade us with a fardell full of mean laves, no than a car can carry away. The laves of Christ y he beneath by himselfe his holy spirit, for govern ance of himselfe, y be not in hardenesse difficultie of keeping any thing like to the laves of Peoples. And therefore the law in to y never make your false judge. For ype bethy you wel, I were it were at this age now to chose, you would rather be bound to many of the laves of Chistes church, than to the circumstanc alone. As to as muche case as we were that Chist called us, yet be not the laves y church, ace of the law. In the laves the pein nor half the difficultie his law, which himselfe puteth in the godbed, though we let alide the coilest. Ys y Chist croug more hard nor to were at al, than to forwere to forbere the angry word the not to kill? Certain watche y sporer the a few bawes apointed. Y what an antricte sollicitude is ther in for, belong of everydye word? That an hard ther after the wordly capt for a final mater. Neter was ther almo to (one a words lade int Into Haves by Peoples, as is to be by Christ in y word alone, when he faith y had that of everydye word gene accept at the day of indigem. What ype peeth by stanggles restrapun, a libertie of ype.
The first Booke.

A terso loutes thea, when they had liberty to wold for their pleasure, yther they catt a fantasy to any y they coube in the warre, one of y warre is enough to make any one mad of warre. Hooly is mercifully said of y, as though one eye were enough for a fletcher, yet is he so fruite to keipe twaine, as though they were sometime bothy, y would put him to see paine; what eas also eall you this, y we bounde to abide all sovore and shameful death. al martridome upon paine of perpetual damnation for the professing of our faith. Ynowe yet that these easliy owest of his easy yoke, light burden wer not abus to speke to his apostles as to you, y yet what eas called by them to. Called he not the to watch, fasting, prayyng, praching, walking, hunger, thirst, cold, heat, bearing, sloungyng, prisonment, painfull and shameful death. The ease of his yoke standeth not in bodily ease, not the lightness of his burden, but the easyness of his yoke, in that we be not too burdened with us, y when himselfe had not heare without paine, we loose to come thither with us. y but it standeth in the sweetness of hope, whereby we see in our pain a pleasant taste of heaven. This is the thing as holy sainct, Gregorie, Sajanieno declareth that free breathen men that are laden and made our yoke easly our burden light, not only. deliveruyng fro' the lawes of the church or fro' any good temporal laws ether, in to a lewe libertie of soulfull rest. For that wer not an easy yoke, but a pulling of g head out of the yoke. For it be not a light burden, but all the burden dischargeth contrary to the yokes of saint Paulus sainct Peter both, which was as well underdo'ede yokes of their master as these men be. And as a thing conueniente and well agreeable thereto do command he becometh to our superiours tylers one 5 other in thinges by god not for shudden. Although the bene hardes no more. But ese for god sake how we be come a great full further I thought to goe whe I wold, a haue left I we should go forthis war. It is no losse whe, for ther is a good thing well touched by y war. Well y I let us goe back again whe we left with a agree y Christ spake his yokes not to his apostles onli for their owne time, but such thinges as he said to the hementes to all that hold folowe the. And therefor some-what he spake to the y pieckless y Hypo- chops onli. As whe he said, ‘Norshe shuller, ye be y fall of g ret, y towat shal whole flock as whe he said, ‘Norshe shuller, ye be y fall of g ret, y towat shal whole shackles.’
The first Booke.

A thy pryde, in which by these woordes, our Saviour promiseth the faith should hold for ever. So the gates of hell should not prevail thereon. Or might pe say, these woddes broken to some pestes, and themselves, was met but for himself, so to command any subject of his, or any bishop or prelate. And by y means might pe say also, that these woddes of Christes promisement made unto his disciples, the holy ghost should enstructe the of all things, were only met for himself in their owne persons. And is not yeuer be hold enstruct his church after their days. And when he said, what they be two or three gathered together in my name, there am I, my self among thee. We shall say by this means, ye have bene of his owne discipline in his owne time wise he was here to the, and not y he would be like to present with such other congregations in his church after. And finally, she were there two false cries where he said, I am to yeuer dayes to yeer the end. He held mee, but for the heart he speak it. Then would it appeare, he had entended a church only of the, and for his ymme. And then from their death hiser after done. Whereby ye se, I can well agree, al such things was spoke by Christ, to make the sure that faith should never fail in his church. Howbeit ye doo doubt in your point, one thing is shet y somwhat thicke in my mind. Doubt on, ye have two ways manie not, not let not to tell me what meaned you. Sir ye se, I think ye god letter no more by faith the he doth by charite. But as for charite and good wodes with vertuous living shall cooles and depe in y church, as our furnace faith in the first chapter of Matthew. Because unquyte shall abounde, the charites of manie shall cooles. And surely me thinketh it is well here at gone already. God forbid ye. For albeit ye it greatly do by davc behapeth, much people ought, yet be there manie good men about. Whiche alway though they be low in comparision of the multitude. And yet is not all one of other vertues of faith, that is to say, of knowledge, of charite, and of all articles of our faith. I mean of all the articles as ye be soone and below to behave. For albeit ye the stoc of Christ that never lack good a devout vertuous people, yet that both ye best charite, and also the more the multitude shall ever have the faith that I was of, than shall have the goodness of living. Why to yee he for ye two causes ye. One, the mairc of the people whereby they will not be to rely to live well as to believe well. For ye people the self will better kepe their faith if the other vertues, for it is a thing of selfe labour but to be known what they hold believe, to be sure then to live it also when they know it, then it is the people well to work well. For though the knowledge of believing bring many men to the labour of good works, yet ye were commonly the trifles of our field to the entertainement of our ghostly enemies, make vs willingly and willingly well knowynge believing the good, yet to work in vs as goodly unlike the steeple man, that believing his illustion, shewing had also right often good poode by his own experience to his paine before. That some certain meane or drinke might doo hym harme, both yet of an impudence apte tate fal for his little pleasure to his great paine and hurt. Another cause is ye. I the goodness of god, which howe far to sere his people fal from the life of vertue, had not yet as himself hath promisement suffer the to fail the worth of vertue; not onely for ye manifesit acts of his unite, but their owne confidence may condemne he in doing the things that be knit to be nought; but also to entent they may still have among the a present occasion of amendment. For it faith we once gone, the church of Christ falle in that errow. They thought very nice to be vertue, to be right way of gods wor. This had they no rule to guide the to better. And therefore while we be not in error of understanding of faith, howe to ever we fall, of how off to ever we sin, we see very way to tumbe again by grace to gods mercy. But if faith were gone, all over gone, this had god her no church at all.

The 19. Chapter.

The author sayeth ye if the wooy hip of images wer波动ric than y churche believing it to be wholesome and pleasant to god, were in a misbelieve in a deadly errore. And that wer the faith stapled in the churche, whereas Christ hath promisement the contrary is proveyed in the chapter before.
The first Booke.

Chapter 20.

The messenger alleged that the perpetual being and presence of Christ in his church to keep it out of all damnable errors, is nothing else but his being with his church in holy Scripture, where the author declared the contrary.

Do thouke you shal say, that any thing in this matter amisse? Nay, not well tell ye be, what I may have in this? But let me thinke that I come to this point by some oversight in granting. Well shal ye say sometimes when they would have a thing and cannot well come thereon, but make it overseen elsewhere in the same, it maketh no matter they have, ye may begin again and use it, for it is no matter no matter. And all be it in this matter, ye have nothing granted but is in my mind as true as the

The first Booke.

Xerxes into oblivion (as for sainte.

Pauls faith, in remembrance of our apostles, whose names will come to God much more behoove, so as man will deny, but that faith is always abiding in the church. And that his Christ not in faith only and the knowledge of the church is necessary to be known for our soul's health, but also to the doing of good works and according to works, is hath been, ever have been specially praised and governed by God, the secret inspiration of his holy spirit.

Well quoth I then, if the church have faith, it is not in believe. That is a truth quod be. It should have quod be, if it belong not all the truths that we be bound to believe. What elles quod he.

What and we believe quod I at that is trewe, and over that some other thing not only false, but also displeaseth to God, we do not the church in necessary be there, whereby more you that ye be. As thus quod I, if ye of quod be in all the three parishes of the trinitie, father quod ye the holy god thy word be ye in the fourth part be the, equal, one with the other, but which is more, ye in his necessary be there, by which it is bounden to believe in the trinitie. And the beleneth be in a quarter at is quod I, the holy trinite one more. But we be not onely bound to be beleneth in any more, but also belothe not to be believe in any more. I am well quod I, the errth be a thousand and as far is the right believe that beleneth to much, as ye belongeth to little, ye belongeth some thing ye should not, as he that belongeth to nothing ye shold.

What elles ye be, what the. What is this? I if we believe that it were lawful, well done to pray to sainties, to do reverence to images, doth honour to their relics, and pilgrimages. And that we do these things they were in debe not well done, but were displeaunt to god, by him reputed as a punishment with blasuising the honor, done to himself, for therefore ye be his majestic repose on obvions taken as obdolatrie, were not this opinion a deadly pestilence to be, a plain lacke of right faith, that is for good ye be. But ye grant ye I, if the church can not err in the right faith necessary to be beleueth, which is generall always kept in the church by God. Truth ye be. Tha foloweth it ye I, the church in it beleneth sainties to be prayed by, relics and images to be venerated, and pilgrimages to be visited and sought, is not decreed no; doth not erre, but that the beleueth of the church is true therein. And thereupon also foloweth that the wonderful works, done above nature, at such images, pilgrimages, holie relics by prayers made unto saintes, be not done by the devil to delude the church of Christ, to which the work, which is so much, that the church doth, is so well done not onely or virtuously. But by the great honor done unto saintes, God himself the more highly honored, in that his servants have so much honor for his sake. And thereof foloweth also, that himself maketh the miracles in composition thereof.

Also if it be true that ye have granted that God keepeth and ever shall kepe in his church the right faith and right be-
The first Book.

A the mattynes of the matterfich, yet if ye
taken your selfes owre swift in granting
I doe you lenne to goe bache cal againe
what ye wil. I in good faith he full
hard wer it in minne owne mynde, other
wise to think, but I know that alwaie kepe
the right belowe in his church. But ye
come we come to this conclusion by the
granting thereof, let be done once again
thereupon. And what ye men wold say, as
I had once lay my self, that God dothe
paradventure not kepe always faith in
his church, to gue the warning, wher
they do well, when the contrary. But
who hath givn the and left with them
the Scripture, in which they may suffici-
ently se, both what they should believe, and
what they shoulde do, he lettereth the alone
therein, with any other speciall care of his,
do they faith beloue. For ther
the man may see all that therein heede of
they will take and labour therein. And they
will not, the fault is they; none else but
and sly. And whereas he willing to med,
and be better, may alwayes have light to see
how, by recours to the reading of holy
scripture, which shall make him in the
Scripture as ye faile before, that god kept the
faith for his speciall meanes in his
church. If this be true, whereof
should Christes promisse serve. Exod. 19.3,
from omnis diebus quas ad finem facit. I am to
you at the bapes of the ende of two
worlds. Therefore hold ye here to his church
if this being here, doth not also his right
faith beloue in his church. Exod. 19:3,
his twoe worlds will agree, for all. For
God is the balfe to the worlds ende with
his church in the holy Scripture. As A-
braham answere the richeman in hell
saying they have Poistes, the prophetes
not meaning they had the all at the time
present these, but only that they hadde
their books. And to Christ faith so
much as the scripture hath his faith coph
preferred therein according to his own
words, testamentary Scripures, Gibbs Scripures for the
protension perhende me. Serch the scrip-
tures for thee here in these of me. There
fore he saith, Exod. 20:3,5, from quae in fama facit.
I am with you to the end of the world,
because his happe scripture shall never
faile, as long as the world endureth. He
ever and earth shall passe away, but my
words shall never passe away. And
derfores in his holy writing he is with
us still, and therein he keepend and teacheth
by his right faith if we list to looke for
thee as I laid our own fault y folow it is.
The first Booke.

A compendium of the scripture, yet into this day, as the article which no godly man will doubt of, that our blessed Lady was a perpetual virgin as well after the birth of Christ as before. Our saviour also, as he abides in his apostles, yea, if they should be accused and brought in judgment, they should not need to care for answer, it should even then be put in their minds. And that he meant not only the remembrance of holy scripture, which before the Papists judges were but a cold and bare allegory, but such new words given them by God inspired in their hearts so effectual, and confirmed with miracles, that they adversaries though the were angered thereby, yet should not be able to resist it. And thus with secretely helps & inspirations is Christ with his church, and well be to the world end present a sufficient, not only spoken of in writing.

The 21 Chapter.

The author, noteth, if it be true, that as true that Christ continued with his church, as with others, but only by the bearing of his holy scripture to them, and that all the faith and love were only therein, than should it yet follow, as a far from the necessity of our salvation required, God generally church is right understanding thereof. And therefore, so much farther, the church can not err in right faith. Wherein is inferred, as that the message would have fled from by force. And thereon also especially follows, that all texts of holy scripture which heretics allege against images of any point of the belief of Christ's catholic church, can nothing terms their purpose.

But now, would I list, forth before him, none other wise, let the in holy scripture, whether then there be he given his church the right understanding of holy scripture: nor: [that he do not quod he. C'ayne quod he than your set forth well, that they were as well without, and should the scripture stand the as good here, as a pair of spectacles should stand blind the freer. That is very truly quod he. But therefore both his wisdom and goodness provided it to be written, that it may be well understanden, by the collection and conference of one text with another. Either not to be g in I, that some of them which do not as diligently compare and consider every text, how it may stand with other, may yet for all that, misunderstand it: C'pse quod he it may be so. For, else had there not been so many heretics, as there hath been. Very true quod he. But now if all the faith be in holy scripture, and no part thereof any where else, but that it must be therein altogether for ned, we then is sufficient to understand some part a right, and some other parts wrong, in the necessary points of our faith. So must we as farre forth, as concerneth the necessity thereof, misunderstand one part? We must not, he must not, as farre as necessarily concerneth our faith. But we must have so right understanding of all together, that we conceive no danerable error. Well says C'y, then if we must, we may. Fo, if we may not, we must not. For our lord bindeth no man to an impossibility. We may say. If we may C'y, the may we either by good hope fall into so right understanding, or else by natural read come to it, or else by supernatual grace be led into it. That is truth quod he, needeth must it be one of these wares. C'wil C'y, we will not enter the which, But I would list, whether Christ have a church in the world continually, and so have to the world the end, or else hath one company, sometimes none at all, as we might think, it he had one, while he was here himselfe, and paraphrased a while after, and happily none at all yet such, no shall not again we were here when. C'ap quod he, that it not be in no wise, but he must needes have his church continue till somewhere, for els how should he be with the continually to the world the end, in scripture or otherwise, pl'ther with whom he promised to be, and continue to the world the end should not continually so last endure: we how could those wares of Christ be true. Lo, I am with you all the days to the world the end, but one time. The world the end he were aware some days, as he were in God for his church in some days, so in some bares he had no church. C'wil quod he, yet would I write one thing more. Cant be a church without faith. C'ap quod he, it were impossible. For, such quod he, so were it. For his church is a congregation.
right faith, that is, for not by misusing the understanding of holy scripture, contrary to the opinion that we purposed, when we said, that Christ's being with his church, was only the meaning of his holy scripture to be. And as this, if God were no other place present there was nothing, for, let it be proved here of his church, for all that ever hath the right understanding of scripture, we commit to the same point again, that we would be false and from. For, in the scripture's nothing but the scripture's, both constant thing that we be bounden to believe, and to do and to be, and that God also therefore prudence for his church's, the right understanding thereof, concerning every thing necessary for us, that is concerning in scripture, the must therefore follow the same, the thing that is feared, lest peabe being a multitude of the people be not save, God always keper the right faith in his church, and thereupon following further, the remnant of all that is questioned between us, that the faith of the church in the worship, that it bebelour to be well given into faintness, religious images, is not erroneous but right. And thereupon following also that the mysteries done at such places be none illusions, of damned spirits. Just and the mighty hand of God, to show his pleasure in the crucification thereof, so in the sacrifice of our devotion thereof. In deed, he, we become here so going forward as men walk in a maze. We have not yet if I lost at that labour. For though we be in any place in this point, yet have ye if ye perceive I made me in another place, by one thing, that is indeed between us now. What is that place? This is I. I have agreed as well as you, that God hath given his church the right understanding of scripture in as farre forth as length to the necessite of salvation. In what point quod he, that is that you. Why quod I? if you not that? Have then will I not tell you, but ye be not me, ye if I tell you, pretend not not to be the same there. For this I see it not your place, it is but a blynde matter. Let me know it yet, he, and I am agreed to take none about thereof. On that bargain is it good I. We were well good I that against the worshipping of images, and praying to saints, ye say certain terest of scripture to be, subside, I spake of God for Idolatry. For all those whereof, when I spake that men must


The first booke.

A lew to the sentence that the church and the church can not of as much false gloses again al gos true gloses. And now this ye grani: I also, y the church can not unde understand and the scripture to the hindernis of the right faith, in things of necessite, t ye also knowles this matter to be such, it must either be the right belye acceptible services to god as a wronge erroneous opinion and plain violatice, it followeth of necessite, y the church doth not unde understand these things, that ye: as any other can allege, and by force for that purpose.

But that al these things be so to be taken and understoold, as they nothing make against the church, but all against your own opinion in this matter. And this yede ye souldly answerd your self, to all these true things, as a glose of your own, as true as any text in the book, which all the world will not unwade, except the same would make the scripture as the church of not, rather to their bercence the facerence in the faith. For so true it, if it might be that god gatheth not the good under standing thereof, but there is them do to be deceived and belious in errours, by this mistaking of the letter. Why quod he, this is a blind mate in bede. Surely quod I these two things come to me two as true points, and as plaine to a children man, as any petition of Cucil dis geometry, is to a refonable manne. For as true as it is, yecere hole thing is more then his own half, as true as it is in bede, and to any children man, faith makest it as certain. For y Chistes church can not err in any such article, as god upon paine of losing of heaven will that we beleue. And thereupon necesarly followed, y ther is no text of scripture well understanden, by which chil ten people are commanded to do the thing, which y church beleueth that they may legally lewe done. The child in any text whereby we be to do the anything, which the church beleueth, that they may lawfully do.

The 22. Chapter.

Because the messenger had in the beginning heue him self deuice of greeue in the text of scripture, with litle force of the old fathers gloses, with disputate of Philosophie and al most all the vit. liberal sciences, the autoure therefore inclyned theweth what harte hath happed sometyme fall to others of hole song men whos he hath knouen to gete these true texte to the scripture only, with contente of Logike and other fercule sciences, and little regards of the old interpreters. Wherefor the author beloeth that in the study of scripture, the sure way is, with vertue and pryer, fys to use the judgement of natural tees, wherunto fercule litterature helpeth muche. And secondly the commenites of hole doctors, and thys by abouth thing, the articles of the catholike faith received and beleued through the church of Chyst.

Do as because we speake of scripture now, and that the church in thes things newely requisite to salvation hath the right understanding of holy scripture, wherein Patercute ye be studious of the text alone, without great force of the old fathers interpretation of any other thing, of which ye taken all vit. (sane genere) almost to ferne so. Nought, I have of you so god opinion, I true all your study shall turne you to good. But surely I have seen to som fole so much harte to grow thereof, I never would advice any medels, in the study of scripture to take that way. Why quod he: For I have knowen quod I right god wise, thath set all other learning aside, partie for flouth, resuling the labour and payn to be sustained in that learning, partie for pride, by which they could not endure thy rebarding that should sometime fall to their part in disprisiions. Which affection, their inward secrete saucour toward themselves, courted and closed under the prest of simpliticte, and good chilen denuacion, borne to the lore of holy scripture alone. But in little while after the damnable spiritue of pride that it were to the self lurked in their harts, hath begonne to put out his hones and thesi self. So then have the lode, set under the praise of holy scripture, to set out to they their owne study. Where becouse they would have some the more to be set by, they have first fallen to the disputes derisius of all other disciplines. And because in speaking or preching of such common things as all chistte men know, they could not sene xcellente, nor make it appare so, th in their study they had done any gret maister to theye the self, therfore mercifully the se, our paras.
A paradox & strange opinions, against the comendit of Christ's holy church. And because they have therein the old wise doctors against them, they fall to the contempt and dispraise of the other preferring their own; some glories against the old coming & blessed fathers interpretation, &c. To see their words of holy scripture, some seem to lay for them against many sects, who plainly make against the & without receiving any authoritie of any wise tongue of heaven church of Christ to the contrary. And thus once they probably persuaded a way, that take the bible in the teeth; a true, &c. under an exorcism, that all the world can not call them back. But with laying feation, setting forth errors & heresies, and pillaging their preaching with rebuking of private bode and pretense; for the people's pleasure, they turn many a man to rynke and then dislike also. And then the will deceive them in their blind affections. They take for gods false & people's malice enup. And for a great victre their arlette appetite to preach, wherein they have such great pride for the peoples palate, that they wish I were that would, though good would his own mouth command the contrary. Why should we be so good by, whereby can we believe that ye do not now mind the great impute? But it is of time to judge an other manner a being that hath the same experience of it, because the purpose of content may make it good. And what people is it then where the be not apparely good, there to judge the mynde and content for ought, which who can see but god? As the scripture saith, Domine, autem iniquitatum cor. Only god behold the bar. And therefore suit our vantage, judge not before the stime. I judge not good, but by those things and well apparent. For I spoke but of those, whose erroneous opinions in they preaching, and they obstinate pride in the defense of them worship worship well declared they myndes. And thus have I seen, where they have for their perillous preaching ben by theys prelates prohibited to preach, have (that notwithstanding) proceeded in it. And for the meintenance of their disobedience, have amended the matter with an heresy, boldly and stubbornly defending, that they the had cunning to preach they were by God bounden to preach. And no man not know law that was made or could he made, & had any authoritie to forbid them. And this they thought sufficiently proved by the words of the Apostle, &c. Ques quidem in quibus deo. As though these were Apostles now specially set by god to preach themselves and few sedition among christen men as the very apostles were in heaven and commanded by God, to preach his very faith to the Jews. One of this sort of these new kindes of preachers being demanded, why that he died to save in his sermons about, & now aapes men preached not well the gospel, answered he thought so, because he saw not the preachers per fect, no no strife no bullies apper by their preaching, which things he said & wrote was the fruit of the gospel, because Christ said, Not one preest matters fed gladium. I am not come to send peace into the world, but the sword. Was not this an unchristian understanding, & because Christ would make a devotion among infidels, to the remnant of them to win some, therefore these apostles would lose some soul of dissented among the christen people, whereby Christ might lose some of the? For the fruit of strife among by, & perfection of a preacher cannot lightly grow among christen men, but by the preaching of some newe heresies, to the infection of our old faith. One will that was for his partinacy in that opinion, & y would and might and was bounden to preach (and disobedience notwithstanding) where he was after diets bold and open defence thereof, at last before the honorable and wise, reasoning withall, and not one to the law showed him to the contrary of his opinion, whichabe was made at a general counsell, but also by plaine authoritie of holy scripture proved that his opinion was erroneous; he so perceived himself satisfied, he made in knoweldge his error, and offered to abuse it and to submit himselfe to penance. But on the most wise he came forth in open presence of the people, and there found many that had heere before him preach, of his terrible pride, he set in such an open passion of shame that those who hee his go back to his words, which had before had his sermons in per estimation, at first sight of people, resolved his resolution, & laid out aloud he might well be herd, that his opinion was true, that he was the dape before deceased.
The first Booke.

A deceived, in he he had casted it to false. And thus he held his own stubbornly about reason, till the books were showed him again; himself rede the at after people, so that he perceived the auditors spoke about him; so false and understand his pride so well, in the defence of his indefensible error. And therefore at the last, rede himself again. Such secure pride had our hostile enemy composed into his heart of him, which I pursue you seen in all his other outward manner, as make a simple soul, as a man would have seen in a medly day. And some of the let not with less surity to defend himself, and some to stand in defence of their errors or false denying of their own deed, to their great part of the store, if their judgements were not more merciful than their matter deserved. And all this done because (as them sell both at last as feel), think as it is, that shall after be suffic’d to praise again. Such a scabbard itch of being so catch them in their preaching; though it would wear the worst for it, their own lose the theoreum; yet should that long to be pulped. And this I say hath come of some hope; I have in contempt of all other learning given the to scripture alone. Whole affections of pride a sound hath not in the beginning been grieved to the self, but have accounted their voices to deviòs.

Would ye the good he condemn that manner of study, by which a man hath so great affectation to the scripture alone, be for the delir thereof, seek little sense; in any thing else, but that we should lose time in philosophy mother of hercules; let scripture alone. May quod I that mind am not of. There was neuer thing written in this would it can in any way be comparable with any part of holy scripture. And yet I think other liberal science a gift of god also, and not to be cast away, but worthy to wait and as hanno maidens to give attendance upon divine. And in this point I think not thus alone. For ye shall finde sainct Hierom, sainct Anstine, sainct Basil, and many of the old holy doctors open plain of the same opinion. And of divine refection is the best parte to be contained in holy scripture. And this I say for him that was time there, so for you that went under to the churchward, and to make himself with God’s help me for the office of a preacher. Howbeit if any man either happen to break so late, he shall peradventure have no hymn thereof, or elles any man of youth to have that servent appetite unto scripture, that he can not finde in his heart to reade any thing els (which affections whole happen to have gonne him, is very fortunate, is the with grace and meknesps gotte it well) the would I countenice him, specially to finde for the vertuous framing of his own affections, and being great moderation and temperance in preching to other men. And in all thing to take the stature of people and degrees of compnyng, ever mistrusting his own inclinations, and live in dye of the devils labilit height and inclinations. Who though he be in a continual a-wait by every preacher to catch him in to proue if he can; yet his best enterprize and poorest triumph standeth in the binging of a man to the most abuse of that thing, y is of his own nature the best. And therefore great labour maketh he a great bole, if he bring it about that a good wit may abuse his labour, bestowed upon the study of holy scripture.

For the sake avoiding whereof, my popes aside wer in the study therof, to have a special regard to the writings and sentences of old holy fathers. And yet, as he fall in hand to the one or the other, next grace’s help of god to be gott with abstinence and prayer and cleanes of living, aroke all thing wer it necessary, to come well and larely constructed, in all liche pointes and articles as the church beloneth. Which things once firmly had, and saluer for undoubted trouthes presupposed, then shall reason and the be two good rules to examine and erplaine all doubtfull terests by, and the rede shall be sure that no text is so to be understood, as it standeth against the both, or against any point of the Catholike faith of Christ’s church. And therefore if it be true again either of the, either shall the light of naturall reason with the collection of other terests, helpe to find out the truth, or else (which is the surest way) he shall perceve the trouthe in the companions of the good holy doctors of old, to whom god hath given the grace of understand. Or finally pshal he can either find in other mens works, or invent by goddes aide of his owne study, ca not suffice to saturce, that any text yet come into him contrary to any point of the churches faiths believe, lette him then as sainct Augustine father, make himself very sure there is some trauere either in the translaier, or in the writer, or how a dates in the
The first booke.

Chapter.

The messenger object of the author in that he wold that the end of scripture be to make the commentaries into natural facts, which he calleth an enemy to faith. And therefore upon the authority of those objections, specially pointing that reason is servient to faith and not enemy, and much to faith and interpretation of scripture needs be concurrent.

So quod he I will not say many, but this way will do well. Howbeit I trow that you are likely to byde of many errors, if we square our timber and stones by these rules, men's glises, read, by faith, not by finde in scripture, but we bring to us to scripture. For first so: as the commentaries ye speake of, either they, commentaries, tell by the same tale, the terte dote, ye see others are. If they tell me the same, I beleue them only because ye terte faith blame. And if they tell me another, then beleue I the not at all, not nought I should, except I should beleue more better than god. And so for read, what greater enemy can ye finde to faith that reason is, which counterfeited faith in Deueri point. And were then send the divine faith to shole together that can never agree together, but are ready to fight together, and either scratch out others eyes by the wayes. It seemeth also somewhat strange, that whi god hath left vs in his holy scripture well, sufficiently his doctrine, whereby he would we should have warning of all suche thing as he would we should beleue and do or beleue by one, and had left by scripture for none other cause but for that it shoule shone unto vs for the witness of his will, declared by writing, that we should not lay nay but we were warned, and none other cause why the scripture shoule be gaven us, but to tell vs his pleasure and strike vs to fulfill it, we shal now not have our faith after the scripture, but first frame vs a faith out of vs, and then shape the scripture of god thereby, and make it agree thereto. This were in bede a good easy waye for so southfull man that were an enimill woman, to make hym a liuer and a master of lede, that whe he lost not to take the labour to know the stone to the liuer, he may bend his liuer to the stone, and so shall he yet bring the together at the best wales.

As for the old commentaries quod I, they tell you the same tale that the text doth, but they tell it you more plain, as we shall more easye in after. But surely ye begyled me nowe in that ye let reason so frode, whereby I would never have gentled, that ye would in scripture like wise so wise man, then an unreasonable reder. For if I can see not why ye shoulde be taken reason for an enemy to faith, except ye beke every man so, your enemy, that is your better and hurketh you not. Thus were one of your, byes, enemies to any other. And our faying should advisre our sight because we may see further by ill. miles than we make see. You can read but if reason be unreasonlable have more disdaine to hide the trust, of any point of faith, the to see the prof of many thignes natural, where reason can no more attainte to that cause than it can in the article of the faith. But still for any power that reason hath to perceiv the cause, the shall judge it impossible after the power is crete, but if the beleue her eye better then her witt. Where be ye the I daman dont now to do to it, it gretteth not reason to loshe themon, but reason hath a pleasure to behold the thing, that passed her power to perceiv. For it is as plain against the rule of reason that any body should move alone any other motion then downward, or that any body thing should have another by without touching, as is any article of faith. So never was there yet cause by reason assigned men may receiv for probable, but only it is a secret property of the stone, which is as much to say as I wrote were what. And yet as I say reason is beleue of thing well enough, she not agry therfore not strike against it. And yet as rules ever the lame told her still it may not be. Ie quod he, but a mans own eft to tell him it may be. And is must

what is left

he s scripture
The first boke.

A neuer content him. May a man then better trust his eies quod he his bowe? Pemary quod he, what may he better trust then his eie? This may quod I be deceyved a wene thet is that thet is not, if reason gene over his hole, excepte ye thynke the fugler blow his galleth through the gobletes bottom, or cut your gypsevle a Flore your face in ye, percy and make it hole agayne, or put a knipe into his eie thet is never the worse. And rounde a plum into a dogges tode into a hopes mouth. How happennd it madly nyve with this womb came one of my folke and asked wheather they shoude make reed for byne. Abyde ye, I, let's have better meate first. And therwith your kende and I began to laugh. Wel ye, I make none halke yet how. And to wolde he is was halfe out of constence, wenenge that he had done 2 faith some whate like a sole as he was one that was not very wise in rebe, 2 wolde to do. And ther I saide to your kende. Wole ye that reade is not to proude a dame as ye take her so. She rethus done in dode by nature that she can not percewe how, and is well contented therewith. She seeth a sondre belowe deceopt her light and her nyve therwith, and taketh it well mestre, and is not angry that the fugler will not reche every man in his craft. And wenye ye thet she wil take it so hygly that God himselwe his maister and maker shoude do what him like, and than tell her what, and tell her not how. I pray you quod I, that our lord was bozende of a virgin how know you: Pemary quod he by scripture. Howe we know you ye that ye holde thelve the scripture: Pemary quod by faith. Why 3, I, what dooth faith tell you therin? Faith quod he tell me that holy scripture is thinges of trouth wrytten by the lerretech of god. And who by know you ye that ye holde belue god: Wberby quod he this is a strange question. Every man quod hymly well wote. That is trouth quod I. But is there any hole or any tale that wertneth that? One wytheth that I was of, but if Balams are any thing hinderdowe thereof. For he spake like a good reasoneable aile. If no brute beast can topt that quod I, and every man may, what is the cause why that man may, and other beasts may not? Pemary quod he, for man hathe reason that have none. The gypsevle quod I, reade me my nebes have that shall percewe what he shoude beleue. And so muste reason not beleue & faith but waketh with her, as her hand made to waketh up her, that as corysry as ye take her, pet of a trouth faith geth never without her. But likewise as if a gypsevle be suffered to come on the bynde, never withys he be cup shutten, or waje to proude, the will then warre copious and chop logike with her maisters, a faire contre, as he were frantike: so reason be suffered to renne out at riote, 2 was over bytherd a proude, he will not falle to kal in rebellps to rebuke her maisters faith. But on the other syde, if the be well brought by a well gved 2 hente in god syepe, the that never doo her faith being f in her right nynde. And thefere let reason be well gyved so surely sayth god nyve without her.

Howe in the book of scripture, in uplynghe upon the scripture, in consideringe what ye rede, in ponderinge the purpose of divers commentes, in comparering together divers tences that seem contrary and be not, albeit I be ney nor but that grace and goddes specially helpe is the great thing therin, pet beeth he for: an instrument mannes reason therin. God helpeth vs to ree alio, but pet not without our mouth. Howe as the hanbye is the more nembre by the bisk of some secrets, and the legges and see more spice a率为 by custome of goyung and rennung, and the hole body the more wlyly and bully, by some kynede of exerciese; so is it no double, but that reason is by study, labour, and exercise of Logike, Philosophy and other liberal arts cogereeate or quickeened, and that judgement both in them and also in otheur, lawes and stipes muche nyppyd. And albeit poeetes ben with many men taken but for paynted worudes, yet do thet muche helpe the judgemen, and make a man among other thinges well furnisshed of one specially thinge, without which all lernynge is halfe lame. What is that quod he. Pemary quod I, a good mother lypt. And therfore are in none oppinio these Lutherns in a madde myne, that would nowe have al lernynge sole scripture only cleane call away, which thinges (if the tym will terre) be as we thinke then to be take and bad, and with reason thowght as I sake before in to the struce of divine. And as holf saint Jeronmy faith, the I, dynt he dispoite Notes the Egyptens, when Christes herted men take out of the paganie toppers.
The riches, and lernynge, and wysdoms that God gave unto them, and empoy the same in the servise of infinite about the proucte of goddes chosen children of Israel, the church of Christ, which be hony of the barbe from papynyn made the chilnde of Abraham.

The 24 Chapter.

The messenger makebeth objections against the antichrist, in that he contayned the subtant of scripture by bying the articles of our faith with him for a special rule to confer the scripture by. And the author confirmeth his content given in that behalfe, declaring that without that rule, they may some fall into greter errors in the study of holy scripture.

Ith this your crede helbe (as he said) as he thought that he shoude have neure rather to be well helpe, than to heare much rule in the interpretation of scripture. But as the other point, that all the church by the crede helbe, as a rule to lerne the scriptur by, take to the crede, that the crede helbe, be the crede helbe, as to the crede helbe, that thynge he shoude have no blew in it. Well quod I, we shal leke anon whether the crede helbe, or the crede helbe, be the crede helbe, whether we be veuer helde to the crede helbe, that the crede helbe is the crede helbe. First quod I, tell me how old was ye that one were helde to the crede helbe, if the crede helbe the crede helbe. By my faith quod he, I shal have a chilnde, and the chilnde was helde in the crede helbe, and therin helde all his life. In good faith quod he, that it is not amply, so that ye do not mean that ye would have him all his life long nothing els. And yet that I it be not to be. For if the crede helbe is the crede helbe, how old think ye that he shoude be, or how long the crede helbe in the crede helbe. I can not reely tell quod he, for I have not lene it alymage. Well quod I, but be not sure how long it were in lernynge there, were it not best that so that we helde and taught his crede befoe his owne mother tonge.
The first boke.

A crede and set him to scripture, were to note that this childe knewe no more of his faith, but his crede before he go to scripture: The thinket quod he that it were vnoue. The it is than q.J. What if it hold fortune him to finde some tyme of scripture that holdeth some to him be contrary to his crede. As for example, if he had happeneth the reading of these wordes. Or else & jili excedst owen. Goodes be ye all and the children of the ye God, what if he would were that fotb in their wordes: it is said, all god men be the children of God, our fauour.

Chift were not goodes only begotten some, but his sonne in suche wise, as God by the prophet calleth all god men. That could he not thynke quod he, for he should in other partes of scripture finde many places, y should shew him well the contrary. [E] Well saith I & very truth. But now in the mean time, will ye that he shal have as that texte that he soe should finde him against his crede, till he have founde an other texte in scripture, that answereth it, & seenet to him to say more plainely the contrary. May quod he not one houre. For feeth, that though other god me be called goodes children's goodes, yet as that he not very goodes, so be them not goodes very natural children by generation, but by acceptacio, where as the crede fauour, that he is goodes only begatte some, that signifieth to him be his sonne by generacio. That is quod I very crew, a well and reasonably considereth, according unto the very right faith. But now considereth, that ye maketh him by & by fall to so squaring of his bones, like that doubtfull maton that ye spake of with his leden rule. For now ye make him to examineth the truth of this texte of the psalme, by the article of y faith, which he brought with him, and by a collected discourse of ealls. And so forthwith ye finde both these rules necessary to the discussion of scripture, of which yows ye wolde in the beginning admitted neither rather. But now ye go further. What if ye woulde upon this texte, Homines enim et animae rodasti Deus (God thou that saue both man and beastes) were that bestes had immac- tall soulles as men have, and that many bestes should be also saved at laste, and so that no dedly soulle should he punisht with eternaly paine, till he came to other textes that should prove the contrary; were that best bestes were it better by beide his crede he had knoue before of these articles of our faith, that onely our soulles be incantal, & not bestes also, and that the paine of hell shalbe for sinnes everlasting. And that ye may therby be recitly townd hee, preye that this texte, thou shalt have both men and bestes, is merite by some other kindes of sauung & persevering here in this world & of hypping both to heaven: All this may be knowe he by scripture saith well enough. That were I well good J. And yet as plainly as Christ spake of hell in the gospell, Didac slippe for all that, which neither was a naughty man nor of course in scripture, coude not so cleere li it, but that if he saide the contrary. And take the wordes of Christe in a voyage sense. And would peradventure with one that would SpaceX only upon the wordes of scripture (leaving the right sense thereof, which God & his holy spirit hath taught his church) leuing him to a place therin, that he should be saue not our childe only, but also a wel eeltyr man and in scripture well forwarde, to take him in conclusion to the faith of Christes church. Powre if our child should crede on the texte of scripture, without care of the commenes, and without any further in curation of any pointes of our faith, that he so specified in our common crede, made our common in the beginning as a briefe remem crede was braue by the apostles, not lettre by our selfes in too shote a stynge and cleerly decla- rynge all that we be bounden to beleue. All be it that he shold be well founde in scripture many plain and apone textes, whereby the godhedde of our fauour, and his egleie with his father more well and suffisione he ponede, yet were he not onlyly helped by such other textes as feteme to shewe him to be lefte then his father, to fall in to the secte and be- resso of the Artians. And against those other textes prouyng his egle godde, to deuoe suche falshe gloves as the dyb, were as being before taught and confirmed by the faith of the church, that our fauour is one God and one egle substaince with his father, shall well perceyve and understan therebote, that all y textes that fete to make him lefte, be nothinge to be understande of his godhedde, but of his manlydote onely. As when we commonly speake of our selues, and of our owne nature, and saye we shall dye and worshes ete by, and toone all to butke, we mean
A all this by our body onely, and nothing entende thereby to daunce the immorta-
life of our soule. We maye not done to day if I shoude yow the tende parte of such kynges as we must reader (upou of heauen) believe, which dyeth our childre with his onely crede (and much lesse oure olde yollar with oure crede) shoulde los finde oure by
scripture, but that they were both well
likely to take the scripture to the wrong
parce, excepte we take with vs for a
rule of interpretation, the articles of
our faith.

The xxv. chapter,

The author takeyn occasion upon
certaine wordes of the messenger,
declared the preeminence, necessitie,
& posite of holy scripture, betwypenh
nevertheless that many rhynes have
bene taught by God without wypynge.
And many great lynges to remaine yet unwritten in rewethis necessary to be believed. And that the newe lawe of Christ, is the lawe to
wypynge in the parte, that it shall never
out of his church. And if the lawe there
wypynge by god, is a right rule to inter-
pret yere wordes written in his holy scripture.
Which rule to reason a the olde
interpreters, the authour theweth to be the very sure warde to wade with, in
the great creame of holy scripture.

By than quod he, this was as much to sape, as that God had not yet wypynge his holy
scripture, if he haue caused it to be wypynge so, aemmen may
be so longe delayed therin, of ther were as likely and (as it seemeth you) more
likely to fall into a false way, that finde out the crewe. And better were it than
that God haue not upou his scritphure
at all, that to gene be a maye to walke,
wherby we were more like to yntuke
than save our selue. The holy scripture
quod I, bothe is such as I haue reason, and
yet yngines follows therewith, that God hath not caused it to be wyp-
ynt well or that it had bene better to hankepte it from us. And albe it that
in this point were a great occasion of a
longe tale, in declarynge and malynge open, that God hath in that wypynge
of holy scripture olde to hode wife-
dome, shewed such a wonderfull tem-
perance, that the very strange familiar
fashyon thereof, may to good men
and wise well declare, that as it was
wytten by men, so was it wytten by god. Yet wypynge over the praise, I will
speake one word, or twayne for the an-
twerye of suche blame as ye lay thereto.
Fo' it is almose a common thing among
men to speake sometyme, as though
they cleped amende the woorkes of God.
And few men be there I were, but they
dyeth that if they had bene of goddes
councell, in the manynge of the wyld,
though they dare not be so bold to say,
that they could have made it better, yet
if they might have ruled it, he shoude
have made many thinges of an other
fashyon. And so all that, if the woulde
yet cal be all to councell, and change
nothinge till we were upon every thing
all agreed, the woorkes were well likely
till dismane be paid for, as it goth
all evse, leaung that I wote wether
we woulde all agree to be wypynge.

But as for the scripture shalys, God
hath so declared it, that he hath gwen
the woorkes therein an inestimable trea-
sure as the cause sanded. And yet we
shoude not use anythinge have need
thereof, if the bounds of our owne
lyke had not of our great necessitie, and
goddes great goodnes required it. For
at our creacion he gave but two pre-
cepts or thre, by his owne holy mouth
to our sefcrentes. And as for; all
that was for them to do besinde, the
reason whiche he had planted in their
lyues, gave them sufficient learning,
whereof the hole some stode in effect, in
the honour of God and goddes stendes,
with some of eche to the other, and to
their offspringe and lyngage. But the
precepts that he gave by mouth was guden
there. Twayne commandynge gene-
ed mouth and eynge. The first to be
ynge the tre of knowledge. And that
was for them continual, where the
other twoynge abe it thei were thereto
bounden by the precepte, yet were not
thei and their posseprenty bounden ther-
to at all hours and al places. But be
was in the begynnyng to gene them
kynowledge thereoff, for as muche as thei
had no hunger to warne them of the
one, nor sensual reblouyng appetite to
warne them of the other. But after
that they were by god ones admonished
thereoff, that did reason interpret the
remenant, whereby thei woulde that thei
shold ete for conscruation of their bodi-
es, and ingredynge, for propogation of
their kinde. And fith thei perceived that
these two thynges was the ende and
entene
The first boke.

A they might have the more blessed to traduce them. And there was wypynge he gave a warning also of Christ, that God woulde once send his spirit upon them selfe, to whom the thole gave wypynge in three of his prophesies. Of whom also as well before as after by patriarchs and prophets, by figures and prophesies, God ceaft not in such wise to foleshew his coming, his caft, his lyving, his openg, his refurrection, and at his holy acts, that if pride and envy had not let them, the figures and prophesies set and compar'd with his commyng, conversacion & wypynge might well have made all the Jews to know him. And for the perceyving and good understandyng of the lawe written, the sent alioe some good men, whole wypynge, well lyving, and some the manifeested miracles shewed therewith, never lefte them destitu of sufficient knowledge that longed to learn the lawe. Not to plese it; but glory to displease, but to承接 it agayne more, and as mannes’ spirituall could suffice it, especially to fulfill it and kepe it. Yet after all this, when the wolf was in a more dace, than came our faunter Christ the redeemer, with his death, and leue his holy lawe, whereof was long before prophesied by the prophete Hiorom. So the lawes be commyng faide our lorde, Iam Caie about and dispose to the house of Israel, and the house of Juda, a new covenant or testament, I shall shewe my lawe in their minde. And I shall wypen in their harte. And lyce be the lawe, and the shall be my people. This lawe wperyng in mannes hearts, was accyng to the wypes of the prophete first brought by our favoour to the house of Israel, and the house of Juda, to whom as him soke faith he was specially lent. Iam not lent faith our love, but unto the hope that are perished of the house of Israel. And also be said, it is not good to take the bese fro the bese of the children, & call it to dogs, but yet not onely the body to to worynes of some papynes, caused them to be partakers of that bese, but also some after the stuburies and obsynous initiale of the Jewes, caufed saint Paul and the apostles to lay into their face. The gospell of Christ was wispered by god to be first preced into you, but thich that refuse it, lo we departe from you to the gentiles.

And so was in their lawe, the churches gathered of all the world abode. All which notwithstanding, both were there at that time out of the Jewes converted and made many a good christv man, & many of the same people turned unto Christiense, and in conclusion the time shal come, when the remanent that shall be taken shall save them selfe by the same faith.

This is called the lawe of Christ’s faith, the lawe of his holy gospell. I mene not owen the works written in the books of his evangelistes, but much more specially the substance of our faith it self, which the Lord said he would write in mannes hartes, not onely because of the secret operacion of God, by his holy spiritit, in wypynge the good chiten, either by the wypynge with mannes good will, to the perfection of faith in his soule, or with the good intente of the offerers, to the secret infusion of that vertue in to the soule of an innocent infant. But also for that he first without wypynge reeued those hestly matters by his blessed mouth, though the earres of his apostles & disciples in to their holy hartes, or rather as it seemed it was inwardly infused in to saunter Peter his barte, by the secret inspiracion of God, without either wypynge or any outward wape. E foze which cause, when he had up Chistles question demandyng, of whom say you that I am, answered saide: Thou art Chist the sonne of the living god, which art commen to this world.

Thou sonne of God, for neither lethe in me, though hast reeued and knewed this to the, but my father that is in heaven. And thus it appereth that the faith came in to saunter Peter his barte as to the prince of the apostles without wypynge by secret inferpcion, and to the remanent by his cession and Christi’s holy mouth. And by them in the maner, first sub wypynge by onely wypes & prechipyng. So was it abyde abode in the world, suer it was that his faith was by the mouths of men, and thy holy messengers put in to mannes hartes, and by thy hande written in mannes hartes: oure and lyke there of almost was written in the boke. And so was it contemned for the lawe of life, rather to he write in the lykely minde of men, thus in the dead minde of unbelievers. And I nothynge doubt, but all had it so.
The first boke.

As it is ben, that never gospel had ben written, yet should the substance of this faith never have fallen out of children fulles harte, but the same spirit that planted it, the same should have watered it, the same should have keste it, the same should have increased it.

But so hath it lyked our Lord, after his holy wisdom to guide, that some of his disciples have writen many thinges of his holy life, doctrine, faith, and yet far for all, which (as saith Joba faith) the world could not havecopshed.

These bokes are reprodo by the serete consiffe of the holy gosst to plaine and simple, that everyone may finde and in the that he mait perceve. And yet to hyde againe to harde, that no man is there so connyng, but he may finde in them thinges faerre above his reche, and he forth to profonde to perce unto. Now were to the childeful people 3 points of Christes faith (with which pointes our Lord would have the charged) knownen, as I save and plate before, by reason thereof the farre the better underfoode those bokes. And all though there might also be some trette, which were not yet of necessitie to them to perceyve, yet by the points of their faith they were warned, that no trette might there be shusdo or crype to their faith. And none granges hit was there no, none Apostile, that by witting ever fente the faith to any nation, but if they were first enformed by woode, that god had begon his church in that place.

And for my parte I woulde herdoubte, but that the evangelistes and apostiles both of great and secrete misteries have so much more openly and much more plainly by mouth among the people, than ever they put it in wrritinge, for as much as their wrrygges were lykely enough at that time, to come into the hapes of paganes and pappenys, such dogges and dogges as were not metely to have those precious perles put upon their nose, nor that holy sodie to be daisned in their teeth. For which cause saith Peter in his first seringe into the Jewses, exhorted for the declaration of Christes godted and gellavte with his father, as our savourhime felse when the Jewses that were unworthy to hyse it, were offended. With that he tolde them plainly that he was the sonne of God, withdrew the doctrine from them againe, and covered it with the berse of the prophe, I have said ye be goddes & sonnes of the hve God all, as though he would the sones of false, what greech ye that name in the hve god, me, which name God by the prophe, Paul, hath geuen to all good men. In which demeanoure he demyed not the trouthe that he hadte labei of him selfe, but he blinded their wilfully wykynge eyes, in hypsinge and puttyng up agayn the iswell, that he began to hypsie to the and thewe the, the brighte lustre where of their blewe eyes might not endure to behold. And what maruell though the apostiles thus did in their speche a foare insteels, a wykynge that might come into pagans handes, than it appeered by the epistles of saient Paule, that among the childeful flocke where he taught them by mouth, he tolde them not all the trouthes at one tale. Not onely for that it were to longe, but also for that in the begynnyng, they coulde not happily well shuyen it. And therefore as Christis saide to his discipiles, saith he, be he not able to be are it ye. Which ones appered, what mayne that upon the bysdo of the bysdo of the holy sacrament the holy cleche of his body, the bysers falsie, who can abode this harde woode, and there will vente almoste all there woode, to byd saient Paule [I saie] by the Coxyhianes, not toche the all at ones, 1. Cal. 3. And therefore he saide in his Epistle to them, I have geuen you beherto but milke and not streng meate. And wise the speche we (faith he) among folks that be persit. No I mere not this that there were any pointes of the substace of the faith, which he shewd to the clergy that he kept from the lay people, shewd unto one man, that he kept for a nether, but that to no man lightly he shewd all at ones. But bycause some cam fro the Jewses, and some cam of the gentiles, therefore as thei were, so were the handely, not onely by grace but also by worship, and not onely in the pointes of the faith, but also in the rightes and ceremonyes, either of the church or of Godes awame: whereof some ceremonyes were pest with abadised, some not by and by, and some taken in to the church of Christis and observed styl. But in conclusion when they were mete therfore, they were all taught, all that God would have them bounden to beleve. And than dobbte I notthing, but that many thinges that nowe be very darke in holl scripture.
The first boke.

A were by the apostles (to whom our Lord opened their wits, that they might understand scripture) to plainly declared, that they were by the people well and clearly understood. May not all the holy scripture, in which it mape be that many a secret miracle lie yet couered, concerning the comin of Antichrift, and the last, manner and fallion, of the final judgement. Which shall never be fully dissolove, till the time appointed by goddesly proudest men and convenient for them. And it was to tyme as it last his maister to have thinges knowne or done in his churche, so is no doubt, but he sercheth his revelations, in such vice of the informe of the holy ghost, that he shall agree together in one, except heretikes that rebell and refuse to be acced to god in his church.

Who be therby cut of from the pure tree of that bone, and warning withered branches, be kept out for the tree is thare and after in hell, except the repent and call for grace, that may graft them into the stocke againe. But as it may be that many thinges be there not all at ones euised and understand in the scripture, but by sondry times and ages, as no thinges and mo by God unto his churche dissolv, that as it shall like his high goddes is welcome to dispence and disperse, so in things to be done may fail in his churche variate mutation and change, so is very sure that the holy godes that God leste into his churche.

And Chris is him selfe, that hath promis unto the end of the worlde to perfer and abide in his churche, that never suffer his catholike churche neither to agree to the mappinge of any late, that no by God dannably displeasante, but of any cruel that god wold were also to determine or byleve the contrary. For than babbe Christ which is all truth, broken his promise, and (which be blasphemy and abominable to think) were warent overthrow. And therefore ever this as it may be that as I said before, some thinges in holy scripture be not yet fully perceived and understand, so is very sure, that the churche neither doth nor can do dannably confirme it wrong, which it shold if the sholde confirme it, so as it shoude make an article of imple byleve, and of afaile enormouse faith. As if the shold by imple confronction of the scripture hing by and belove that Christ were one God, and eal with his father, and with the holy godes, if the truth were otherwise in devle. And therefore with the churche (in which Christ is alfore and his holy spirit) can not to goddes displeasure, and their damnation fall in any fals byleve, in any such falsfacial point of the faith, it must neve be therefore, that Artes and al other heretikes be shown in damnable errours.

The contrary opinion of whose execrable heretikes, the churche was in the beginnyng taught, by the mouth of Christ in Iete. And after of his blessed apostles, which reade and declared the scripture amonge the people in their time, the wyying them what wise the wordes of holy scripture proved the truth of such articles of the faith, as they taught the by mouth. And how such textes as seened the contrary, were not conuerary in devle. And therewith declared them of those textes the right understandinge.

And albe it that our saupurth shewed and plainly proved that in the scripture was geen good tokens and sufficient knowledge of him, yet to the intent we should well knowe what is done worde and odenance nevy other autherite but his selfe, but is to be bylued and obeyed, be it written or not written, some thinges by he therefore had to be done, and some thinges also to be blyued, whereas we have in holy scripture no byntinge in the worlde.

Saintes Paul commandeth the people of Thessalonia in his epistle, to belye 2. Thess. 1. that the tradicions that he take them either by his byntinge or by his bare worde, for there was the wordes that he said amonge the, our mo thinges, the lovd had tolde them him for them. And taught of the therefore he wrote into 3. Thessal, thare that of the holy howell the fallt of the auster he had thwew them the matter, the maner by mouth, as our lovd had him self taught it to him. And therefore no doubte is there, but that by the apostles the churche was fully taught of that matter, than euer was written in all the scripture. There was lerned the maner and forme of observacion. There was lerned much of the mysticall gestures and ceremonies died in the masse. And if any ma doubteth thereof, let him consider, where shoude we els put the hauing the beginnyng of the water put wyne in the with the wyne in to the calce, for wel calce.

We wrot that scripture biddebyt it not. And every wise man mape well wyte, that
A than whan the gospel thyneth onely of toine, there berte no ma in this wold haue bene to volde to put any thinge els thereto. For when the gospel thyneth of toine onely turneth into his precious blinde, what man wouldd trenture to make any mirture of water? And now is ye church to weln heatred of goddes pleasaunce therein, without any scripture, that we not onely bare put in water, but also dare not leue it out. And whereby knowe the church this thing, but by God s his holy apostles, which taught in their time: And so wente it forth fro age to age, continued in the church unto this day, nogonne by God in the beginning, without any mention made in holy scripture.

How be it Luther faith because it is not commanded by scripture, we maye therefor thereto whether we wil do it or leue it. For this one point is the very fonde foudation and ground of. all his great heresises, that a ma is not bounde to beleue any thing but if it may be proved evidently by scripture. And thereupon goth he so fard off, that no scripture cane evident to proue any thinge that he left to deny. For he will not aggre it for evident he it never to plain.

And he will call evident for him that ferte, that is evident against him. And sometime if it be to playne against him, than will he call it no scripture, as he plaine with the profyle of saint James. And because the olde holy doctors be full and holde against him, he setethe the all at nought. And with these worshipfule wise wyes he proclame him selfe a conquerour, where beliseth all the remenaunt, wherin evry child may se his proud frantise folpe, he is thantilly put to light in the firt point that is to say that no thing is to be beleued for a face true, but if it appeare pouse and evident in holy wit. And yet had that point at the fyrste faste some visage of profabilite. How be it, to say the truth, he were a lewe to thinke ther wolde noting do that his maister would bve hym, nor nothing beleue that his maister would tell him, but if he take it him in wryting, as Luther playith with Christ. Of whole woods es actes he will beleue nothinge, except he finde it in scripture, and that playne and evident. How must he by that meanes condemne the church of Christ, so that they cantynifie not the saturdaye, which was the fabbooth deie institute by God among the Jews, comandynge the fabbooth deie to be keppe holy. And alatre the matter of the chasse of the preceptis not all and the date is the change of the gall, so that it mawe be changed, yet till there I were no man thinking, this er the church would take upon them to change it without speciall ordinance of God. Wherefor we fonde no renowasce at all in holy scripture. By what scripture is evidently knowne that every ma and woman hath power to minister the sacrament of baptisme: Let it be thewed, either by commandement, consaute, licence or example expresse in scripture.

Many thinges are there like, which as holy doctors agree, were taught the apostles by Christ, and the church by the apostles, and is comen down to our testines by corinuall succesion fro theirs. But I will let all other passe over and spake but of one. Every good chisst man I doubt not beleue thou thou bled lad was a perpetuall virgin, as well after the bythe of Christ, as before. For it were a strangene thinge that the should after bleded bythe, he lette minde to clesnes and purupe, and so take by her holy purpose and promise of christ, to take, made a dedicate vnto God, then the byb before. For surely who so considere the words of the gospel in saint Luke, shall well perceve that she had bved virginite. For when the aurgell had saide vnto her, Lo thou halte conceiu in the wombe and bypyne for a childe, so thou halte call his name Jhesus, the answered him, how may this he? for as for man I know none, which though it be spoken but for the time that present, yet muste of necessitye that the never wold be aone, after the maner of spepyne, by which a nonne ought say, as for man theere beeth none with me, signifieng that never there hall. And in common speche is that figure much in bie. By which a woman faith of one, whiche is determined never to marie, we maye well takle togethe, but the wedded not together, meynynge that the neuer shall medde togethe. And in suche men our lady when the saide, how may this he? for I knowe no man, meynynge that the neuer would mede with man. Otes had her answere nothinge ben to purpose. For the aurgell said not, Lo thou art conceived, and wiche if he had saide, the might well have meruased only for that she knewe no man all revy. But when he saide thou halte conceu this could
The first boke.

A could be no merueall upon her, for that she knew no man all reply. And therefore with the merueal how it might be that ever she should conceyve have a childe, it must needs be that her answer were not that she never would medle with man. And therefore the merueal, because he said it hose be and she knew not how it could be, but the wapes by which she was at full paynt with her face that it should never be, so that then she sheved her shewe it should come about, by the holy gospele commynge in her, and the power of god an highe shadowing her.

And then she answered and said, Lo here the hobe made of god, be it done to me after thy woorde as thou tellled me. And thus apperit it evidently, that she had than a full determined purpose of virginity. And that as it seemed such as she thought not lawfull to change. For els when the angell did the messagage, she might have concluded therin thought she had before ben in another mind. How whistle she had then so full a set a purpose of perpetual virginity before the byth of the other blessed childe, which came amonge his other hevenely doctrine to call and create the world for all pleasure of the shebe to the purifie and clesse of the body and soule, and from the desire of carnall generation to a godly regeneration in grace, more were it then wonder if she should haue then more regard of the hevenly delight, or cure of worldly procreation, than ever she had before her celestiall conception of her maker made man in her blessed wombe. Or she could think it that ever God would sufere any childe man after, to be conceyved in that holy clost taken up and clesserate specially to God? This reverent article of our ladies perpetual virginity, the church of Christ bringe taught the truth by Christ, pertainally hath by the lawe fente the time of Christ. And yet is there no worde thereof in Christes gospekt written, but rather differeth textes so that contrary, that by the worde of Christ without the textes of them, the heere the Claudius loke the occassio of his heresy, by which he wolde that we cally the lerning of the faith before, finde out all the pointes in the scripture, when there be none that all chisten bosome believe, whereas the scripture gonneth no playne doctrine, but rather somet that say the co-


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The first boks.

Kes churche, cometh to the scripture of God, to take a true triall whether the church belieue a right or not. For if the doubteth he whether Christ teacheth his church crewe, as elles whether Christ teacheth it at all or not. And yet that doubteth whether Christ in his wordes say crewe, when he said he would be with his church till the ende of the world. And surely the thing that made Artius, Pelagius, Faustus, Pancines, Donatus, Eluidius and all the table of the aheretique to seixe them selde in those damnable heretiques, was nothing but the pride of their learing in scripture, wherein they followed their owne wittes and leste the common faith of the catholike church, pereyng their own gay glories before the right catholick faith of all Christes church, which can never erre to any fault, but all point that God would have be bounden to belieue. And therefore to ende where we began, who so will not unto the study of scripture take the popes of the catholike faith as a rule of interpretation, but of pystynes and myrtrull study to see in scripture whether faith of the church be crewe or not, he can not fail to fall in wrothes errors and erre more preseruous that any man can do by philosophie, whereas the reasons and argumentes in matters of our faith hace nothing in like autoritian.

The xxvi. chapter.

The messenger sayenge that him semed he should not beleue the church, if the same the church had one thing, and the holy scripture another thing, because the scripture is the word of god, the authour; theewthe that the faith of the church is the word of god as well as the scripture, and therefore as well to be beleued. And that the faith and the scripture well understaned be never contrary. And further theewth that when all doubtes risynge upon holy scripture concerning any necessarie article of the faith, that he can not upon all that he can hys in the matter on both the sides perceyue the better and trewe partes: hath a true and undoubtful refuge pudde him by the goodness of God to bringe him out of all perlirites, in that God hath commandaded him in all such douthes to beleue his churche.
The first boke.

A yeas than quod he. But nowe byth by thy hart perfond and finished the corpus of holy scripture, all thing that he would cheseth, all all that he would the church shoulde do, and all that he woulde the church shoulde elsew, all this hath he lente the his minde sufficiently, in holy scripture. And none otherwise quod I believe: I had wente we han ben at another pointe, in that yeke the faste daye chanched in to sunday without any word of scripture, gyving any commaundement of the change in the new testament, for the commaundement gven in the sappiday in the olde. And also in the points that we spake of, touching the perpetall virginte of our lady, wherof it is no woode wryten in scripture. But for I perceiue that the great attentions and reuerence ye berto to the scripture of god, not without great cause but without any measure, maketh you in the case that ye take all authoritie and credence from every woode of god wryten besides the scripture. I would fayre you therefor; this question, I god in holy scripture tell you two thines that leve the one contrary to the other, as for example if he tell you in one place he is lesse than his father and in another place that he and his father be all one, which of these woulde ye beleue. Mary quod he bothe twayne. For thei made vande together wel proude, for as he was lesse as men, he was all one god as God. Very true it is quod I that ye saue. But nowe if ye bado bene bode in the bates of Arris the herehe, he would not have receved not hold him selo chere with this answer, but he would have adued you the first parte and put you farther to proue the second parte. And into that tere he would have made you a gloise, that his father and he were one not in substance but in will. And that gloise he would have forisad and made somewhat learned in with another woode of Christ, in which he prysed his father reporte, as thou and I bothe one to make thou that this and we may be made one, menning by his chesien people which shall never be one with him in substance. So that for the iniquitie of Christ by reason of his mihode, ye must agree with him. But for bunte of godhode, he will not agree with you but put you alwaie to proue it. Well quod he and thought he saue, yet if I were provided therefore, there be tere

nowe that plainly proue it. That is quod I very truthe. But ye is there none that he shal alwaie let you another against it, and a gloise as faide to yours, ye shal hau one answere for his in such wise as he make abuse a right wise and well learned man, as he did in his owne dayes, and many dayes after many a thousande. Than it so were, that in that disputation ye could not make your assise to disverne the truthe, nor peradventure proued them to beleue the truthe, because the false parte might happe to have to the minde of many a man face of truthe, as it had at time to many that this were of seate, what way wold ye wunde out? Mary ye I would believe my selo the true and go to God, and let them that woulde beleue the false parte, go to the devill. Ye should quod I have taken them a good face way. But nowe ye have bene in that wise (albe ye be nowe fast and sure in the truthe) ye ought have happed while the matter was in question, and many great clerkes and wrytten scripture men, and some lempung right holpe, set on the wrytten, ye ought have happed I say so to hace bene mouned with the reasons on bothe the sypes, that ye shoude not have wryten on which partie to determine your bielue. And what would ye than have done? Quod he ye put me nowe to a pynche, and I shal answere you as I have hera say that docte: Mary, sometime almyngner to king Henry the seconth, answered ones the king at his table. It happeth that there was fallen in communicacis the story of Joseph how his masseurs Prudhers wiste a great man with the kyng of Egypte, woulde have pulled him to beddes, he fled away. Nowe masseur Mary (quod the kynges grace) ye be a tall stronge man in the sypes, and a commynge doctoer on the other side, what woulde ye have done if ye had bene not Joseph, but in Josephes sypes? By my truthe I quod he it like your grace I can not tell you what I woulde have done, but I can tell you well what I shoulde have done. By my truthe quod the kyng that was very well answered. And ther that answere serued him well there, I shal make the same serue me here. For surely I had beene in Arris bates in my point that ye spake of, what I woulde have done that wote I here. But what I shoulde have done that can I wel telle you and surely truthe
The first boke.

If I would have done so. What is that quod I say? I would have believed the best quod he. The best quod I - that were best in bebe, if ye were which it were. But its cause is, that the reasons grounded upon scripture seemed unto you in such wise, eke to impugne and answer to other, that ye stode in such a doute, that ye could in no wise disscern whether yede sayd best.

CA. If not quod he I had not yet that, well than yet, it best quod he, and so would I have done. I thinke, kneel me downe and make my speciall prayer to God, that it might please his goodnesse in so great a parcell not to else me perplexed, but bouchfase to exclene mine affiint unto that side that ye knew very trewe, and would I should beseke to be trewe, and then would I bode the one which God should have put in my minde. Had this bene the best way? CA. If it were not quod I the best, it might peradventure serve for a seconde.

If ... dwayne unto the second another nexte unto the best. And your was is surely faire for the work. But yet were I not affre that it were the best yet I bende to faire it better. And therefore I pray you tell me this. After your speciall prayer made ye in the one part in one paper, and the other partie in an other, and laid their bothes on the grounde, and then set by a fasse be twene them bothes, would ye be then indifferent to take the one side or the other after, if it shold happen your fasse to fall? CA. Why not quod he. He els put it upon two lottes, than at adventure bade the one and take it.

If done as much as mine owne witter will serue, I have herbe thereto all that I can of other men, and yet by neither can perceive the better opinion, what would I do? What could I do farther than praye for grace to guide my choyce, and so at aduenture boldly take the one and bode it safe, doubtful nothing but God didd my choyce, if I have a ferme faith in his promise, by which I promiseth that if I take the best Hall have aking as saint James faith without any doubt. And why should not I in such perplexed case after being called for of God, take the one parte at aduenture by lot as did the apostles in the choyng of a new, to fullfill the place of the restous Iudases? Lottes quod I & be well lowfull in the choie of suche Lottes, two things as be botho so god that we be likely to chose well nowenge whether to ever we take. But now ye were in the case that I have here my father marly speke every man is at the choice of his wife, that ye shold put your bade in to a blinde bagge full of snakes and else together, but snakes for one ele, ye wold I wende when it a perilous choice to take by one at aduenture though ye had made your speicall prayer to yede well. But ye ought not in such a case to aduenture it upon your prayer a tuff in God without necessitie. What is peradventure the quod he. But in our case there is necessitie. For there were none other way to answe yede perplett, but one take the one by prayer and serme truist in God, which he never deceped them that truist in him. If there were y were none other way some, what were it than that peat. But now consider your case agayn. And when it soo werte, that ye could not upon that ye here the Armpens and the catholicks part argue together, perceive whether parte were the better. And therefore of those two tales tolde you by god in many testes of holy scripture, some sesmpe plainely to say that Christ was not cagall with his father, some sensing as plainely to say the contrary, ye coude in no wise finde any reason, whereby ye could finde your selfe moved to take the one parte for more probable the other, I put cause than that God wold he fesse fasy to you. I have heeded the trouhte of this matter to such a man, & how my scripture is to be understood concerning the same. Go the images thereof to him. And that thing that he hall tell the that things believe thou.

Would ye fasy pay good lord I will aske no man but thy self, and therefor tell thee thy owne mouth, & els I will take the one parte at all aduentures, I thinke that thou wold have it so, & els wold ye thinke that God were your good lord, I had done much for you in that it liked him to graciously for your forty to blass you out of such a great perpendicular, whereby ye shold to your owne mindo hawe remayned in an insoluble doute in a matter of the faith, wherein it is vanable to dwell in doute, & which ye much worse hawe declined peradventure into an insoluble error? Whereby quod he great caule shoulde I have.
A mane had byshp to thanke God, for he would not than qoud ye first make your paynour, and than with good hope (that grace shall gyde your fortune) take the one part at adventury by lot, but ye would in your paynour thanke God, for that proffission. And than woulde ye not get you to that man as fast as ye could, for the troubles qoud he, than if that man should tell you that Arrius & his company were hetretics in all, and take tretes of scripture, ye should beleve him. For aly be he that wold I, put case qoud I that ye had not doured before, but had bene in yourreste at clere pointe, that the Arrians opinion were the trouthe, ye should against Arrius & his company agaynse your owne monde also lene into his wrode whom God had benen you beleue. What is quod he? What ye asked him qoud I whether god have suffeyiently showed that pointe in scripture, so that it were of the wrodes of holy psytte well and evidently be powerd, that he tolde you: ye. And that theroon he would bring in all the tretes that ye had well in remembreance all ay, and that ye laid against them all that ye coude laye for the contray, so forth: that when ech of you had bene laid all your tretes, and all your glokes, that ever of you both coude by gege for the, spic ye both confest, that neither of you both coude anyy thynge finde therein, he layenge still that his woye were the truthe, and that he had by scripture, wel powerd it into you, and your self on the other side; all that ever ye had herte him laye, perceypenge in your owne monde none other, but ye had by scripture better powerd the other parte, which would ye now beleue, by wad that as far as ye God faith him selfe in holy scripture, qis that ma whom god sent you to and bened you beleue. Maybe ruly he I wold beleue him. Wel saied I. But whether woulde ye onely beleue him the truth of the mate were against the Arrians, so as ye would ye beleue him futher, in that he said he had so powerd it into your scripture, ye should beleve him therin also. For by God to ha comandeme that ye shall beleue him, than ye fall beleue. For than haue ye the man that ye must xedvel resto unto, for your suppli, answer & solucion of all pointes and doubts, in your wye perceypenge the saluation of your soules, of which pointes no man can deny, but one of the most especial pointes is to take in holy scripture alway the right sente, wel as
The first booke.

If we can not attayne the right under-standyng, yet that the leffe wordes to be sure, that we shall omerde of all such mysteres of lyvinge as might lyue us into any damnable errour.

The author proneth that God hath commande us in all thinges necessary to salvation to have some euerlastyng and full obedience unto his church, and a cause why God will haue us bounden to beleue.

Yet is trouth quod he, if this may appere. But where thall it appere that God comman-dest us in all such thinges to beleue the church? For first me thinke that there were very stranges manner of commandyng. For of the church be alle we bound (as ye say, if you would) to obey God. But to beleue the church, to beleue the church, is all we together make the hole church. And what reason there it is to commynde us to beleue the churche.

Which were no more in effect, but to byd us alle beleue us all, and eche of us to beleue other. And then if we fell at bis-ners opinions, why shoule that one parte more beleue the other, than beleue the other, lest bothe the partes be of the church and maken the churche amonge them? There is that alway that parte lemynt to beleue what beleue be most clearely may alleage the scripture for their opinion.

For the partes of God must beke the lyfke. He is onely to be beleue his onely solme of whom him selwe commane. And he saide, haue the father at the same of his baptisme. And then the man that speketh of whom God lemynt me to, and whom he byddest me byzere and beleue, is our solman Christ onely, not any congregation of men. Whole bounde

We beleue before the voides of God, and in the stede of the scripture of God put the true word and under-standyng in the doctrine and service of the church, it were Happily to be fered, lest we fall in the repose that is touch in the gospell where it saith, in byrde to shet the me with the doctrine of me, and where our solman also repownt the Scriues and the Phareises layne upon them, ytho, do you brecche and transgress the commandement of God for your tradish. Quod quod he. Yet at last we thall agree, but much a do I thinke it is to come to it. But byd we must as ye say, noteth it is, hye our solman Christe and beleue him, it is enough to hye him and beleue him, or be we hye that is bound to obey him? To obey him if euer we be heer or benere. Weth saide quod he. But where ther are we bounden to obey him? obay in some thinges or in all thinges? In all thinges quod he without exception that he commande us to do. Than if Christ quod he byddest us beleue his church, be we not bounden to doo. Peu quod he. Than may we quod he no more doubt to be truwe, that to the churche byddest us beleue, then the churche that we solman his if selfe byddest us beleue, if he byddest us hye his church as his father hye hye him. That is trueth he if he to do, but me thinke it were a strange hyeding as I saide to byddest us of other. He lemynt not quod I so strange a thing to fainde Paul. For he meruolous effeetly beleuth children people to take together all thinges in the mynde, and in the waye to tell one tale, suffer no sects or setnes among them. Which agreemt and content can neuer be where no man geneth credence to other. But among chilidren people it will come, if euery man gyne credence to the church. But yet quod he all be of y church, of dierse partes, which shall beleue which? Yet he taketh that I for a great bothe and a thing very peple, which lemynt me very plaine. For either first the church hath the truth to beleue at one who till sometime of some fewe begethe the change, and than thowgh all be of y church, till some by their obedience he gone but ut put out, yet if it no bounde but I thall beleue the church. I must beleue the y still beleue and wishe, which yt to be beleu and before. But I ses ther were any big that was peradventure such, that in the churche sometyme was doubted and receyved by世人 and bywisme, if after the hole churche was in one solme also, either by common determination at a general countable, or by a pereshe perswasion and beleue so receyved thouch theyyndone, that the chilidren people thout it a damnable errour to beleue the contrary, than if any woulde after take the contrary waye, were it one or two, were it seve of many, were they lerde or inlered, were they plea people of the clerige, pet can nothing doubt which perte to beleue
The first boke.

If [will believe the church]. That is a truth quod be; but ye prove me not yet that God hath bode me believe ye church. For somewhat interrupted me quod I with your other subtleties by which ye would it should sanctify an abstrusitude to byb be believe the church. For as much as thereby ye prove some that was we commanded nothing else, but to believe other, and than in divers opinions take, we could not doubt which parte should be believe which. Wherefor I have weaved you the contrary, and removed that blithe out of the way; so boldly, we shall think one to the other point, that Christ commanded us to believe his church. For as his father said of him, falle bys him, so laid he of his church when he sent it absolute to be spied forthe. For when he had gathred his church of his apostles and his disciples, he communed them forth to preach, said he not unto them, that hence you here, me? Did he not also command that who so would not be, the church should be reputed and taken as papists or publicans? That was good he, wherefore would not amende their lyuing. Was it not quod I general where a man wolde nor amende any damnable cause? Yes quod he. Is life believe quod I none suche? Yes many quod he. Than is quod I the church his judge upon his believe, to heave him whether it be trewe or false. So it may not quod be. Both his lyuing quod I nothing to do with faith! Howe mery pon that quod he? Thus quod I, as if Luther late a freke shaven now wedde a Ponne, were communed to amede his lewde lyvinge and put away that harlot, whom he abuseth in continuall incecd and servilete under the name of a wife, and he would say that he did wel yndugh, and that their dowes could not hynde them, were they not bouned to beleue the church and obey there as well concerning his beleve as his lyvinge: Yes verely quod he. Than answered it quod I that we be by Christes commanede to hye, beleue and obey the church, as well as matters of faith as of maners. Which thing well appered also by that our lope would be that who so were bleded should be taken as a papists or a publicans, of which two the one offendeth in misbeleue the other in lewde lyvinge. And thus it appered that not only Christ is the man that ye be sent unto a command by god to beleue and obey, but also the church is the person whom ye be by Christes commanede to hye and beleue and obey. And therefore if ye will in faith of lyvinge or auoplyng of all bandable erroun (that ye might fall in by maledicery or understanding of scripture) take a false and unfastlye way, ye must in all those things hye believe and obey the church, which as I say the perils who Christes senteth you to for the false solution of all such doubles, as to the who in whole mouth he speaketh him selue, and the holy spirite of his father in heauen. And sure this is much to be marked. For it is the perpetuall order which our lord hath continued in the government of good men from the beginnyng, that as our nature first fell by pride to the disobedience of God with incorporetial longing of knowledge like unto god, so hath God ever kepe man in humilitie, strapping him with knowledge of confition of his prouenance, byLyving him to the obedience of believe of certayne things, wherof his owne will wouldbery wene the contrary. And therefore are we bounden not only to beleue against our owne reason, the papistes that God showedes in scripture, but also God teacheth his church without scripture against our owne mynde also, to give diligent lyvinge, korne crodée, and faithfull obedience to the church of Christ, concerning the feste understanding of holy scripture, not doubting but why he hath commandeth his hope to be seede, he hath provideth to them holesome merte and trewe doctrine. And that he hath therefore so farre inspired the olde holy doctors of his church with the light of his grace for our instruction, that the doctrine whereto in they have agreed, and by manages contented, is the very trewe faith and right way to heauen, being put in their mindes by the holy hande of him, and faite in manes in doono, that made the church of Christ all of one mynde.

[The xxviii, chapter.]
The First Book.

As well as they might. And the answer of the author (praying the authority of the old interpreters and the infallible authority of the church) was, God requires every truth requisite to salvation of man from natural reason.

I Clemens me, that all this goeth well we should believe the church as Christ, as long as the say as Christ, faith, 10:12 me thinketh me our Lord. But now ye they shall take alone of the orde, whereof Christ never spake words; nor may ye make thereof in holy scripture. Then the say with the prophet, Ephesus 20:11. Therefore we should be good and well disposed, and God command them. And thus do ye me thinking, whereas Christ is in holy scripture, the church is, that I believe, the church of Christ: Where that a good humilitie to be obedient made to men that to God: And thus I me thinketh to believe God above speaking in the holy scripture himself, than all the old fathers, if they make a gloss against the text. For, by their opinion, and by they have them by inspiration, or by revelation, or by miracle. But by wisdom, by diligence, and by matter, by which means men may no more perceive the sentence of scripture as well as their might. And thus ye shall perhaps, being in the right understanding of scripture, understand them, and perhaps one are above them. Whereby when ye perceive that they went to and another after them, shall the call it humili tie to capture and subdue our understanding, whereby God hath happened given us light to perceive those errors, that by virtue thanke given hym therefore, we shall to faith be given at right, that we shall believe them both together, and tell them that hym bade to. And therefore I think here where the old doers of the whole church told me, that God be the, that he, belief me believe them. But where God saith, one thing in scripture, they tell me another, it thinketh me that I may be in no wise believe them. I am quod I than in somewhat ye say, ye will believe the church, but not in all. In that thing belove scripture ye will not, nor in the interpretation of scripture ye will not, and so where ye saith, ye believe the church in somewhat, in very deed ye believe your church in things not.

For wherein ye believe it, ye believe it not in the interpretation of scripture; I thus as touching the text ye believe the scripture false and not the church. For, where I thinketh quod be the text is good enough and plain enough not being good and well considered and very part compared with other. Where it were quod I find anything to playne that it should be as at all. In faith quod he then make a gloss to some teres, that be as plain as it is, and two make four. Why quod I, that the gloss at all I know to quod be. Yes the devil is on it. I quod is, if it though ye would believe one will tell you, that twise two gander made all way source gelse, ye would be abut. So see ye believed hym, that would be a twise two gander made all way source ganders, for therein might ye be deceived. And him would ye not believe at all, and he would tell you, that twise two gander would all way make pure house. But quod I, this is a very matter. There be not twise twaine all one kind, but gelse gelse be of diverse. Thou I, than every man is neither gose no horse eth well ye there is one gelse yet.

But now I, the gelse the gander s bee bothe of one kind, ye twise two gelse make not all way, tue ganders. I twise matter he, ye were what I meant well enough. I think I do I. But I this if ye bring it forth, it will make another gloss to your text, as plain as your tax is, and ye will in holy scripture have no gloss at all. And yet twise ye have collection made of one text with another, as though all of that were no gloss. Why he but would you that we should believe the church in a gloss that will in no wise agree with the text, but that it appears plain, that the texts well considered faileth cleanse the contrary.

To whom doth that appear quod I so plain.
A plainly, when it appeared one to you, and to the whole church another: Yet if I see it to quad he, though holy doctours and all the whole church would tell me the contrary, I thinke it I were nontise bounden to beleue them all, that the scripture meneth they take it, that I file you as well tell me that a thing in the white which I see my fee but is black.

(Qued quod I, ye would beleue the church in some tyrings. And noowe not only ye would beleue it in nothing, but alsow ase god wold the church hold be your judge, ye would nowe be tudge over the churche.) And ye wold by your lye be tudge whether the church in the understanding of holy scripture God hath written to his church, doth judge a right or erre. As for your white and black never shall it be that ye shall see any thing black that all other shall see white. But ye may be sure that if all other is white and ye take it for blacke, your ever see loye deceiued. For the church will not I think agree to call it other than as they put them. And much nowerale wer it if ye should in holy scripture see better then the holy doctours and Chritians who le churche. But it be quad I ye must consider that ye and I do nottake of one doctrine of two tyngs, but of the cens and censment censent of the olde by spathers. For that we speake not of any doctrine of one ma or two in the church but of the censent of the church. We speake not all of ame sentence taken in any tery of holy scripture, whereby no doubt or question of any ne cessary article of our faith, or rule of our living. For in other bye matters may there be traites of one tery. Senes peradventure, and all good enough without warrantise of the best. But we speake of such two terys and contrary sentence takyn, as it is one true, other mutt nudes be fallyn. So as I speake concerning some necessary point of our faith, or rule of our living, which is also depending by our faith, reducible thereto. As if one wold hold by the hys bowe so he thowght no man wer bound to kepy any. Such points, I wold let vs consider, they bee true we speake of. And this rememberd betwene vs, that we sye somewhat as what your laying both pone. I wold not much nede quad I to speke with you in disputing, by what manner the scripture is understood, let y wold be agreed with nature and diligense the grace of God must nudes go, as is no diligense of help of nature can preuaile. So I wold not nothing dene you, but that god maye I wold also, geue his grace nowe to us, as he gave of abde to his holy doctours, ye take as muche towards us and no more let; or impediment in our selfe that was in them. I wold also grant ye we maye nowe by the same meanes by which they might than understand the scripture as well as they did than, and I wold not much stiue with you for one are better. And wer it not for the finances that we linke in, we might percaus understand it better by queute tre deuce, having their labours therein as our owntherwith. But sisth I am so gentle to grant you so many things, I trust ye wold grant me this one, that plyn any such point of one faith, ye would bee men bounden to beleue, they did understand the scripture one waye and we a nother beig the one to the other to cleane contrary, that ye were true, the other mutt nudes be fallyn. Ye wold than grant I saie, that eithere ye erre or we. That mutt nudes be quod be. Ye wold also grant quad I, that in suche poyntes as we speake of, the errore wer damnable. For we speake of suche points one, to the sentence of god will haue to be bounden. I grant ye. For damnable wer it such case to beleue vs. And wrong shoule they to, we beleue ye to we beleue a wrong article, because they to we thought that the scripture affirme it. And as damnable wer it and yet muche more, if we beleue a thing where we beleue that the scripture affirme the contrary. For the beleue we that the scripture were fallyn.

This is of I very well saie. But for the more playnness let us put one example of twain. And what point rather then the article touching the equalitie in godhead of our faute Christ his father. For the contrary beliefs were treue, than wer this alway damnable a plain violatry. Very truth quod be. But not quod I the other example be the matter that we haue in hande, concerning faintes relics, pictures, and pilgrimages, which things is it be as many rechneth violatry, than is it yet worste to do therin as we doo, than ye one believe were worste in the other poyncte. And that as muche worste, as the faintes of pictures either, be worste then the holy manhood of Christ. That is quod he very true. Than quod I let the slye poynct alone because therin we
The first Book.

A be all agrued, and speake of the seconde, if the old fathers take the scripture one waye and we the contrary. Though it might be that we were able to understand the scriptures as well as they, yet if they so understood that they thought this kynde of worshop not forbidden but banished and pleaunt for God, and we newe men on the other kynde thought it utterly forbidden and holde for idolastrie the one parte did not in deed understand the scripture right, but were in a damnable errou. That will no man deny quod he. I doubt not now quod I but that your old preachers well howe many things might there lay for them to proue you that the errou not so. First their witnesse as much as our newe mens their diligence as great, their erudition wide doctours the greater, their study fervent, their deuoision, haution, his number farre greater, their time continued longer by many ages perueruing, the contrary oppinos in fewe and those alone faded, the taken alway for catholike, the contrary part for heretiques. Here might I lye you the holines of their life and the pellery of their grace well appearing thereby, and that our lord therefore oupen they open and sufferd and caused them to see the truth. And albeit he hid therein none open myspacle no sensible revelacion, wherof as ye lye that none allegie or pretend for the proue of their oppinions in their interpretation of holy scripture, yet used he the secret supernaturall meaning, by which his grace diittist to good men that labour therfore, by mornions insensible to the self, inclin all into the true side, and that thus olde holy fathers by in the point so speake of, and in such order perceiue the right sense of holy scripture to far forth at the last wise, as the well knewe that it was not contrary to their belief. And here might I lye you also that it was bene otherwise and that they had therein damnable bene deceived, than having dyeing in damnable errou they could not have bene saintes, as God hath heued them to by many a thousand myspacle both in their lives after their deastes. With this might I also lay a very well conclude, that thus shoule holy doctours and the church, ha( as by their bookes plainly appere) al of one faith in this pointe and suche other, that therby weel appeare that the church is in truth, and is not in the understanding of the scripture that speake of the matter as thy ngho deuined, but the clerely decerued that so understand these terres of holy scripture to the contrary. These things as I say, a pe many other we must I lye. But they did your selfe put the church and the body in one case, and so they be in deed. But rather prowe you the truth of them by the truth of a church, than the truth of the church by the truth of the. And to temu me good reason. For surely thay were but members of his church, God had his special cure uppon them more especial for the profite of his church, by whole holy corps be more lette then by any member thereof, saint, apostle, evangelist, or other. And therfore must I yet aske you againe whether the church may have any damnable errou in the faith by mistaking of scripture or otherwise. That is quod he somewhat harte to tal. How quod I somet ime I eruaile that you re member not that your selfe hath agreed all ready, that these words of Christ spoken into Peter, I have prayed thy faith shall never faile, were not oneye ment by the faith in Peter his owne person, but also by the faith of the church. For to him was it spoken as head of the church. Yes I remember y the right well that I agree it. But I remember also of not withstanding my agreement iere content that we shoule ensearch again and again the matter otherwise before, wherein my agreement should not bind me. Lo quod I that had I for gotten again. But let it thanne alone for the while and tell me this. Did not Christ entend to gather a flocke of congregation of people that should serve god and he special people? Yes y shoule be very truly. For so faith plain scripture of Christ in sondrie places. As where the father of heaven faith unto Christ in the palseine.


Pofiane a me & debo ti gentes bernerist envm, ask of me and I shal gene the papyme people for thine inheritance, and many other places. And els unoubtedlie his whole company had bene in matter straturate and in baine. That people quod I which be an inheritance did he entende shoule endure for his owne days onely shortlie he lied here, or els that it shoule go forth and continue long after. Says quod he that thall continu while the wordes lasteth here till domes days, and after in heaven eternally. Shal all this people quod I have among them the knowledge and undestanding what he would they shoule m.11.
The first booke.

A do to please God with all: say quod he.

Whether shall they quod I have this knowledge; a while in the beginning and finish it, or shall have it now as long as they continue? Here he began to stagger. Why quod I can ye call them his people any longer? ye have the knowledge howe to serve hym & please hym; I set for southe to doo they do, as lacke seruants sometime do, yet may they mend and doe better another time. But if they lose the knowledge of them, they sowe the like which is to amend, as he that knoweth fornication, shall surely forsake it. But sith he knoweth it, may he knoweth it in nought, though he sinned more in doing then if he had not known it. Yet let the knowledge given him warning and occasional of repentance and amendment, which must needs lacke if he had lost the knowledge. He that is granted that it must needs be that they people must needs have always knowledge of howe to serve and please our Lord, until they ceased to be his people. Is not this people quod I called the church? Yes quod he. Than the church is always and allway that by your reaft you have the knowledge and understanding, how god may be served and pleased.

Truly quod he. I know quod I that knowledge fully had without the knowledge of such things as god bindeth us to believe. Nay quod he. What if we knew them in suche wise quod I as we could reconcile them on our fingers endes, yet beleued the not to be true, would this knowledge serue? I am wise srye. For if we beleued them to be false, though ye so knew them that ye could reconcile the by ruse, ye could take no warning by them to please and serve god with them, which is the cause wherefore the church should of necessity know them. This is quod I very well sawe. Than the people grant the church that ever sure, and that it could not endure without the knowledge of such things as may please god, nor these things can be all known of knowledge lacked of those things that god bindeth us to beleue, nor the knowledge of any thing serue to knowledge and warning of such things of goddes pleasure, but if we not only can tell the but also beleue them, which believe ye grant it is called faith, of this it consequent sowe that the church all waves hath and all waves shall have the knowledge and belief of such things as god will have it bounden to beleue.

That is trouth quod he, because god hath left holy scripture to the church, and therein is all, and the church believeth that to be true. And therefore therein and thereby hath the church all that warning and learning of goddes pleasure that ye speak of, without whereof it can not endure. Are ye there yet a gayne quod I? We have found yewes prove and agreed between vs, that this knowledge and faith was before scripture and writing, and many things of necelitie, to be both beleued and done, that are not in holy scripture. And yet after all this to long to be repeated ye returne a gayne to the little point to so often confuted, that nothing is learned nor known but by holy scripture. But nolee go to and suppose it were so, what should ye but there? For what if quod I. God had left the scripture to the church locked up in a close chest, so that no man should open it, would that have served? Nay parde srye. What if he had left it open and written in suche wise that no man could read it? That were all one quod he. What is ever man quod I could rende it and no man understande it? As little asd it serue quod he as the other. Thys I knoweth the churche to learn goddes pleasure therein, and that can it not as ye grant yourself, but if churche understand it, it followeth of this that ye churche bindeth, bindeth it. And thus every wape for the faith and knowledge of goddes pleasure, ye, if it be as ye saye all known by the scripture, and no part otherwise, yet alwaies to this point ye bring it in the end, that the church hath the sure knowledge thereof. And then that to be so, ye shall not as ye lately said ye shoulde, in any durece textes of scripture seeming to make a doubtes article of our faiths, to bring in question what we be bounden to beleue, after ye have read in scripture what can be readde and heard on both sides all that can be sawe, than take which part seemeth to your self most profitabyle.

So as ye shalde still for all that in a double, than after your better paperes made to god for his grace and giue in y choice, go take you the one part at scripture and cleere thereto, as though ye were sure by your confidence in god, that his grace had enclineth your attaint to the fust roste. But sith he bade you playe by reason that he bade you take
A church is in all such things knowledge of the truth if we take the sure word and put your till out of all perillite in the point it lies, and the scriptures that touch it, ye shall take for the truth that way that the church teacheth you in the house so ever that matter some beholde unto your till to any man else.

The, 29, 29. Chapter.

The author poucht by scripture that God instructeth the church of Christ, in every truth necessary requisite for our salvation.


don quo quodd be turnde it well about. But yet ye me as though ye would have shewed that God had in scripture tolde me, that he had and ever would tell his church the truth in all such matters. And now ye bring it to the point, not the holy scripture telleth me y tale but many reasons.

And truly as I shewed you before, ye are not yettrut reason in matters of safety and of holy scripture. I began quod to prove it by scripture, and ye than put me out in the beginning.

Hoveste this reason hath scripture for his soundarts and good. And though it somewhat beholde the reason, yet is no reason always to bee mistrustted where earth handeth not agaime it, not god saved not the extraordin.

Excepte reason bee so farre out of not against it, credibility with you, that ye yet not believe him. He shall tell you how wise twaime make four. I were you will bee by reason as one did once by a false threwe he shewe that he would not so, it will have him. For he knew him for such a lie, that he thought he could neuer believe his credre after, if he bearde it once of his mouth. Howeste quod I let him de whither god himselfe in scripture tell you the same tale as no. God teller you in scripture that he would bee with his church to the end of the world. I think we doubt not thereof. But those two, he spake to the whole church that then was and ever shall bee from the apostles dayes continued till the end of the world. That in good faith quod he must nebes bee so. That were this in good faith enough so I for sure purpose, by no man doubted, wherefore he will be with his church. Even we bold think that he would be therewith so; nothing, wherfore should he be with it but to kepe it and preserve it to the assistance of his gracious presence from spiritual mischief specially, and of all other specially true infidellie and false abstrayment which was the special thing to which he called his church out of the gentiles which els as for inward virtue and political they had not lackt the right cause and end of referring them acts to god, were many of them not far from man y man of us. Let us go further. Dost he not in the 33, 34, 35. Chapter of sainte John againe and againere repeate, that after his going he will come again to them. And faith he will not live them orphans, as fatherless children, but John 141 will come again to them himself. Let us add now therunto these before recessed, that he will be with them till the worldes ende, and it appeareth plainly he met all this by his whole church that should be to the worldes end. When he laid on them I call you strenses, for all that I have heard of my father I have known to you, he spake as to his perpetuall church and not to the Apostles alone, but if the saide to them alone these worldes also, I command that ye love eche other, so that none should lose eche other through but only they. Now left the things that he taught them by the church after he forseth, which was more to be doubted than of themselvee I heard it, he said unto them also. These things, quod he, have I spok unto you abiding here with you. But the comforter which is the holy ghost (whome my father saide in my name) shall teach you al thing, and he shall put you in minde and rememberance of all thing that I have saide unto you. So that here he saith that he shall againe allways teache the church of other, the old fellows of Christ. And he said also to them, that this comforter, this holy ghost, the spirit of truth, should be sent to abide in the soy, which cannot be sent but of the whole church. For the holy ghost was not sent hither into earth here to dwell with the apostles soy, for theretwelved not so long here. Now if the spirit of truth shall dwell in the church for soy. The church cannot err.
The first booke.

The spirit also was not promised by our saviour Christ, that he should only tell his church again his words, but he said further, I have yet other things to say to you, but ye are not able to hear them now. But when he shall come, that is the spirit of truth, he shall lead you into all truth. Lo, ye have heard not only that the holy ghost, that is the gift of all truth, and Christ himself hath also said that he will not leave his church as orphans, but will come to them, and be with them, even to the end of the world. And truly also that his father is in him, and is in his father, and his father is in him, and he is both one thing, not both two persons, but both one in substance, with the holy ghost, the one god, that must it seems follow that the world end, and the church is to the church, rest in this world, and the whole church.

John 14.

When the whole church is to be with the church.

The 30. Chapter.

Whereas the messenger had thought before, that it was hard to believe any thing certainly of holy scripture, though the church and the commandment, the author then lacked that saying to the authority of the church, men might not know what scripture they should believe. And here it seemeth God willed not that the church should be deceived in any things of holy scripture of God from any counterfeit.

Dive is it I suppose well and sincerely purveyed by scripture the truth that I promised, that is to say, that the church can not err in any such substantial article as God will have been bounden to believe. But yet so as much as ye regard nothing but scripture onely, this would I have wrote of you, whether ye believe that Christ was born of a virgin. What else ye be. Why believe ye that good I? For the gospel beareth me to you. What if ye be not good, I am more than your grace out of credence, but ye be urged with such as with you? The good word be a thing by itself. Yet is it good. I have part of the gospel as I teach you. And yet I think, ye good will had never been written, ye would have believed your creede. So think I too. And whereas ye not, but because the church should have knew you for. But let the creede alone a while, and go we to the gospel itself. Which gospel tells you that Christ was born of a virgin. The gospel of the father Luke, good be. Where know you that good I? For I creede it to ye in the booke. Ye creede good I. Luke a booke. But bowen you that take Luke made it. Where know ye good be other bookes, but by that they beare the names of their authours. Where upon you it well by good I? Many booke be there that have false inscriptions, and are not the booke of them that be named up. That to truth good be. But yet though men did peradventure err and fail in the name, as ye be hold repute a booke of stories to be made by Titus Lucretius, which he never made but some other honest coming man yet over the booke neither lessen dignant no lessen true thence. No; in likewise if the church by doth mistake the very name of some Evangelist and gospel, yet were the gospel nearer the true. That is good I well laid. But how be you that the matter of the booke is true. Partly good I? I am. That is good I for the reason that a madde layetor; her own knowledge of her madenhead. But she could at another time how the knoweth the hait, saving that she is loth to come to her as one known. She could tell the how she might lest it. But here is no suche scare. Let me therefore whereby not yet that the matter of that booke is true. I think ye good that god not know the me. That is well thought of a. But he tolde it with not many to mouth. So good he. But he hath tolde it to other in the beginning of, ets was well known in the beginning when he wrote it. And he was known and believe by his lyving, and the miracles that god did for him. And after that it was once known, the knowledge wente forth from man to man. And God hath so wrought...
The first book.

A brought with do be that the belief in the whole Church be always done to be our days. None comes you good to the very pointe. For man things be not cut off, that in pro-"esse after that to be believed. And no thing be in the beginning been knowe for false, and yet batch after helped to be believed. But the gospels be holy scripture, god presbyer that though it pase some of it may perish and be lost, whereby they may have harme, but not fall in error, for the spaghoub (and though is scriptures be all gone) yet shall he never utter his church to be deceived in that pointe, that they shall take for holy scripture and books be that is not. And therefore sache holy father, and yet if it were for the church. And he sache good reason. For were it not for the spirit of God helping the truth therea, God were the very gospels. There were many that wrote the gospels. And yet had the church been a name to the church, the sainson and chosen out these sone, for the sainson un doubted were. That is good be sure. This is so for sure, that Luther himself is

Eden in necessitate to grant this, as hee be perswade that there were none holy scripture in scripture it fell, the church might be sustained by god to be deceived in that pointe, and to take for holy scripture that writing that in be be not. And therefore he perswade that this must see be a true fallible god that God hath given this grace unto his church, that his church can always discern the word of God from the word of men. In good faith quod he, that must see be, eas all would fail. And he than ye that would believe the church in nothing, not gone the evidence to the tradition of the church, but it is very strong by scripture, not for if he praised to you, that ye could not believe the scripture, but it was praised to be scripture by the judgment and tradition of the church. No quod he, but these have learned once of the church, that it is holy scripture and the word of God, than I believe it better than I believe all the church. I might by a light person sometime knowe a muche more subten:ail man. And yet when I know him, I will believe him muche better than by what I know him, for I despised in a tale and were contrary. Good reason.

But the church be done the contrary of that, for the Scriptures sayeth. But he said that in suche places as ye would better believe, is not the scripture of the church, there ye understand not the scripture. For what outer word it speaketh, yet it is not contrary of that the church teacheth. And the church can not be deceived in any such weightie pointe. Whereby shall I know why he? Why we at that point yet quod he, I have we to done to gotten the perpetual assistice of the Trinite in his church, and the power of Christ to keep the faith of his church to laying, and the holpe ghost of purpose to keep in the church the remembrance of Chriest's words and to lead them into all things what would it hast profaned to have put you in remembrance of the assistance of God with the children of Israel, walking with them in the cloudy by day, and in the pillar of fire by night in their earthly halfe, and thereby to have showed you much more special assistance of God with his Church in their spirital halfe, whereas in his especial goodness be declareth his tender diligence, by that he doth vouchsafe to assist and comfort us with the continual presence of his precious body in the holy sacrament. All this would not be, if I manifest reason that to the Church I made you, and evident scripture that doth in the Rebered you cannot yet print in your sacrament, be a perswading that the assistance of God in his church must be performed his church from all damnable errors in the faith, and genre his church to fare forth the understanding of scripture. Yet shall we perceive that no part of well understandes, bandeth against any article that the church beleue, as parcel of their children faith. Nay quod he I perceive it well what I remember, but it was not ready in remembrance.

The 31st Chapter.

In that the church can not err in the choice of the true scripture, the author proventh the reason, wherefore the kings hightes in his noble and most famous bookes obiecteth against Luther, that the church cannot err in the neccesarie understanding of scripture. And fullere the author in this chapter both briefly recapitulateth cimertes of the principal pointes that he before named. And therewith endeth the first book.
The first Booke.

This point dureth he never since touch not; make aunthev thereto, albeit that the hinghs byynes with this one point alone plainly turneth by and destrueth the ground, not foundation of all heresies that Luther would have beleued. And therefor of all things had Luther gretely cauem to anwser this pointe earlier e., and would undoubtedly he had wil bow. Surely of your friend I memorie not though he did not. For this pointe is to clerke he couthe not, and I am herein fully satisfied. Than bee ye quod I falsified in this also, that the faith of the church is a right rule to carie you to write of scripture, to shewe you underly a right rule to dying of the texts by, and so to take the tey over as they make always agree ther with, epidere, all. bee it quod he. Than are ye quod I also suppley aunthuered in this that where ye faide ye shoude not beleue the church telling a tale of their owne, but only telling you scripture, ye note percewe that in suche things as we speake of, that is to witte necesarie pointes of our faith, if they tell you a tale which if it were false were damnable, ye must beleue and make ber fure that forbe the church can not in suche things erre. It is very true that the church in suche things telleth you. And that it is not their owne word, but the word of god though it bee not in scripture. That appeared well quod he. Than are ye quod I, as suppley satisfied that where ye tell ye saide that it were a disobedience to god and preferring of the church before himselfe, if he that beleue the church in suche things as god in his holy scripture layeth hymselfe the contrary, ye nowe percewe, it can in no wise bee so. But lyke his church in suche things as we speake of cannot erre, it is impossible that the scripture of god can be contrary to the faith of the church. That is very true quod he. Than it is as trewe quod I, that ye bee further suppley aunthuered in the principall pointe that the scriptures layed agayne images and pilgrimages and woodechip of saintes, make nothing aganist them. And also that those thinges, images I meane, pilgrimages, and praying to saintes, are thinges good and to be hadde in ho notre in Chistias Church, lyke the church beleued so. Whiche as ye graunte and see caueth why ye shoulde graunte, can in suche points not bee suffered for the special assistance of god and
A and instruction of the holie ghost to tal me in our mou, and so bee we for this matter at lawe with suche woike comen to an ende, and therefore will we nowe to dinner. And youre olde obsercations that ye have layed, by which ye would prove those thinges reprouable and make the same profligate, whiche we deferrred above, those wil we talke of after dinner.

By my trouth quod he, I have another tale to tell you that all this gree granted towardth vs yet into as muche sertayne waye as we were in before. Pe quod I than hase we well walked after the balade. The further I go the more behinde, I praye you what thing is that. For that long I to heare yeter we goo. Say quod he it were better pe byne spille. By Ladshe will I were bee angry with me, that I hope you so longe therefor. For I holde it nowe well towards twelve. And yet more an grye woulde ware with me, if I should make you sit and mule at your meat, as pe woulde I were well mule on the matter if pe would what it was.

If I were gree I lyke my woolfe I should make more theron nowe at oste no meate for longing to know. But comon than vs let vs byne 22. and vs Hall tell vs after.

The end of the first booke.

The seconde booke.

The 1. Chapter.

The messenger recapitulating cer
tayne thinges before proued, and for his parte agreeing that the Church of Christe can not in anye necessarie article of the faith fall in ane damnable erroute, dothe proue in dobre and question, which is the brewe church of Christe alleging that the paradoxe whone we calle here

lyques will take that therein sect is the Church and is not, whereas the authore heveth the contrarve, declaring whereby we may knowe that they can not be the Church.
A church was as true God's own house as was holy scripture itself, and of as great authority, and that no fault in scripture should persuade to the contrary, and judge the catholic faith of Christ's church by the scripture, but by the catholic faith of Christ's church should examine and expound the terms of scripture. And if in the study of scripture this were a true way, whereby you be assured that the church hath no false, the same faith and points points they had of old every age and every time. And in this part pey profound yet again by reason and holy scripture that the church hath by the teaching of God and the holy ghost the right understanding of scripture, in all points and are of necessity to be known. And you upon ete deduced and proved, if no taste of scripture well understood could stand against the worshipping of images and relics, and the feasting of pilgrimages, but that all these things be well known and pleasant to God, and the miracles done in such places done by God, since his special or an instance to dispose and instruct the church in so great and so substantial an article, to highly touching the honor and disowning of God, that it cannot be suffered to fall to superstition and poultrie in code of faith and honor done to God. And this is quod be so far as I remember, who's whole some effect of all that hath hitherto been proved to us. Very true is this. And this is of you and well remembered, and well and sommarily revered. But now quod be all this is granted be not nearer the more. Why so quod be? Mary quod be, for a man that beloved the worship of images to be wrong and unlawful might grant that, that the church both not err, and the church both the right faith, and that the church both not mistake the scripture. And when all this were agreed, he might say, that the church paraparture doth not believe as ye lay it doth. So he might have the word of God to the church to be of people that ye take it for, and say that it is the people that believe as they believe, that is to wit, all these kinds of wool, horse to be wrong, and that believing them whom ye take for the church to believe wrong, that is and his company, if he be the church, he must tell where his followers are. Why so quod he, plenteous would ye come to me and where shall ye find? for we could not one place but many other countrys. Lete him quod be, in they were all, having done companies that be known for congregations together in countrys. Why quod be the beginning and a good while after, the church of Christ in every place by the very itself, that men could not know in any countrys where they were not. But the church not come out and show themselves. That was in the beginning quod be, why the perfection being. But when the perfection ceased once, it was some known in every countrys where the church was. Marce quod be, why.Ah should take that part, I wolde bapstize poye that in that case it is so, and that the church is that company paraparture that pe (which call your self the church) doth not to call heretiques, which no wise doth know one another well enough, and call themselves and their fellows about the world the heathens, though they dare not profess it openly, because that pe (which call your self the church and them heretiques) doth persecute them as the church of the Papists did in the beginning. And therefore they doth hide themselfe as the church did in the beginning. But and why should cease your persecution once, and let us be in God, pe should see them woch together to fall, y they should lose you the church with a true singer. They might quod be, paraparture shone a lyke woch having with in a while, ps they were suffered, and the church that the Pope that was unto peace of God, reconciliament, I hate the church of malicious menne. But they shall never them these the church of Christ. The church of Christ wherefore it was in all the perfection, to be come together to the preaching and prayer, though they were pitiful in woode or terrae houses. They also the sacramentes among themselves, as baptism, confirmation, marriage, holy water, prayers, the charge and staphopes among them, fasting, biggles kept, the Sundayes balowed, the Masses, holy sermons, and they people houseled as well appeared not one by the foyes of the Church, but also of the papists. And paraparture well appeared by a pitie of Pliny written to the Emperor of the Cyprians. And such thynges muste there be therein, plet be any church.
The second Book.

2: a congregation of Christ. Nowe these people do speake of, the no suche thinges among them selues, and this they cannot be the church of Christ. They teach they do not use amang themselves, and al remnant they do in our churches. This so I plainly praught that they cannot be the church of Christ. For the church of Christ ever fed, and so bare the temples in which doles and mammetes were. And it was a plaine reasoning of Christes faith to doe any observance thereto, though they did it ouly in their body for feare, and thought the contrary with their heart. For our lord saith, he that denieth me before men, I will deny him before my father in heaven. And holy scripture saith, spiritus fides tuae fit finem. The holiest godd spirteth thou alwayes. But these men whom ye call the church, come to the churches where the images be, where they take the pools, and they come to purchase with us, which they take for yealters. And where they are gathered amongst them, where do they come to our church, as I saye, and in face of the world they do prove, doctrine to images as we do, yet by canons as we do, play to dementia as we do, and happily more loose then with these, and they make them with their hearts, and out this many mock also the sacramentes which they receive.

And this puteth me in mind also that besides this, we cannot say that these be the churches whom as all others, but we muste tell whiche tyde of them is the church. For, if not, see, if the church is and muste be all of one belief, and have all one faith, and it was written in the actes of the Apostles, congregatio quorum multitudine, anima unica est, and the multitude of faithful men were all of one mynde, and of one heart. And in the church is the holy goth post factum, in domo, which makes all of one minde in the house of god, that is in the church. But if no among heretics, there be as many diverss myndes almost as there be men. The church of Christ also is a thing that alway hath stande and continued. But the sectes of heretics and they churches never continued but shortly ceased, and famished quite away, so farre sooth that of all such olde heretics their books also be gone and lost, when there was no law made yet to brenne them, so that it is yet to see that god himselfe destroyed them, the world cleane gane them by sometime.

though newe heretikes noe long after take them up agayne. For they, as opiniones hadde any where continuatly endured there woule they, bookes have continually refurred, which be newe quite gone manye yeares a go. And thus may ye well see, that there can no suche folke bee the churche, that in so manye yeares have no church nor come to none, but to those in which the say themselfe the wooshipp yealdes. Wel quod he, peradventure they will not sticke muche to assigne you a place and sowe you a company and congregations, which they will have to the derry churches, for what ye will the we, you Bohemio and now in Saxonie when Luther is, and peradventure in a good part of Germany? Sarpe quad 3, of the same, than leye they like a houer out of a flying pynce into the fire. For in Saxonie they are and among all the Lutherians there be as many heads as many wittes. And all as wise as wilde greale. And as late as they began, yet bee Bohemic the there not only as many sectes almost the multitude of as men, but also the masters them selfe periects, change their minde and there opinions every daye and were here where to holde them, Bohemic is also in etym case. One faith in the town, another faith in the field. One in Piage, another in the next towne. And yet in Piage it self one faith in one strete, another in next strete. So that if ye assigne it in Bohemic, ye must tell in what towne. And if ye name a towne, ye muste yel in what strete. And yet at the knowledge that they can not have the sacramentes mistried, but by chytte poffesses as be made by authority and concened from the Pope which is under Christ by cary and the head of our churche.

The 2. Chapter.

The author dooth weth that no secte of luche as the churche taketh for heretics, can bee the church, to much as the churche was before all them, as the tree to which all those with shedding branches be fallen.

But onee of all these can bee the churche that will appeare also by another mean. Whether will ye see that the secte of church and congregations of Christ was before the churches of heretikes before the church of Christ?
As it appeared also by Augustine's commentaries, there was a dispute among the churchmen where the church of Christ had its seat, and whether the apostles were the only true church. Some held that the church of Rome was the true church, because it was the seat of Peter. Others argued that the church of Jerusalem was the true church, because it was the church of the apostles. Augustine was of the opinion that the church of Rome was the true church, because it had the See of Peter, the first bishop, and the successor of the apostles. However, he also stated that the church of Jerusalem was also a true church, because it was the church of the apostles who had established it. As for the other churchmen, some held that the church of Rome was the true church, while others held that the church of Jerusalem was the true church. Augustine believed that the church of Rome was the true church, because it had the See of Peter, the first bishop, and the successor of the apostles. However, he also stated that the church of Jerusalem was also a true church, because it was the church of the apostles who had established it.
The seconde Booke.

The churche of Christe. That is verie true word he. Well quod I, fyll be true as it is in deed, thane can no lern in body be the right church. For ych churche which we call the churche that belongeth as we belyve, was ther before the a. And ny wee a church haue any churche of heretiques yet, but it was built by our churche to their handes. So that it is evidently none of all them ca be Chistis churche, but Chistis churche must nede be that churche that was before all them and out of which all they have spung, and since seuered themself, which is the churche that all they deme not, to beleue against the points which we beleue and they repose.

The 3. Chapter.

The messenger moueth that the bery churche peradventure is not the people that we take it, but a secret knew not of the churche onely, as be bee pree determinate to be saued. Whereas the author and sectery and decla red that it can not be so.

Gradventure quod be there might be saide, it is nedefly not to assigne any place, where the bery churche of Chysters congregation is. But by every place is insignifiant ther unto, it may be that all the good men and chosen people of god, that bee pree determinate to bee saued, in what part soever they bee, or howe so ever they bee scattered, here one, there one, here two and there two, that these be the bery churche of Chysters. And bee in this world unknown as yet, while that churche doth but wander in the pilgrimage of this world life. Merry or this generation is to be lost to waste. And the churche in bery bode, pet is this poire that sineth in the darknes anseere. For it is that the churche must be grant, that the bery churche ca neither be deceyved in the right faith, nor mistake holy scripture or misboder stande it, to the introduction of false lite and false believe. And this grounde fonde all the heretiques themself to sure and fast, that they perceive well except they would openly and utterly bee Chisty altogether, it ca not be underminded. And if they manifestly fee that, and as evidentie fee therewith that the churche (which is the bery churche in bode) damnest all they waves, whereof the churche can not erro in judging the troube, it must nede for lerne that they mustake them selue at the whole matter, and be quite in a strong lawe, therefore do they desire to be nye for the churche the people that bee known for the churche. And go they another they neuer knowe what not where, holy in the ayene a church all so spirituall, that thei leue therin at length neither god nor good manne. And if we see where thei fave that there bee none therin, but they that bee pree determinate to bee saued, if thei question were of the churche triumphant in heauen, than sayde they well. But wee speake of the churche of Chysters almaunent here in earth, and there goeth their frame as farre whybe fro the place that would sete it on, as heauen and earth the anseere a sadder. For if we would we lett if the churche bee none but those that bee pree determinate, whether all that bee pree determinate bee members thereof? Why not quod be. Than quod I, that is pree determinate to bee saued, whether may be not bee blsters times a terme in his bode? What is the mane quod be? Maye he not quod I, bee also blsters time in his days in a wrangely belies and fals heresy, and after nomere, repente, and amend, and to bee saued at laste as God hath pree determinate hym to bee. What is that quod be? Maye or I, so than saue it folowe, that he shall bee a member of the bery churche and soo will continuo and never can be cast out being a stark heretique. Pet quod be, is he at that while a quick member of the churche, by reason of gods pree determinacion, sith though he bee not sure, yet it is in deed sure, that he is and ever shall be one of the bery churche. It is quod I sure in deed and well known, he shall to bee. But as sure is it that for the while he is not, except that all thing that ever shall bee, is all ready presente in deed, as it is present to goddes knowledge. And then were laiute Pauile as good, while be was a perecutus, as wase he was a perecutus. And as be a member of Chysters churche or he was borne, as he is nowe in heauen. Well quod be, though the pree determinacion all these that be living and pree determinate to bee saued bee not in it, yet may it be that there bee none other in it than pree determinates, But it may be quod I that as men be changeable, he is pree determinate may be many times in his life nought. And he wyll at laste to sin a wheched nes to finally caale himself abaye, shall
The second Book.

At some time of his life be good, and therefore for the time to god's favour. For God holdest no hate to no man for his that he shall, but for that malicious will that he hath of hate had all reade, and thus shall there by this reason be good men out of Christ's church, s noughtie men therein, so fairholme men out of it, as heretics in it, and both the one and the other without reason of good cause why.

Chapter 4.

A messenger morte s though the church be the number of folk only predestinate to bliss, yet may it be predestinate to the number of folk well believing folk here and there known, which may be predestination those whom we denominate; heretics for holding opinions against ymages. Whence of the author's practice the contrary.

El quod he yet may be that the very church of Christ, as al succeth be a right thing well whereasver they be though the world know them not, and though few of them know they not, For as God as sain Paul faith, know who be his. And Christ faith, against his church the gates of hell be not prevail, but the gates of hell do prevail against flesher. And therefore it appereth well that there can bee no fleshes in his church but that there be none of his Church but good folk. And in you as a preseret and kepet them fro errors, and genera them right under-standing of his holy scriptures. And where the be ofsted not, how few they be together maken no matter. For our sainct faith, where is ever be, i.e. a. ga thered together in my name, there am I also amig the. And so is his best church here and there of only good men to the world unknown, and to himselfe well known. And though the be fewe in compaction, yet make they about in all the world a good manly among them. As God said that the children of Israel were fallen to idolatrie and worshipped the pool Baal so farre thereby that it seemed all were in the case and men knew not who was otherwise, yet said out loud as appeared in the xir. chapter the thirde book of the kings. I said therefore my selfe, Is that have not bend the knees before Baal. So that where the is

nagoge and church was there, it was unknowne to man, but it was well knowne to god. And they were not his church that sinned to bee but a company gathered that no man was aware of, nor would have went. And so it was predestination, that the very church of Christ is not, nor many days hath not been the people's scheme to be the church but some good men scattered here & there unknowne till God gather them together and make them knowe, and happen to those that believe against images and whom we now call heretics. This is quod I, a reason that Luther makest himselve. By which, he would bring the very church of Christ out of knowleage, and would put it in doubt whether the laities that the church honors, were good men or not. And would it might some predestination may, but they were happily not good. But the good men & laities in bede, were some other whom the world for they were known. But where be laity the church of synagogue of the right believe was not unknowne. Is not true. For it was well knowne in Hierusalem & Judea, that it had beene unknowne who were faithful in Samaria. And scripture also faith nor that these bi, whom he would leave yet in Israel that had not bowed there knees before Baal, were secret and unknown, but he faith only that such a number of saute folk he would leue. But now for our purpose truly he will have the very church a secret unknowne, not a company congregation, but a discredted number of only good men, will you that those good men which after your rehenting make very church that have the same faith and none other than we have, which be now reputed for the church, or else a faith and belief different. What if they have the same of her. But quod I than will your new bleded church nothing helpes you purpose. But they shall as fast confirm the worship of ymages, paying to sautes, and seeking to pilgrimages as we. And as deeply condemn ye hereby your opposition to the contrary. That is very trouthe quod he. But it may be that of the very churches, the faith and believe shall bee, that all this gete is erroneous and as playd doleary as was the worshipping of Baal, if that were so quod I. Then had Christe not kept hym twelve thousande from the worship of Baal, in all the regions that were the name of Christendom.
A Chistendom, except these new folks of Sarony and Bohem which ye felle grant to be ye heretics, as sectes comen out of the church. And more than wtter were it, if all the churche of Christ were cleane among infidels and heretics, and no part at all thereof among the great unchangeable Chistian countrees which have kept their faith in one constant fashion derined fro the beginning. For this am I sure, in all these regio ad I say, if any have any such oppition against yeages and sainctes, ye must commen he to the churche among his neighbours, and hea wolfish his knees to Paul, ye the images be Paul, as his neighbours do, but goe, let hee further on a little further. And supposing that there were some such sectaries good folks, as ye speake of, that had the right beleue, and were right churche, and that they were so diuersified a company, that they were to ye world unknown, hath not god lattet an other in his churche that cometh soe to the remnant, for excitation of ye good, and information, wherein good lattet, as ye faith and good works? Yes he. Had not Christ ye sacrificies also to be ministred in his church by the pieties of them? Yes he.

Now I if some infidels, as Lucases, ye Saratins having heard of Chistian name, did long to knowe his scripture, his faith, he hearing that ther were many people that perswaded themselves for christ ye whole nations, but ther were al open poldares and in a misbelieve, and youre deceived and beguiled, and that specially by the clergy that tretcheth them: however, there were yet a few good folks, ere beliglie, which were not deceived, which among them be the very true church, but who they bee, or where they bee, or how to ass for them, or if they happen on them, yet whereby to knowe them, that no man tell hym, howe should these infidels come to the faith, and of whom ye should they hear it. For they being warned before that there were many sectaries of thisfiggues, and but one treue churche, would have bee so madde to learne of them that they might be lost. And how should they now come to the right, when the true churche is unknown? They mighte quoch to take the scripture, which should quoch ye beasse of yo churche to Chistianes? Yet he could not understande without a reader. And than if they took a wronge reader of a wyonge churche, all were marred. And also they would not trust the scriptures, nor reken that they had the right books of scripture among false sectes, but woulde looke to receiue the true scripture of the right and true churche. And thus here it appeareth ye it were thus, God hadde lattet none ordinarie waye for his gospell and saper to be taught. But lette goe these infidels and speakes of our sectes, which are (if this waye were true), as false as they are. Where there be many sectaries of this very churche? Ye should preeche and teach as better. For it is no churche if it have no preechers. It hath good he sone that preche sometime, but ye will not suffer them, ye pumpe them and burne them. Nay good J, they bee fatter than fy, they will not be burnede by us, for they will rather fue on a book that they never fayde, or elles that they will no more fay do. And in this appeareth that there is no suche sectaries unknowne church of Chist, that hauing suche oppitions is the very churche. For the very churche hath neuer had some that hath abidden by theirs faith and they preache, and woulde never goo backe with goodes woorde to dye therefore. And this churche that thou be of, that take your churche to sectaries have hadde many suche matters therein, that belied as we doe against your oppitions, as appeareth by the histories by many of their books, where as of your sectaries I never yet found heard of any one in any place, but he would forloure your faith to save his lyfe. Where bee all your pieties and your bishopes? For suche must they have if they be the churche of Chistian.

Howe such can your church have none, pe bee to other unknowe. And though some of such churches have a false oppition that eyery man is a pietie and eyery woman, yet this hereby false as it is, will not feruce this unknowe church. For all holders of such oppition do put, no man maye for all they take upon him to preeche as mede as pietie, til he be chosen by the congregacie. And where can he be in this imaginary church, of which no man hathe other? And whereas our lord faith: whereas be, as, it. o. it. gathered together my namester and I do the, he spake not as through euerie, it. o. it. whatsoever the hee did made the churche, but whereas there cought together it. it. his name, he be of his churche ther is he in the. And to noth one tere of scripture in the gospell plainlye declare, as
The Seconde Booke.

134. It is well set out and opened by the holy doctor, and glorious martyr saint Cyprian, in his epistle against Pseudian. When our favour faith also that he which would not amend by his saucie shewed him before two or three witnesses, should be expell'd upo into a church, but the church, which was the apostle written into the Corinthians, that rather than the should please and sin in the law before the infidels, they should set such as were in the church little by little to be judges in their temporal suits: of what church did he speak, of such one as no man will utter to see it. This unknown church which they be diseased to see that he both to know the church within them. But the church of Christ is a church well known. And his pleasure was to have it known and not hid. And it is builded up to so high a hill of that holie stone, I mean an apostle himself, that it cannot be hid. The church cannot be hid. Christ himself, that it cannot be hid.

Walt. 6. Not gainst any man, said the apostle, or monk, or pope, or such, but the city cannot be hid that is set on the hill. And he would have his saucy burned and spred abroad openly, not alwaye whisper'd in hushes. And therefore be bound his preachers to stande thereby and not to renounce his word for no pain. For so said he that did not light the candle to put it and hide it under a buttock, for so would no man do, but he had kindled a fire which he would not shoulde lie and smolder as coles both in the quench, but he should be burnt and gone light. And therefore soly were it to say Christ whose would have his church speed through the world, and every where gathered in company, would have it turned to a secret unknown place, sent out a sender scattered about in corners, unknown to all the world, and to themselfe, swe when they say that there is none of the church but onely those, that be godly, this would make the church clearely known, that those, that be not so, many and the place never to large. For those who can know of the multitude who be good in debes who be not that the bad may seldome be made known to the world, and the good as seldome be wroghte. Now lay the for the puise of the opinion of the word of Christ which Luther alleged also for princes enter't in his book, he made again against Michael Servetus, that is to wit, wordes wherein our love be laid into sainte Peter, in his church the gates of hell hold not prevail, by which wordes in ther doth as he thinketh and saith himself, meruious gayly prove, that there can be no man of the church but he that liueth not. For this argument he maketh, Christ saith that the gates of hell shall not prevail against the church, I say, the gates of hell is nothing but the devil, and he prevails against al folk that sinne, ergo no folk that sinne be church. And by this veryfull argument it is a wyse to see what bothe the wyse man makes, that he hath clereely proved that the church is not these peo- ple whom we take for the church, because they be sinners, which argument is hath so many folies and saucies therein, and so muche incommoditie and abuse of holy works, that it is more than meruaile that a child of one week's age in sophisterie could find in his heart to bring it in place for any examin argument. For first it men dempe him that the gates of hell do in that place signifie the devil, but he can never prove it, it is al his reason quiped quite away. How do the the deved blocks old cromeropes and doctores of the church be the gates of take that place for the gates of hell, the great tiranneyes and herethies by whose persecutions and heresies as it were by, gates many a man hath gone into hell our saucie promiseth in the place, that neither of those it gates, that is to wyse, neither passion, circite, nor chusten he retake hold prevaine against the church. For though they have destroyed that of many of the church, yet that they may not be able to distroy the church, but the church that I say be by god preserved in despite of all their teeth. And thus ye see how none Luther's special arguments were overthrow'd at once. But if a man would grant him the gates of hell did here signifie the devil yet though we not move to grant the devil, as he is called of god, by his name of gates (which is not done for naught) doth prevaine against euery man's mind, for he is sineth, and he destroy against out of sin to commeth with gates, as pes y gates cannot hold him, but the bedeth out of y gates, pes gates do not prevaine against him, but he prevaine against pes gates. And thus is Luther's wylie argument, which he groundeth upon and an pope against. It appeareth also it is a very strakthe argument. For when he saith, against the church of Christ, y gates of hell prevaine not, but the prevaine against our church, y is to wit, all the christians people whom
The seconde boke.

A lyke the eglise church, under obedience of the Pope, ergo the be not of the church, this argument proveth that there is in erth no church at all. For what churche can finde a ymagyn in erth that doth not smanse, specially if that were true that him selfe lefteth amonge his other heresies where he holdeth hystly that all the good works of good men be nuttines and that men sinne in that they do god. And thus be would both haue y churche to bo open secrete unknowne fist of theke that do not sinne, and yet he consydereth y there be none suche. And as he goght aboue to take away the verre churche that is wel knowne, making as though he would find out a better; he loueth in conclusion no churche at al. And to such a fence sall ende must they nede haue it all, that will make it a nody of onely such as be good men s do not sinne. For if they sholde bee in it alway when he is out of time, s out of it whate he is in time, then should a ma peradventure bee in the morning out of it at none and in ainge at night. So s who were in it, so who s where it wer who coulde tell. And of y once time repente must nede growe all such inconvenience and contradiction into scripture, as is before rehered. The churche therefore must nede bee the comen knowne multitude of christen men god and bad together, while y church is here in erth. For thys nette of Christes bath for the while god fites s bad. And this field of Christ beareth for the while good came and caste, till it shall at the day of domes be purifi, s all the bad caste, s the onely good remaine. And therefore whate the apostle wrote into the Cozintie, of him that bod lypon his mother in law, he commandeth that he should be seperate out of the church. Whiche he never was after the bese done, till the ecommonpracion benedicte, but was stil for all his syrme one of the church, though he was nought out of goddes sancur. Christ him selfe saide to his apostles, now be you cleene but not all, s yet were the all of his churche. Albeit that one of the was as our sancur saide him selfe a deuill. Dyd I not (saide he) chese twelve of you and one of you is a deuill? And if there wer none of the church but god men as long as they were good that had taint Peter ben ones no part of the church after that chist had appoineth him for chief. But our lord in this his mysticall body of his church,carged his members,some fike some hole, s al. 0 they be not for everly tin clene cast off the body, but if the see for fike of infection out of, s els will ythe de departe separe the felse as to these heretics, that either refute the church willfully the false, s els for their obidancy he put out. For till their stubborne partes to show them incurable, that body bere th the yet about fike and noughty a cap aty to show he, to prove whether the warmes of grace going throughe this whole mysticall body of churche might ger per and kep some lyke in them. But when the true shal come that thy shal channe the place and haue heaven for her dwelling in free of erth, after the final judgement pronounced and giv wha god shal in his souse this church of chist enter into the plesant wedding chamber to the bed of eternall rest, than that all these sall a scabbed peces scale elenc of, s the hole body of chirisles holy church remaine purere, cleene a glotous about men, synicle of spot, which is 0 to the whole I were be, as long as the is here as scabbed as ever was job, 0 yet her loving spouse length her not, 0 but continually gorged aboute by many maner mdepeyns, some better, some sweete, some easly, some gretous, some plesant, some painfull to cure her.

The v. chapter.

The author hevedeth s concluded that this comon knoweth multitude of cristen nacionis not cutt of no tale of by herses be the very church of Christ good men and bad together. And finally to put out of questis which is christens very church, with it is agreed betwene ye and granted theo chists name we knowe the quic a conclusa very true, 0 by the church we knowe the scripture, which church is that which ye knowe the scripture. Is it not this company congregacio of alt these nacionis, y without face caste taken, a perurbation from the remanent, y selle the name and faith of chist? By this church know we the scripture, and this is s very church, s this hath bego at chist, s hath had hym for they; he had s sride Peter his biare after him y had under him one always, s successors of his continually shone had his holy faith a his blessed sacraments a his holy scripture deliveres, akept, s colored therein by god a his holy spiritte. And albeit the nacionis fal away, yet lyke as how m. many
The second boke.

A many houghes to euere fall from the tree, though the fall more be the left thone, yet they make no docte which is by very tree, although eche of them were placed again in another place, grew to a greater that they be in the fall of, right to while we are well know the all the capanies, sectes of heretiques & fictataries how great to euere grow, came out of this church, as I take of, we know enuiron to be the heretiques be they that bee fender, the church the flock at the eache out of. And fift, I onely the church of Christ is the vine of Chist take of in the gospel, which he took for his body mystical, and that every branch adhered to the tree, lest his purely nourishing, we must needs well know that all these branches of heretiques fallen from the church, the vine of Christes mystical body, have never to strake the more, be yet in deeds but with the power of the other, is able to serve for nothing, but for the tree.

35. The vi. chapter.

(C) The messenger insently, that the church is this known multitude of good men bad together, of whom no man knoweth which be the one foot, which be the other, that it may be peradventure that the good sect of the church be the that believe the worship of images to be volatary, and the that believe the contrary, which toocke both answer for scripture.

What I had said: C Sir good be, ye have in good faith fully satisfied me concerning the true unboubted knowledge of the false church here in the earth, but yet thinketh me to have double remayneth for our principal matter.

What is that good? C Dary spake he it is this, that though it be never the in the church, the church not erre therein, nor the church not erre against faith, in any text of scripture, no scripture is there of being well understanden, both of can do not be susped against faith of church, that also all church is none other, but as ye say, as ye say, is it in webe, but this hole come congregacis of heretiques, people good bad, not rating them to be crows, nor be seping put out for their obstinate tautes, yet by the appearth well, though it right faith be in the church, it is not in every man of the church. And though the church can erre in such things yet some of the church may. Now semeth it to some men, that it may well peradventure happen, that the good men well believing and deceiving, be those that believe the worship of images praying to fautes to be volatary. And on the other sode, those which believe the contrary be part of the church, be they naughty men, misbelievers, souls deceiving, and were a very strange work good be, would right nobly, that in the church we should think there were none other but good men. Will ye now agree that there be therein some good men?

C Ye he that must needs be. C Well quod I, whether be they good men that do not? C Nay quod he. C Do they well quod I, that do volatary in deed, though it be against their hearts. C Nay quod he. But all I come to church and worship images, al prayed to saints. Wherefore I that be volatary, that the church of Christ is all nought. So thus do they that of the contrary side for fear of being perceived. Also if one do well al praed the well, to be a good man, if he deny it, the well?

C Nay quod he. C But nowe quod I, all that are of that side if they happen to accident some what be spoied, they will still pursue them selfs, after abuse they opinion, so that if their opinion were good, yet were them self nought. C But yet quod he, if their opinions be good, be not they so cypill in hodyng they ententes so fere, as they that against their true opinions do a prach openly, and pursue them for saying truth. As some fained and feb for marriages, were not so cypill as they that pursued the. C Every truth quod I, if these mens opinions were true. But yet though they were true yet were these mens nought. And by other words ye be. C That is well sayd ye I, but they the other be the hole church. And if yours be nought as ye grant must needs graet the be, if by other wert nought to that were in the church none good. But your self ben not, but in the church it must needs be, that be some good. And there can be none, but other ye parte of the other. Ergo fity your be nought, those that be must needs be the other. But none of those that be of the other could be good men, if they were violaters and pursed your part for saying the truth, and commellel them to deny the truth ergo the other parte be not violaters, no opinion of your parte, for which they pursue your part benot cypill. And thus it appeared as me semeth,
A lemeth, that good men of the church be against you, as the naughty with you.  
The vii. chapter.

And yet spake I nothing of all the good men, and well known for good men, as holy men, as now saints in heaven have condemned your partes, as written against you.  
And your parte therefore be so base against saints againe, because they set their heresies impugned & condemned by their holy writings.  
And besides this have I nothing spoken of the general counsels, condemning your partes by good substantiall authorities, as papists & censurate by whole body of Christ's dominion, led therin to both long before, and ever since, throwing the secret operacions of the holy ghost, who could never suffer as your self agreed, the church of Christ to continue so whole, so long in so damnable papistry, as this werit it were subiects, not a part of very faith, true devotion religion.  
Wherefore fifthly I have sued you, the church cannot err in so great a point, nor against your right faith, the sentence of holy scripture, also that these people that believe images be worshipped be the very church of Christ, and that of his church the god and man both both be it, and the good men both it truly, and the bad falsely, that all the good men of side had allowed this way, commended the contrary, which had also been declared for false heresie by the whole general councel of churche done, approved by the same custom of all the people, besides growing into such content by gods holy spoyle of the governed his church: I never need to go further to touch your partes or argumentes to the contrary.  
For this side thus proved good, it must needs follow that the other side is nought; except ye have against this any further thing to say, which if ye have, never let to dig it forth.  
For I will for none hath leave any corner of the matter unpassed, as faire as we can any doubts find therein.  
In god faith say ye, I am in this matter even at the harder wall, ye not how to go further.  
But in good faith I suppose we be washed in this matter as far as we can both side. And I am sure as far as ever Luther solde, or any other I have seen, I any thing have faile, or written on the side.  
The viii. chapter.

And the author entrec the answer to the objections he had before laid by the messenger, against the worship of images, praying to saints, going on pilgrimages. And fifthly the answer in this chapter, the objections made against praying to saints.  

We therefore as I say, further need I not to go. But yet will I show what touch the things which ye say do move many men to take the worship of images for papistry. And it is take ye their opinion to reputed, they reeve it a ground to thinke ye miracles done at the images, by invocation of saints be illusions of the devil. And first will we begin at the saints them self. And by the way shall we speake of their relics, images, pilgrimage, as there shall occasion rise in our matter. And lastly, first in good faith sauing the bokes, writings of holy doctors, edemoply these mess heresies, the displeasure of their maters, pet ca I am not much the less mercurial of their madness, and their uppli to openly, that they neither have real, not good colour to cloze it, over it with.  
First they put in doubt whether faile to be secure, or whether they be helped, or whether they can help, or whether they be help, or whether a denial is not to be, or whether the contrary is not to be, or whether the contrary is not to be.  
And I deny I never saw one, and if I did, or whether, I should think it folly to desire the, because good can do better, I will do it first from the they all.  
How when the doubt whether faile here, or the malice of the saints is, as we in soul be body. For if they holy soules live, there will no wise more were the world, of lesse to soul charite to me neve their helpers, whe the be now in heuen, the they had whome the we were here in earth.  
For all while over the never so good, yet both was worse, the very worst is now. As our sauiour laid by sain John the baptist, there was no woman less greater that he, yet the lest was al reb in heuen, was his better.  

{footnote: folke nill.}
The seconde boke.

Agays the structure, more good minde
here thei come here. And therefore faire
Stephen when he saw heauen open for
him, he began to preye for the w hole
course of him. And thynke we that
that being in heauen, he was not deuot
some to pray for the y denounly honour
him, but had lesse loute & charite being
there, thynke we that going thitherwars: if
the rich sa that lay in hell, had yet not
onyly aere of encreace of hys owne
punishment, by his brothers damazie
growing of his enuie examples in sinne,
but also of carnall loute & shelly favour
towards his kin(l) which sheld he after
by being about grace or berne may
paasure (as I was of bapayne) had a cure
erce of hys fine brethren were
it likely y faintes thab be full
of beleu & charite in heauen, will notigig
ce for they brethrene in chyst, what
they se here in this wastched wold:
Now if the be no dout(as I se wel
some there is) but they holie soules be alwey
they wold we did wel. And as litle dout
but y the be alwey, if god be ther God,
as he is in chyst, he is not the god of dead
men but of living, as our southeit
faith in the gospel, for all men lye still
and ever thal, y he fast taken to him y
ones groyn life unto, there retheth than
no further to se but wher thei can do bo
any good, no other than they can not
heare bo, or y they can not helpe bo.

And first I meruallie much if thei think
they can not help bo, for while the be
there they coud be, as appear in 5 actes of
the apostles. And lastly for this lackle
of powre is here part of our
merry strengthe, the pleasure of power, is one
great part of beale, that they well for
thred in y point, if thei were nove lisse
able to do good to the whom thei sayne
wold be helpe, they were be for.

Do why the be able there, to do it
the falte, or onely by their interaction
made unto god, this maketh not to ces
for our matter, so that by their meanes, the
one way y another, we take helpe by our
denuci toward the, a prayere made unto
the. I thinke ye thei, that may do in deede
much more than thei might both by power
a prayere. But it is harde so what
to thinke, that thei should heare bo and
se bo, and specially in so many place
at ones. For though thei be not crossed
left in place, for lack of bodyl by numer
& measuring, yet are they angells alto
disliminately placed where thei be for
the time, y thei be not at one time in di
bers place at ones as sayntes bee in
sunbye countrers, y bee arre a sunbye
called bo at ones. Y meruallie ye I
thynke it harde to be beleued, y faintes
heare bo. And I (while in se, y the thin
ges we praye for, we obtaine) meruall
tenm much moe how men ca onle why
y prayere be heare or not. Whil faintes
were in this worlde at libertie y ought
wolde aboute, were we y in
heaven then y bendeth to a poole. But y
wonder is how they may se y heare in
sunbye places at ones. If we, it could
no more but se, y neither se y heare, we
would as wel tober, or if we could y
not tober thereof, because we could not
heare thereof, yet should we be far from
any contemping in our minde, it is very
possile for no man to see feare further that
he can see. For that prove it, y se
y heare in deede, can not y se y cawle, nos
no in wele caese to wonder by what rea
son y meane it may be, y I should let two
churches y two towmes, yche of them
y two a mile a sonder, a bothe twapye as
far fro me as yche of them y lies, y a
measure to great quantities to so small
a measure, as is the litte apple in mine
eye. And of hearing many mens boises
y any mans wodes, coming at ones
into many mennes cares, finding far a
sonder, hath like difficultie to conceale.

And whan at the real the he made either
of beames fent out from our oleh to the
things we behold, or the figh of the
things fente, multiplied in the appec,
thing to our eie, y of the appe strike
tho the eth of the fiter, y equally roll
ning forth in sondels to the ears of the
heaters, who at the reas they be hard, yet
that we rather litle to serche they be able
to find anything in these matters, that
were able to make vs perceale it. How
whan we map with our shelly eye and
ear in this grace body se y hearth thes
far diffuent ybo, ybo londby places
far diffuent a sonder, meruall ybo le
much, y blessed angells y holie soules
bying mere spiritaall sustancees, en
charged of all bournyous stede and
bones, may in dopyng the fame, as farre
passe y credoes y our powers natural,
as y holie soule fell ergoeth to our dead
ly body, nos ca not beleeve they hearth bo,
though we find they helpe bo, but it ybo
percealed by what meanes they do it as,
y sill be ther y se and hearth bo coming
holi soules, ybo ybo heare bo,
hither to bo, y our voice coming with
y bo the, y why the god hearth se y all, and
how yth, y why the beholde it in
him
A hymn, as one doth in a bode, thing as he redeth, whether God be for these that they pray both unto it, as one doth in speaking, except we may know the meannes, we will not else believe the matter. As wise as were they, would not believe he can be, because he is not perceivable by what means he may be. Yet is it, he doth cause or need why we should pray to the, for God see as well will as gladly, both heare us, and help us, as any fait in heare. What need you to pray an publickly, to help your feuer, or pray any surte to help your sore legge, fith God see heare you, help you both, as well as thy self,ouch she do better than it be for thy mony. But this is thy pleasure, that I am thereby no more to thy instruments, though I be in all this he both hymn see, he be pleuche the nature to the thinges that they do it with. So hath it quondam, I prised God in like wise, why that also help of thy holy saintes, pray for help to them. So that not a mitting of them, equall unto god him selfe, though they do it by thy will, power, or base at thee: intercession. Though God will, as reason is, he chief, have no match, yet forbeoth he is not one man, to pray for help of another. And though the father hath given all the judgement to thy power, yet both he deale to have his holy saintes aubert of that honour, at the daye of judgement to have them set for him. As he was made equal to God, because the wise sawe prayd him to require his courtain. When the apostles egali, Christus bequeath that they shoule prayed unto for help, after his deathe in his life also. And many things dyd they at folkes prayers. And sometime they were prayed unto, as allead it also, and yet could not do it, but the parves were calle to goe to the of their manner therefore. And yet was he content they were prayed unto. And for prase there was suffreid, the men benote the instance of parver, to do many mysprakes. And sometime were they prayed to be intercussion to their manner. As where the came to Christ a lapo, but imitate ever in the glasse of he, dispache the woman for the crepeth lapo. And thinkke you that, he being content hee giving men occasion to pray to them while, they were with hym in earth, he toyl be angry of we do them as much worship, what he be with him in heaven. Nay, but I think on other thes
The second boke.

Athan: If this be true I am neither asked to be canonized while I live. Ye be the better 2 I, nor seven pere after neither. For it would be but a bumble for you. But why be they than canonized y? Though y be not canonized, ye may for the more parte both preye for them 3 pray to the. As ye may for 4 to the that bene yet alipe. But one y be canonized ye may pray to him to pray for you, but ye may not pray for hym. For as I remember, saith Austin faith, that be that praieth fo a martyr both y Martyr injury. And of every man ye may trade well and be done certaine, but of the y be canonized ye may when you see.

The ix. chapter.

The messenger yet agayne objecteth against reliques. And putteth great doubt in canonizing, Whereunto the author maketh answer.

One ca sp he, be sure therof. Yapp y takynge up of a mannes bones, as lettynge hyss carcass in a gap lyzine, y than kyssynge his bare scaple, make a maitaine. And yet are there some untyred, for no man watch where the be. And some y men doute whiche ever they had any boyde

at all 5 not. And marke, to recouerence which tharere be some against that have two bodies, to lend one to some god belowe that lacketh. For as I sayd before, somone body lyveth hole in two places far a fonder, y ses the mouthes of the one be begyled. For both 6 places plainly affirme it lieth there. And at either place they see hyss lyzine. And in hyss tharere welowe a body, which the fay is the bodi so boldy hide therby 7 it is if, allelding old wytting 8 miracles also for 9 proue.

Now we must confesse, that either our prouctes at 5 oone place be falle or done by the devell, or elles that the same falle had two bodies in dede. And tharere is it like that in my minde as great a wyt 8 miracle as 6 greater of them all. And therefore it is most like some where a bone worshipped for a rest like of some holy faynt, that was peradventure a bone (as Chaucer faith) of the holy axkes there. Our suourour also faynet in the gospel to blame 4 repone 5 pharisees, for making freste the sepulchers of holy phystes, 8 making thynes of their gravis. Whereby it appereth he wonebe not bare y dead bodies worshipped a set in gap golden thynes. And yet besides tharere shall many more worshipped more than hyssed, many thyned. Ye faynde not canonized, though
and for his sake. ye say if, good red. But I put cause, ye ye had an inten-
ing or else a playne warning, if some of
the were bys enemies, some bys best
frendes, but which the were no man ca-
tel you, what would you now do, make
them all there, a honorably etrange
them al, or else shewing the y ye pete
lay plainly that some of the be nought,
therefore by them be walking at will,
nowe. Lay quoad he no doubt were it,
but that I would doe for thanks y
chother his enemies for bys frendes,
rather than despirefully to hendel his
frendes for his enemies. Very well y
And this was true, although ye bad
warning that some of the were his ene-
myes. But what thanks ye be than
deply, if ye should shake of both, where
ye had no such warning at all, but would
lay that ye durst not make any of them
there, because ye thought that perad-
venture it might be, that some were wroth
that they were taken to? For in such
case see you here, ye know not that
any man was visitid for a fault is none,
but only ye thinke that ye be not sure
whether al be or some not. Yes quoad
ye say Austin that so you power me
warning, that many be none. Ye be
ye I, declared therin as I have tell you
after. But in the mean where, marks me
well this, and let it stand, for a sure
grounde, that all your objection is it
ver true, secret not against worshipp-
ing of saints or saytes relics, but
against the worshipp of such as
were no saytes, nor no saytes relics.
And that after it were proved, and now
this thing that is in question first
co-
sembled and agreed betweenes be a thyng
nothing able to hurt our principal-
ater, let us go further therein and search
where we finde any suche cause of
doute in any, or have good cause to
re-
ken our selfe sure that all be saytes in
defe, whom the church of Christ hath
honour, a veneracion for saytes. First
as for the authentique that ye allege of
saint Austin, I have herbe it often al-
leged in like wise for the same purpose.
But surely the that to take fast Austin
don foule deceived. I durst be bold to
say Austin did never write such
words, but it is a wroth tone in ma-
ny mens mouthes, begone bi misaking,
beloved about stremacie. For sure-
ly the words whereof they are in the
or-
casions which he writ in the first boke
in this doctate do, a reprochet agayne in his boke
of that cure and care that men should
have for them be dead, their mockes
I lay go forre wyde from al the pur-
pose. For there it speaks of costly burying, a making of lipidious
sepulches, a doing of dead corps of rich
men worldly worship in carpeing forth
an entry of the body, as it plainly and
years appeareth by the matter that he
writeth of. And surely such our lord ne-
ever would among his chosen peple give
the glory of bys name to a matter, nor
never to sothe politely among the Jew-
es, but his either be foolishly punished
purged it so to leuer the flock of pos-
 toleres it might we appere where bys
faithful flock remained, as it doth the bys
Samary falling to poultryr, the right
synagogue of the Jewes remayned in Ier-
usalem in Iuda. bys were full un-
likely, this hyl spirite being let into
bys church here to remaine a instructe
it, a himself also therin being a giving
his special allegiance into the hand of
bys Lord, should otherwise this not to
be unknown in such wise to erre
he decreped, as to gve honour to the
devill in fede of hym fell, to to his ene-
mies in fede of his frendes. And ther-
fore when the church by his agent en-
service, synedeth the stuffe of a man holy, a
thero it is so witnesseth that god by
bys miracles estistith bys mans hody-
escs and the favour in which he standeth
with hym in heaven, declarith by the
bodys profite which he dothe to many
men for bys sake, that he will have his
honoured and had for I allowed in bys
church here in earth, this thing either
by them that hath the cure of bys church
after such diligence wise, being by the
canonizacions declared into the people,
or pardacions without canonicall
 growing thereof (by the holyes well
known, a miracles many see) so to a
common persuation though the hole
people of christendom, that the person
is accepted a reputed for an emboldened
saint, the bones translated or not, his
body soode or not, albeit by possibility
of nature it ought be, that men were
in such thinges decreped as ye have said,
per ye boldly maye a wel we ought in
this case to trust, that ye grace, ye aple of
god and bys holy spirite assistith bys
church, hath governed the augument of
by his minsters, a enclyned the number
of his people to such content. And that
he hath not suffereth the to erre in a big
lye never touching bys honour a wor-
nedly.
A ship, either truly to be applied where his will were it should, upon himselfe or his holy saintes for his sake, or to by which aven them by erroneous mistakes of truth, necessary, meetes & censure to be perceived of the church for his gods honour (which kynde of truth god let his holy ghost to teach his church) the same too; ship to bee belowe upon the, whom he would in no wise shoule hate it, but whom he refere for everlasteall shame for the body shone, it not maleth no doubt of the layout. So man doubteth of our lady. So man doubteth of saint john the evangeline, though their bodies be not founden. And yet if they were, they were there I thanke no good chilten man but he would be comforted they were shone had in honour.

For whereas as would take the reverence from all reliques because some be daintfull, in that some saintes bed is as ye savy of some the holy bodeie lived at two longe ye places, it manerly in all this by the bedde there may be sondrie parts, and other parts in the same sect of people called s bed.

For at Antias is saint Johns bed the head.

That Johns baptized as men call it in taking, even they that hawe been there sene it. But then if they bee asked further question thereof, the tell that the better came lacketh. This may well happen also and so both it happe in order, by some sample of whome in two divers crounes by hower thine, and there bee taken and reported that in either of them be laid the holy body, the pilgrims in their places doe take into their own of their shunie and underneath they be at parts. In some place preadventure laye the body, and by some occasion the body radated thens fo of olbe yet the shunie shone sipp with some of the reliques remaining therin.

If may well happen also there were two good holy me in durese crounes both of one name. And peace in that place may therfore the more reliques unknowns mismeamed. So in old time when me at the inculcation of indivisibles did hyde holy saintes reliques, at the finding againe the namees happenly because, some reliques might still unknown, some ye adventure lost or miske. And my selfe sawe at the abbay of Sarking by wyes London to my remembrance about sss. verses past in the setting an olde ymage in a new tabernacle, y back of s image being apartes over s of long tyme before laid with beaten gold happened to crate in one place, s but there fell a s very little doze, at which fell out also many reliques that had been unknown in that ymage god wote how long, and as longe had been likely to be agayne, if god by that miraculous had not brought the to light. The bishop of Londome came then shypere to see there were no decrees therin. And I amonge others was sent there while he looked thoro s examined the matter. And in good faith it was to me a meruall to behold the manner of it I have forgotten much there, but I have read a little pire of wood they there was a rude shape in crease with thee wrapped about it. Writing had it none what it was we could not tell, but it timed as newes out as if it had ben done in one day before. And divers reliques had olde wิตtinges on them, some had none, but amonge other we there certain small herodos, which were named ther our ladyna, a other olde bookes.

Crounes were ther not, for thee were not large but secured as it seemed to cast in a plaine, simple manner upp her bed. But lately the were as cleane fomly to my serm as ever saw in all time, over there as white as any long living, as if the had ben washed and laid upp within one hour. And home longe that ymage had hanged in that olde tabernacle they could no man tell, but ther had in all church none as the thought staine leger been touched, and ther gell that ann. o. s. v.

The first of s pire, the image was hidden what the abbe was buried by indivisibles, and those reliques hidden therein. And after the ymage foundens set by many vries afer when ther were gone that had the e afer. And to the reliques remained when wer therin till nowe ye god game that chance that opened it. And thus as I saye may it preadventure happen, some names to be forgotten ye happenly to be mistaken, ye god well content the reliques he had in reveresc, for he specially favored their persons, not nothing there names to know them by. As he that onces to fully restore againe man a glorious body, that they Hall not lose the left here of their body, many serve to them behove, of who the names happenly he hole world hath long ago forgotten. And the name is not so very requisite, but ye we may mistaken it with out parell, so we never the ise have the reliques of holy me in reveresc, but as for pigges bones for holy reliques, ye dampned witches to be wo. shipped
The seconde booke.

lest any faultes, altho' it happen, yet it nothing hurtt the soules of the y mults take it, no more than we withepp an holt in the masse which percelse the negligence or malice of some wode pistik has, lest unesecert, yet it is never to be thought though such a thing might happenes for, y ever god will suffer such a thing to last & endure in his church. For as before his church with one man that might as well begile them which is the recee & wintrike of men yet hath it in such things as faile Thomas & other holy Bartours write another meanes beside, which never can begile them. And that is the presence of god & the holy ghost. For es might the church be well saftly begiled in the recee of the very scripture, wherein they take outwards but the testaments of men from mouth to mouth, & hand to hand, without other examining. But that seeme meanes enticle their creditle to content in the believing a man poss that is innocent of god, this is the true meanes ye never can any necessitate passe here in chistees church. For it might, alweyquite at large. And that posse passe away scripture & all with it. And in this mind as it seemeth, was very sure & safely conferred holy apostles sait withal, which in his first epistle to the saints writen in this wise. Obse vos / stes per nomes / dominique / noste / Cristi, Aug. / his / sancti / omnes, / et / non / in / vobis / / holocaptus / corpus / eadem / et / eadem / / sancta. This is by my dethbrene by name of the love of Jesus Christ that you take all one thing, and yet there be no sepercnes of sevral partes amongst you, but he be one whole entire body of one mind in one sentence. Trouble it is that he taught them & other the right image to serioth, that he boldy forbode an assagell of heau in to be beleued, the swold com to preach another gospel. Yet yet in this place I note saiche, he called upon the onely for agreement, hyd taking them to agree al upon one thing, maakes mention of agreeinent appo y best upon the truth, but ane who to adyc pide disuision by common confert echother the to agree in one, meaning those as me thinketh, if they be henceforth as entiding well, do all agree and one thing concerning gods honour or mans rule it can not be but this must neve be true, For gods holy spirite that anymacth his church and guide it, will never lutter it all content agree together all upon any dangable error. And therefore must of the church to fully to content in the worships of saiths reverence of reliques, if there be a thing suche as some men would have it forme that is to wit a thing dangable saith & opened, Wherin it as much as ye love to mind the their creditle, that it might some as ye saye well enough that some of them were faiend, yet will I never put that any such is taken and by the church appioved, was ever yet hitherto reproued, either here in Christes church or among the Jews in the synagog before Christes dapes, and yet saintes that had in honour as patriarches & prophistes and their bodies and reliques in reverence. Now if of such a steme good men we never had any for prophistes, albe it might be that some wer such yet would we not I think suppose that there were any to be bebe, ye wether had know it it is proved to. And why hel we then of saiths or reliques have done a mistrust of whom being receeved by the church for true, we never ye I could not yeee god in thought the world trid and proved any of both fores untruer, neither as I am in the church of Christ not sinagoge of the Jews, which two fores only were gods chossed people. And yet had as well the Jews as we both saintes as I sayd in honour theys reliques in great reverence, as appeareth as well by gospel as by the old testament, I Jacob that holy patriarche commanteed his childre in his death bed to carry bys body to the dwell out of that countree of Egypt, for so they did. And Joseph also required that bys bresthere that when they shoule depart out of Egypt, they should carry his bones to the. The dead bones of the prophistes Helieus as bys bresthere merioneth repited a dead body to life. And thynke you then that those bones were not there honoured for holy reliques, but one savour Christ sheweth not the Jews in the gospel for that they garnished bys sepulchres of the old prophistes, with whole honour he was was content, but for that they, condemned them selfs in solowg the condition of them that slewe them, entiding to kill Christ as their forefathers did the holy prophistes, for as for the dead bodies of the holy prophistes that Gods would have the had in honour and reverence he declared wel by that he reped a dead body by the touche of the dead bones.
The reverend book...  

The maker of the world, as I before said, did not our lord in his finding of that holy place he holy cross. Declare by miracle and make his own cross known from the crosses of the first, the cross by the raising of a dead man in the touch thereof. Therein is to be noted for the way, that there was between his and otheres no notable difference, but they were as he was, or els it be no doctrine upon the first sight which of them was. Was not the body of saint Stephen found out by miracle the bed of Saint John baptizd all of suerity, and another holy martyr a yea, i have been unknown. Whereby well apper that God would have not these sortes only, but also they be sortes in a manner the very solis of their house set by for their sake, them self for bys. Was not the woman healed by the touch of our ladyes garments? Hath there not both amonge the fewes of children people also many men maritally be sol, he the simple touch of holy images bestures. And what will the other god would he should worship the when he is well above nature rewarded be for the worship we do them.  

The 10-chapter.  

The messenger obteched many things against pilgrimages and reliques; two: shiping of saintes, because of much superstitions manner also therein; holy water and picces asked of them, the harme growing therup.  

Sey he, ye have in minde very well: all matters, cetering is to be gone to pray to saintes not to worship the; to have they reliques in some reverence. But all this is frome the great sole, so though saintes may hear us and help us to, are plain willing to do, a god also contended that they and their reliques, images also be had in honour, yet can neither be not they be content with the manner of the worship. First taking away bys owne worship in that we do the same worship in every point we do to god, and becomely taking their worship from the: the alio in that we add the images the same that we do to them tell, taking them images for the self, so make not them self only, but also their images followes matches to god, whereby I have laid before, neither god nor good saint can not god must ought to be contain and pleased.
A meth by, to call rose water all thinges of pleasant favour up to his shone, but and it happen to raine, out poure the pilpottes upon his bed, at every boxe every window. Is not this a sweete ser-nise of worship? And this as I say, Dianus wright and tellet where it is, But this I had now tell you. I dare as boldely make you, sure of, as if I had sent it myself. At last walteries here in Picardy, there is a faire abbey, where last waltery was make. And upon a furlonge or two, by in a wood is there a chapel, in which s sain is specially took unto, for the stone, not only in those partes, but also out of England. Now was there a ponde gentilman which had married a marcheises wife. And having a little wanton mony, which hym thought biened out the bottom of his purs, in the first parte of his wedding toke his wife to him and went over the sea for one other crands, but to se saunders, in France, and was out one somere in those countrees. And having one in his company that tolde by the wape many strange thinges of the prest pilgrimage, he thought he wolde go somewhat out of his way either to set if it were crewe, or laugh at his man if he sone it false, as he verely thought he should have done in bede. But when they came in to the chapell they founde it all crewe. And to beholde they saides it sone ther then he had tolde. For like as in other pilgrimages ye se hanged by legges of wape or ances of suche other partes, so was in that chapell all the offeringes of hung and the walles, suche other thinges but mens gerte and womans gerte made in wape. The was there before these two rounde ringes of stoute, the one much larger then the other, and therin which every man did put his prey noires at the antlers ende. But everyone, as thorow bothere, but some thorow the one, some thorow the other. For the wer not both of a deigne, but done large the other. The was there a monke leyd at the antler that holdd to certine theides of benice gobe. And then he belevred to the piligrimes, taking them in to wot of the selfe, as they sended hym to wot of these theides against the stone. That they should kniue it aboute their gerte, s as I can not tell you what preacher. And why y monke bad declared the manner, y gentilman had a surreuma, he was a maried man yet a mere fellowe, he de LDG the monke for the third, delieth hym to teach him how he should kniue it aboute his wyes gerte. Which except y monke had some speiall craft in kniuinge he thought wold be cumberous, because his gerte was stoute large. But hee not to tell you that ever man laughe the, sawe the monke, y calfe by his purses the theides in a great anger, and his bap wold not this: Abide by god y monke, as somo forgotten one thing, that wold not be leve for a grote. As this gentil-man his wife wot knewing in y chapel, there came a good fadde woman to him, shewing him that one speiall painete died in y pilgrimage the stoute against the stone, he wot wether he wold be yet advertised of. Which if it were done, he durt laye his ispe he should never have the stone in his life. And that wold the weud have the length of his gerte, s that should the make in a ware cardelle, which should been be in the chapell s certaine prayere should ther be sayd y while. And this was against the stone, he very hope anter. Wha he had hard her (and he was one in earnest, y stone) he went aloft his wife counsel. But the like a god faithfull chyrke woman loved no suche superstitiones, she could abide the remauent well enough. But why the serre ones of writing by the cardelle, the knit the bowes和他的 blessing her. Bewere in the vertue of god what ye do not. Burne by y Amary god to bede. It would not be poy gerte by paine of my life. Apat you beware of such witchcraft. Is this kind of service worship acceptabe, s pleasant into God and y spritnes? Profy why pople worship fallere in sucho wise that they make the fellows to god images in such wise that they take them for the fallere selle, s the again on other side honer them to such superfluous wapes that the paintin gods were wispelled to no worde. Finally y worde is of an pr to the foue useful thinges as theues prade to the theis hung on the right side of chyrke to spede the well in their robery. I have found him a name also calling him Dismas I wrot 1 his felowe grummas to write and thinke you nor that this gerte is such amaze elements as were either to do proke god s his fallere to displeaye his heil should have fieve, a liberty therefore to theke his wonder in belion of our superfluous idolatry, then se to like a content one love that he should shew miracles for the comprobac of that manner of war. Hippping why the we maye well persc
The seconde boke.

Acte al reed, religid & heretis repuethye

The xx. chapter.

The autoure Almocrath al Oberrath proposed by the messenger in the tenth chap. And some of the touched by that messenger made a large in other yeeres before.

Our hole tale in effecte .

Our hole tale in effecte, contiueneth. ixi. things. One of the people worship the saintes their images also with like honour as they do gods of the self. Another they take the images for the things itself, which points do sowne to idolatry. The iii. is the supercilious passion of worshippe with desire of unsull things. And with the worshippe of people do to the saintes the images by such, ye conclude the things displeased to gods to all holowes, that it may thereby well appeare the miracles also be not the works of god but the delusion of the devill. The first pointe where ye have nowe eternly touched is at ones sone and shortly answered for it is not true. For though men kneele to saintes and images in cere the alio, yet it is not treueth thereby the worshippe them in every point like unto god. What point lacketh the other. Maris chief of all. That is the worshippe god in the mind of the god, which minde in worshippe is only thing that maketh it latraria, no certaine gesture, no bodily obseruance. Not as we would bow downe upons ground unto chist, hangin there with a minde ye were the best man ye could ataste thinking he not god. For the lowest manner of bodily obseruance very thing would make latraria, then were we much in gell of idolatry in our curtysld to images and images to whom we kneel as low as to god almight, I will some their habes in some our owne, or ever we presume to touch the, and in the pope his robe. And as for encensing the pope priestes in every place he as well encensd as the secular. So in latraria that is the special honour due to god sode in such things, the wor we get obseruaters, not in our worship doen to saintes only thei images, but also to men, one to another among our self. But all be that God ought of bawe to have with our body the must humlelowly reverence and the possible devine, yet is not bodily worship latraria but if we so do it, that in our mind we consider knowledge him as god, welberchered interest do him his worship. And so doth as I think no chaste man to image of sainct other, and so is avoide the parcel of idolatry for the first pointe ye speake of. How as touching ye seado that the people take their images for the saintes self. I trust there be no man to maske nor women neither, but ye have knowe it by the dead stones, for the dead stones. And what you see yerther ye take of our lady at one pilgrimage before our lady at another, or one roode before another, or make their innocences bowes for to ye one come to ye other. I were it easy to perceiue that they meant none other but that our lord our lady, our lord for our lady showed no miracles at ye one the other. And they intend in their pilgrimage to visite fis of the one place and some an other. Partly sometimes as the place spredeth fis, as the as devotion spreadeth fis, and yet not for the place but for it likely our lord by manifest miracles to provoke men to take upon him of his blessed mother, of some other holy saint of his, in those places, more specially then in some other. The thing selfe also the swich that they take not the images of our lady her self. For if they so did, how coude they possibly in any maner wise have more minde to the one the to the other? For they can have no more minde to our lady the to our lady. Thereof they think that ye image at Walsingham wer our lady her selfe, then must they never think ye our lady her selfe that image. The if in like wise they thought the image at Uphwich wer our lady her selfe, and as the must therwith never think ye our lady her selfe that ye image at Uphwich, the must they never think therewith all at those, yet were one thing. And then every one of them were one thing. And so they must therby that resol fatall, that the image of Uphwich were the selfe same image fis at Walsingham. Which if we alle the any of them whom ye take for the simpes except a natural foole, I dare hold you a wager the ye will tell you nay. Besides this take ye simpes fools that ye ca chaise, and ye will tell you that our lady her self is in heaven. She will also call an image an image, and the ye will tell you a differenced between an image of an horse and an horse in bede. And then appeareth ye well whatser soever her words be of her pilgrimage by a common manner of speach to call ye image of our lady, our lady, as men say to the kynges hed: so likewise, not meaning kyngs hed in bede, but the signe, so, so whosoever no other in that image but our ladies image how to suste he call it. And ye
The second boke.

A se well looke, for the methes taken our
in labors: the greatnesse of that same fas
gare deep, for both the sake of the
take the one, neither to our bodies
she will bee that one labore was salve
with Glorious. And for your labors
unto the city of Louel. As he sett the
men in his dwelling, for your labors of
Wellington of the which was salve
of Gabriel or other side into Egypt.
Now it wold also to be to our
lady of the greatnesse of our lady of
Barnabas for his sake. The sunne is
east of the mountain. And of
He demesne the same of which labore
the, the sunne would bee amongs that same
land that is in heaven. And this were
God wold not the mighty God of God and
Hille of gods, except it were in so to
keep a tale, that God would gave his
words to believe what the Lord.
And looke for the mystery. In the
words of the mystery of all
these heresies that make as though
they were in much party of the
among the people the sending of messen
ge; do but at this time, to have some
hope to cover these heresies, whereas
they happe against the same itself. And
the sunne be shone, the sunne that shone
but the millesons would have in messen
ges, after touching this was "a point
superstitious manner of worship.
by hatfastly professing of the faith,
as one sample was witt in this. It were
after wise to fall skilfully to have her
decreed the of these physiocrasie. Some
what of this place, yet not all
thinges to be blamed that ye seem to
happen. For to say to the selfe hypocrisie
for help of our selfe is no worth craft
considering that she had her faith pulled
out for this chauncet. For there is no
superstitious in suche other theses bookes.
And peradventure the same was a
secret, it is no great thing to prove
for the help of our bookes. English
there is. With these physiocrasie such
physiocrasie if happen there, it were well
come in the world to grace the same
upon our house. And one to shew the
English for some purpose, because his
hearth always a basket full. Say by of
the thinges nothing like. For the one
thinge assumeth nothing to our necessi
ty. And may do not tell of some
which thou art. But as for your purpose is a
strong purpose as well as in our
abside, a rungish lust may fail of his
word, he to amirie me not a proue belo
then he may wel recover. And alur a
that god commaundeth we should chaste.
by lest of; heauen a promiseth that it is so.
we be not certifie to do all other thinges that we need.
be called unto us, we should do in nose live in any parte,
trouble of minde for any feares lack, considering
that our father in heauen perfecte made
thee the byrdes of the ayre, by who
he serteth nothing so much as he both by
us, yet willed not he contrary but we
should do our bodies labour therefore,
haue our darts alithe while in heauen.
And willed also that we should alite
of him, without whose help our labour
will not serve. And therefore is ourly
love one of the petition of ye father not
the prayer that he selfe caught by drugs
spoken. And so doubt be let not to lorne
by, but the rather that I should peradventure,
he received it no hance of the Saboth daye
to pull hym out of a pit. And therefore
in devine sentence do dedication to come
so much to far, if the sinnes will not
for any necessite on a howe bys sate
Loves daye, yet let fulle enough to pray
for the help of a spoone man his host. But
as for your self I wene if the ahe ale
ye would your selfe think it a thing
were ye not to simple to aise help of faint
S. Appollis of god to. Ye mary gpy, of the
devil to rather than false, as is Lib
Barde did for by goute. That why he had
longe called upon God our lady of all
the holy sapony of heauen yet fell him
selfe never by better, he began at last to call
as fast for help unto the devill. And why
his will to his tendes for abashed
and astonishe, rebuke byn for calling to
by the devill, which he will was sought
that he holpe hym it should be for no
goodie cried out he alowe as he could
againere, began into e bono, al is good that
helpeth. And so I wene wold I ge, call
on the devill all, rather than abide in
page. Say ge, what to ever ye far I
can not think ye would believe in the
develop as that Libard by. He would
rather far like another, that whom the
feste appose byn for confesst whither
bemeth every thing to witchcraftes of
gnegromanie, or that any beleue in the
develop, he answered him, Credere mi dicent
miyno, to sound fatings redeere is due. Believe
in by the devill ge, nat nat sy I have book
enough to beleue in god. And to wold
I wene that ye were far fro beleuing
in the develop, ye have so much work to
beleue in god him selue, that ye be not
me think to mede much to his faintes.
Wolfer
When he had laughed a while at our mery tales. In good faith I as I was aboute to te: you, howbeit in debte it is ye faire. So evil it is, ye evil it is suffered ye superstitious maner of worship. And as ye tolde of saint Martin, if it be trew he hath none excuse, but that it nothing toucheth our matter. For it is not of worshipping, but bishoping and visitis of saintes. Touching the offering of bread, and ale to sainte Germain, I se nothing much misletherein, where ye have se it done I can not see. But I have my felse seere oft time, ye yet am I not remembred ye ever I sawe priest or clarke serve the better there, ye enemies be therof, but it is given to child, or peple to praye for the lost child. And I would have it, we were none of them so in such fashion, to serve by an hole Dreze and distribute it among poor people. But nowse we for our mery matters of sainte Wallyere, because the place is in France we shall serve the matter to the upyurise of prays to defend. And we will come home here to Poules, and on one eneamp of both, that is to say the supersticious maner of unseful petition, if women there offer totes unto last Will and Co., in truth ye the that brood the of their household. Yet can either the priests percewe swich the finde it ther, that the solfeis were being of her, no; it is not I thinke so often done so much brought at once, that the church may make much mony of it above the finding of the chanois houses, say ye he, all the totes of any holde peres offering will not finde till ye a gader a weke together. Well ye, then the priests mayntape not the matter for any great counete, also what ye punish tomes paye the can not heare. Howbeit if they paye but be uncombed, me semeth no great harme, no unbefulnes therein, for that may the by no cowpes than one. They may be uncombed if their household change they comberous exocions. Do if the felt peradventure change their comberous tongues, which is happily the cause of all their conbance. And finally if they can not be uncombed but by death, yet it may be by their owne, and to their household saute enough. Say ye he, ye finde the not sueful toles I wote you. Let make their cowmates in theye bitter payers as surely as they were peny, and will not cast about there rates for nought. Wel ye I, to all these matters is one suent easie annswer, that the nothing toucheth not the effect of our matter, which habeth in this, whether the thing that we spoke of, as praying to saintes going in pilgrimage, worshiping relics and images may be done wil. For whether it may be done evil. For if it may be well done, the though many would mistake it, yet both al that nothing mislike p good done of the thyng false. For if we should for that misuse of a good thing, for the enities that growe sometime in a abuse thereof, not amide be pure but bishop put the hole be again, we should the make so much changes in the world. In some countries the go on hody commely on good friday in the morning for a common custom, ye will ye se that enities of a castle away good friday. There be gatherenall churches into which the chantre cometh to processeth at Whyilternde, ye the women following the cross with many an unwomanly song, and that much bestowe ven as out of the processeth ye could not hear to speke one fuch sole ay, ye of the aday hody, ye the the ye stonde songs, ye doo they that can cry.  

How women may be unbridled of their husbands.
The seconde boke.

A worship of saints and reverence of holy reliques and honour of saints images (by which good devout folks do much mery) we should absolutely put away because some folks do abuse it. How touching of culprit petitions, though they that ask the were as I trust they be not a great people, they are not yet so many as all eft of petitioners of saints, as there be aske of God him self. For the fater they will ask of any good saint, they will aske of God also. And custom in this wise is the Rome in Wales to, as me say, what they do in robbins, The blisseth that pray God send the god speed they may mete with a good sure and harme and take none, saith we therefore finde a faute with every man pi avercause these pray so speed in robbers. This bath as I say have no reason although they were a great people abused a good thing. And where as the worst ye alligne in our matter is ye laye the people do pollatrye, in that ye love that take the imagers for the saints left o the roode for chisto him self, which as I say do think none both for some roode bath no crucifix thereon, and they believe not that ye cross the where it was in Jerusalem, no that it was the holy cross it selfe. Much I theeke the then that the imagers that bane the theron is the body of Christ himself, and although some were so mad to theime yet wer it not as ye call it the peple. For a fewe dotting baines make not the people. And over this is it were as ye would have it done an hole people in deede, yet were not a good thing to be put away for the milles of bad folk.

Chapter. xii.

The author considereth as truth of our faith, blast in the worshipping of imagers, by the consent of the old holy doctors of the church approving the same, as apparent well in their writings, whom God hath by many miracles testified to be saints. The messenger oftenthoubeth whether we can believe that miracles folde by them were true or not, or the self same, nor not. Whereupon the author proueth of any miracles told by any saints, we may be most sure of theirs consequently by their miracles. Moreover of the that they be surely saints. And in this chapter also speaketh that his miracles consist of those holy doctors do nowe, thus shall wretted in a church in which they have writhe, and miracles have bene done. Whereupon is finally concluded of stones the trench of the principal quidetia, the which thefeth the the seconde boke.

And we be very sure that this thing is good, our way good therin. Our belief therein right, not only by reason our authority by which I have proved it you more then ones all redep, but also by that all the old holy saints and doctors of Christ, in holy church, as saint Jerome, saint Lucid, saint Basil, saint Christofamine, saint Gregory, all such other as plainly we rede in their bookes, yea as we do therein & believed thereof as we believe. And yet we we what they believed, we neve not to do what is best that we believe. For any secte bettered the other, we are sure of the best were there, that so well beleded sym and therwith, that god bath accepted the for saints, by miracles openly declared that their faiths being likened them. Whereas on the other side of such as beleded otherwise as were these many folio sects of oblitrate heresies we were not one a saint amissing, not one miracle belied for the. I wote there ye be, whethyr this reason that ye make would surely be true, but also that their like o no. For me may peradventure be that there is many a glorious saint in heaven of whom we les no miracles in earth, no happily never heard of their name. That may well be y I, and I suppose it very true. But the is not also be y, y though it were hard to think, but that of miracles some amog so many mut note be true, yet why some also may be fapned, may it not bee that those bene faped which bene tolde to have done by the whom ye reseacht. I meaneth y of olde been written for your part. I meane them whom ye call old doctors of the church, whom the church taketh for saints. This may, we were loose then any thing we speake of yet tosize. The work was before, we should play to no saints. And now ye would either ye we should have none, or at least that we should know none. Yes ye be, ye may have saints and know t, saukes many one old sectes time, though those bee none whose writing ye would authorize by their subsyngeh. Then fall you y, to that point againe, that ye think it may be that the church maye take for saints worthy as saints then that bee none. Surely ye be) the profe as ye hang
The Secondeboke.

A layd into me contrary thought it be (what probable, yet temper me not very strange not able & sufficient to change a man to content therto. For though garrison of God his holy Spirit will not suffer his holy church to agree and consent together in any damnable error, yet may be suffer them yet to err in the knowledge of his worship of a saint, he take for a saint one that was a damnable wretch. For therein wer no more banished to mannes soule, no more honour taken from god, then when the people do worship an idol unconscionable, mistaking it for the devised of an evil priest for the sacred body of our downes him selfe. And thus ye doubt not but it is sometime done. Certaine, not now by way of that ye shall agree that God will not suffer his holy church to agree in any damnable error, that is a false faith. And therewith remember that though it were a damnable error to take one for a saint, that wer none, or a none for a saint, ye were none, yet wer it a damnable error to worship any, if we should worship none at all. And therefore lyth the church beleueth that we should worship them, that kynde of a wilde can be none error, but must needs be true, so that kynde of worship can be none idolatry, but must needs be good and acceptable to God. And so our principal matter standing will but one fault, we shall se further then where your words will way and amount. Deny not quod I, but there be some faintest, some miracles. Quod no. Have what purpose will I were miracles specially wrought by god? was it not to benent to make his messengers known? the truth of his message? As when he sent Polis to Pharaon, wer not the miracles done by god to make Pharaon to perceive thereby the truth of his words? Quod quod be. When chist quod I, sent his disciples to preach, the power he gave them to do miracles, was it not for the purpose of doctrine that they taught, as is well witnessed in the gospels? Quod quod be. If this be true I, as in deed it is, ye have most cause to believe of miracles, that ye are told and reported as done for the doctours of Christs church, whiche miracles were specially deuised by god for a knowledge of his true messengers, and a proofe of their message. So where ye would we should not biterly be deceived in fautes and miracles, but yet we might be do
A let them doe some very miracles themself. As for miracles quod be none articles in any mans crede. And there is not sone false to be of heretik, but they might it they were theran, to make you with miracles, whereas they might have done in a false one. And then as we layde nowe, it would bee thoughte that though some were true, yet all were not lyes. It were the in bede of the menne were madde, among whome they should report them, and would nothing doe for the trauall. I was yet if they did quod be, yet might a fewe wisde men dissemble and feime a thing of such a falsedy that it would be believed and hard to trie the truth out. Let it be so quod I: But yet would it not long hold among good christen people. But god would not havinge the falsedy to light, so one cau it oute of credence. What laboure toke Phylosophatus to make a booke full of lyes, whereby he would have had Appolonius Chirones, in miracles matched unto Christ. And when he had all done, he never found one wise man to fauorize to be believed. But I praye you tell me, if there be not of heretikes manye sectes? Yes quod be. Is there quod I any more churches of Christe than one? No quod I: And is not it quod I that is true? Yes quod be. He not quod I, then all the sectes of heretikes falle. Yes quod be. Who is likely quod I to fauorize and lie, she epyny that is the true parte, or some of them that be false? It is quod he more likely that they shoulde all lyes that be false, then that compny that is the true partie. Than false and fauored miracles quod I, bee they lyes or not? What elles quod be. Then quod I by your argument it semeth that they were muche more likely to bee among every secte of heretikes then in the churche. So seemed it quod be. Howe happeneth it then quod I miracles be fained, that amon all the false sectes of heretikes (where suche false stafte should be by all reason most yte) is none at all spoken of, but miracles tolde onle in the churche of Christ, which is onely as ye agree, the true partie. There be quod be peradventure done done some other miracles of merueiles, but they are not speake of them for fear of persecucion. If they were quod I false merueils only done by the beul, it would not help your matter. For therewith you grante very miracles of God onele done in Christes churche. And if there had beene very miracles of God done for anye secte whome we calle heretiques, that secte hadde beene no secte of heretikes, but the very churche. Yet had god by miracles testified the truth of a false secte, and that is impossible. And thereof sholde have folowed, that excepte there were of Christe two churche, two contrary sectes, and botht true which were impossible, elses not some, but all the miracles done, tolde, and overlooked in one churche, have been either fained or done by the beul, where by it folowed that our churche wert not the very churche, but a false secte of heretikes, which were as I have already saided yeu.dwes wise, as ye impossibile. But now for the more clerenes of our parte therin, as the further prove that ours is the true churche. It only is to see the dominion, and the doctrine of our churche approvde by miracles, never hath ther ben as done for the dominion of any sectes of heretikes. For if ther hath any true miracles ben done by god, the y see not a false sect but y true churche: as y predict y could have ben, could never have quenched y same thereof, as we appereth by y miracles done in our churche, in all such time as both y Jevons the paintinge pur sued it. Now with there be so many false sects but one churche true, y miracles not spakes of in anybut one is a good token the matter s substane of them is true. For els they were as likely to be spoken of in no, of the false lying secte be many. And the also miracles beig true, be being done in one of all these manye companyes, y be calling bisten the churche, it is a good prove y plaine one in which only be done, is only the very true churche of Christe, to which his holy spirit y merueilles geneth his special alitesse. And surely of all miracles y ever god hath wrought for his churche, I see not in my minde lightly a more merueilous, than y as many sectes of heretikes at laste vcony partes out of christes church, y ech of the laboring to be taken for the very churche, yet hath ouer loye hetherto neue: suffered neither the beul to doo anye woonder for them that myghte have the conceale and facade of a mypasche, no as false as they be themselves, yet hath he not suffered them hetherto not so muche to done as faine a mypasche for thei part. Whichis to my minde, not onelye greater woonder: but als they confesed falsehead confected, a verpe clear proofe that they could never have been as kept
The second boke.

A kept set it: but by the speciall prouidence of god and his teber cure upon bys chosen churche, by whiche it hath like him hysteres that merystes amonge other sthynge, have beene one good and sure marke betweene his churche, and all those erronious sectes that been spynge out thereof and be not his churche but worse dire to be. For as for Papynus, Lucches, and Saratyns, which by open professio of any other churche, and beare not the name of Chist, no looke for hym: he suffeted the devills sometime to delude with wonders and miracles. But the Iews that are farre as farre as I can heare be gone, to the inte they may knowe that he hath left them and given them up, which was wont to surprise all those wonderers for them. Now as for heretiques that falselyename themselves to be his owne flocke, and presume to bear and profess another name, he keepeth them from the honour of any miracles, doing to y end the lache thereof among all sectes. The doing thereof in his onely churche, may be among many other thinges, one good marke sure token, wherby at these false sectes of the may be discerned a knowne from his bery true churche. y is to say, for the whole congragation of true christen people in this world, which without intermixture of obstatute heresies, professeth the righte catholike faith. Now is it not only true that miracles be wrought only in the church, and thereby be theew which is the very church, but also they be theew that those holy doctors of whom god hath showed them, were good men and of the righte belifes. For if it were as ye wold of late haue had it seem, it might advance thee to, the holy doctors of our faith (who we take for saints) were in deue no saints not forged foules: but happeli those over famed foules saints in heau: though it were knownen here in earthe) which did teche y doctrine bere we now cal heresies: then wer it a wonderous change, they were as god amag the Iews professed, that in every age, ther wer some good me by their good livyng and his high miracles. So notable 2 well knowe to ye people. men had the alway like bright line: well carres, whose doctrine they might boldly defie, whose living they might surely follow: he would now in his special churche of Chist, not onely be nothing like, but also do elene the contrary. For if he hold take that way that ye say, to fine therfore y apostles dates, all the true interpreters of his will, they help writing and doctores of the very true catholike to the world unknown, then on the other lyke, set forth to miracles, to suffice to be let forthe with meretupes, that his churche should take and accept for saints such evil persons as peroritites as olustred or scripture word, quere since his apostles dates have taught fals errors, a led his flocke out of the right way in a bypath to heloward to wicked heresies and idolatry: then hath not god sent the holy god: a himself also carried all therein, to tche his churche the truth as he said he wold. But the he had holpen to begyle thes himself, which wer impossible for god to do. more the blasphepnye for any man to think. So thes wer not like ye suferance of an unconscrate host, whereof ye putte the sample, wherin the people was inuicible ignorance with their devout affection, may without harme to their foules be suffeted in the thing that soldeone happy and enduring fo to be, y a whole. But if god wold leue all good doctores unknown, a suffer his churche to be deceived with miracles meretupes done by them: you taught heresies, set forth idolatry, then hold himself as I say, not onely suffer his honour and righte catholike and religion to be perpetually lost, but helpe also himselfe to destroy it. Which whole could think possible, wer worse than Judas, no made than any man in Edem. And therefore can it not in no wise be, that the churche can bee deceived, in that they take fo: Sapynes these holy doctours of the churche. For they so being, can it in any wise be that the doctrine wherein they consent a agree, can be fals or untrue: Among which doctrine, upon the thinges wherof we speake, I meant the praying to fantas: the worship of imagges, reverence of reliques, and going in pygymeages, is a parte as by the所说 bookes plainly doth appear, we may well – 2014 surely conclude, that none of these thinges be damnable or displeaunt to god, but thinges highly to his contentacion and pleasure. And fith we further proue that these bookes be written in other regions & sondry ages, we therefore well perceive these thinges be parcel of rites, images, belief of chistes church not onely now of state, but continually fro the beginning hebeterto. And fith it is plainly proved you, y the church can in no wise be suffered of god to fall into
The third booke.

Any damnable erroure thereby, it is yet well surmounted, that these thynges be none lyeke. And consequently proved that no text of scripture being to towne to the contrari, can be so taken as not to be impos. So that the buch cannot in pretence of the scriptur. And that the substance of the thynges therfore learned of the church, is one of the truest rules that can be founded for the right interpretation of holy scripture. And that no feate of heretics can be the church of Christ, but only Christ's church. And this is also clearly proved by the matter of miracles therein: daily done, is not by the devil, but solely by the mighty hande of God. And such obiections as ye lay upon the contrary of any point against, ye as farre as I can see sufficiently answer'd except ye have any further objection to lay thereon, which ye have not ye get no share to spare. I will not only but the other with that ye fully believe and contended therein, that be thought himselfe able therwith to contest and satisfy any man, that should happen to meet with, that would hold the contrary. Therapay for that day we depart till another time, in which we appointed to persue the remembrance of the thynges that he had in the beginning purposed.

The end of the second booke.

The third booke.

The messenger hauing in the mone where he was at the bunnerlisse, the word thereof an objection which he learned there, against one popont pocozen in the first booke, that is to wit that in the necessary point of faith, such credence is to be giv'n to the church and to the scripture. Which objection the author answers with diversely.

Note to-night after youre friends came againe in a moste newe comew from the bunnerlisse, where he was, he came at learning ere he came as you. And there he was, as he saw, visit'd the of his old acquaintane. And upon occasion of communication, had agayne recited with some of them byrere frende learned men, good parte of our toymar decepcion and reasoner, had betweene us before his departyng. Whiche as he layd they soke great pleasure in, and much wished to have been present therat. But forserly he layd that some of them seemed to takke lyeke to herte, the hard handling of the man that ye have, as no burnyng of the newe testament, and the forswearing of Lucretius's booke to be reade, which ever as some of them thought, not al thing to happe as they were made for. And finally, touching the burning of the heretics, there were some that thought it clear the in sace out of ryght order of charitie. I am quod I beere glad that it hath beene your happie to be there. Not so muche for anye thinge that ye have shewed them of our communicat on hadde already, concerning the passyng of Bawnotes, whoopshipp of images and reliques, and going in pilgrimage, wherein I think ye tolde them no newevite, for I doubt, but they could have tolde you more of that matters themselfe, then ye have herte, or could have tolde you as for that I think that among them, being as ye lape to well learned, ye have either heard some what whereby ye be in some part of these matters that we thanke of already satisfied, whereby our bullines therein may be the faster, or else ye the more strongly instructed to the other parte whereby our disputacion shalbe the fuller, and the matters more plainly touched, so the more ample satisfacion of such as your selfe; your matter shall herafter happen to finde in any doue of these thouges that we shall now touche and treat of. In bebe quod he somwhat haue they shewed me theye minde ther in, as in some parte of the matters ye shall haue when we happe to come to them. That shall I gladly beare quod I. Is have you such account as my poxe but will serve me. But yet I pray you be playne with me in one thing. Wher they satisfied theye themselves content in these things that we are al to muche to he agreed betweene us. In good faith ye he to say the rest, all were false one, and in all things false one. And ye to youre greate parte and yegh commin cation, they fayde that in these matters. I praye quod I, let theye parte passe, lest ye make me to doubt. But I praye you tell me, not whiche one my liked one thing, but what one it was, and why he myliked it. C Surelye quod he: for ought that he could bende.
A man him, he could never agree that the
apothecary which out of scripture. And
be as true a precept as to the helothe
of, as 5 woeses of holy scripture. 
Why
quo I, if I remember well what the
sage, he has they to prove that
which is quod he, so had I and so did
and in such wise that divers ways
I would get the house, that he will not
how to obde. But that is the
be to me that he would not do with me
as I had done with you. For it was
the vayne; no vaine; for a vaine a
which is adverser to us all are
the buckeler bandes. For to must all the
parcell be vys, and his adverser bane
inforect, but on the other side if he be
the vewe; the vutch, and ovage among
and vine the other to his desire, so nap
he nap to put him half the parcel. And
lywe we be vane, if I passed my
patre to clearely to him that he could
not say nap; yet if I would ago men
over him, another whole, he might par
adventure bring me to the same points
on the other vode, and then the
matter stand yet at large. For of two
contraries if both the patres bepoosed,
then they both unpoosed. And ther
fose quod be I pray you answer me this
a little. What you beleeue the church,
wherefore doe you beleeue the church: do
you not beleive because it leafth truth?
Now quod I what elles. And how
know you quod he the church faith
troutly? And soe that any other vode
than by scripture. Have mery quod I.
But what by playng scripture. I knowe
it berpe well. For the scripture tellette
me that god hath fully taught and
checed his church and he does me beleue
logs by church. Oe quod he for al your
procetse, se where to be boughu nou;
ye would in any vode before, and ye
med to prove it too, all the while that
ye argued and I answered, that the church
was in all necessary points of our faith
as much to be beleue as it scripture, s
that we should not have beleued it scripture,
but for the autoritie of 6 church, as ye fau layn and the faith. And now
when I argue and ye and ye, I have
bien me to the wall in these worde,
and pozo to you that the church is
not to be beleued, not by your self beleu
noth, but for the autoritie of the scripture.
And after that he had dit the
jewes: the remanent that were present
allowed it much, and I was therwith
adonced, and sayde I would adop me
me further thersen. But he laughd
and sayde he woule lende mee this, and
not to use happe on me, for he would
give me treprise of payment til I had
spoken with you again. When you're
frend had told, loth thye he to you
like a courteous creditor. And thye he
hath sent you to log dat, ye shall not red
I true to doe in his bede. And to say
the trouth ye olde hi not much. For you
are here him hys own again, a tell hys
money is naught. But I have erred, it
is as he laythat a great advantage for
him to oppose, for he hath suche craese
in arguynge, that he will one bring the
antrave to a persius point, if he hap
pen on one that wil antrave him hand
losely as he would haise him. But on
the other side, if he had not on one
that had antraved him as soowerly
as the boke antraved one Cains a po
et at Cambridge, than hatte he by hys
opposing parte, wonne nothing at all.
For Cauus for his pleasure playinge
A merly
For the boke being a younge lohiste
fayde that he woule proue the boke an
alle. Which when the boke bevirved w
quod Cauus, thou wilt graunte me this,
that every thyngue that hathe two
cares is an alke. Say marly mawter will
not quod the boke. No wilt thou quod
Cauus, Aby byly boke, there is no
wet beyond me. For and thou wouldest
have graunte me that, I would have
proued thee an alle alone. Mary mar
ght quod the boke ye might well, and to
myghte every boke dooe. Well quod
Cauus, I will goe in ane other wayes
as looze with the. Thou wilt graun
e that every alle hath two cares, f
Mary will I not mawter quod the boke.
Why to boke quod he. Mary mawter
quod he, for some alle may hapec
haue neuer one, for they may be cutte
boke. Hape quod Cauus. I geue thee
ser for thou art to inowarde a boke foe
me. And so if he had not graunte what
he wold, he had nothing wonne at your
hande. Why quod your frende, what
byly boke I graunte hyn that I
shoulde not. Forloth quod I no more
but all that ever ye graunte. For ye
to ask you whether the caue
why we beleue the churche be not be
cause it is true that the churche tellette
you, though youre auntrave whiche
ye made therein, was not the caue of
youre rebargery, nor the thing wher
by ye were concluded, yet auntrave
ye not well thereto when ye graunte ye.
The third booke.

A Why quod he, wherefore should I believe the church of any man els but because the tell me trewe. Sometime I say, ye happend to, but sometyme it happeneth otherwise. For if a knowen lyer tell you a known trewe tale, ye will beleue him because he telleth you trewe. But now if a known trewe ma tell you an unknown trewe, ye beleue not him, because the thing is treue, but ye beleue the thing to be treue, because ye beleue the ma to be treue. And so to beleue you the church, not because it is treue that the church telleth you, but ye beleue the treue of the thing, because the church telleth it. But per was not that anwered of this as I say the thing that confounded you. For now ye solde not have anwered him as I have anwered you, though ye shoulde have son what shoulde have shewed you in other, yet he might a word of likely how had gone further with you, have asked you whether ye know ye shoulde beleue the church. And what anwered you shoulde have anwered you?

Mary quod he might that I have said, that I beleue the church, because that in such necessary points of faith the church can not erre. That had ben very well saith quod I. But he would have anwered how ye know that. That must I quod he, have the same that I did, that I knew it by plaine and evident scripture, that the church in suche things can not say but true. And that would I have led him the testes that ye alleged unto me for the same purpose before. If ye had said quod I, ye had anwered him treuely, but yet not with your most advantage. Why saith he? For ye your next anwered ther as treue as treuely, that ye beleue that the church in suche things can not erre, because ye beleue that God hath taught it to the same things to his church. Than would ye have anwered me further on your frede, what thing makest thou beleue that God hath taught and tolde the church. Those things. So wolde he have anwered quod I, and so might he well. Than were we commen quod your frende into the same pointe agayn that he shoulde have anwered me as he did before.

Why quod I not ye anwered thereto well. Why quod he what coude I anwered els, but cleerly grant him that I beleue that thing for some other cause but only because the scripture to theweth me. Quod ye coude ye quod I? What if never scripture had been written in this world, should there inuer be a here any churche or congregation of faithfull and right beleuing people.

That wote I were quod he. Quo ye quod I were there neuer any folke that beleued in God, nor had a true faith betwene Adam and Po, of such as never his god spaketh them self. Yes ye quod he I suppose ther were some, but it should some ther were very few. For ther were few saued in Poes lyte. The world was at that time quod I were wolle as it were lyte. And it is not unlyke that ther were many other beleuing people in the mean time. That is quod he likely enough. Quo gowe as for the dapes quod I of noe heim tell, though ther were few saued a lyue, yet proeyteth not that the people to be all be deceiued and without faith. For it is fared by the as it fared now by ye that ther were many that beleued the truth and had a faith, but that told the sleth and saukd for their lyne. For there appereth no further upon the fogy in Gieslytes, but that the world was waked with the water of the great fode for the fylde of their desire lyng and a foly. And all be it that in the first epistle of Saimes Petere, it might some lyne incendist in them, yet may it be that it stretched no further then to the lacke of here in the cre- drece of goddes companion, and other ancient hope and boleske of goddes feter fayour and suffreance. Whereof ther repeted after to late for this present life, yet may many through goddes mercy not to late for the small saluacon of their soules (as appereth by the goddes great clere.) Nicolas de Lyra upon the same place which could no wise have bene to if he had lacked faith. Whiche faith what scripture had thei to teche the, that all the men in effecke any faith had from Avra the therco-Was ther all no faithfull folke at all from Po to Daysys, noz he in self neither till he had the law delivered him in wolspye-Dib Abram the never beleue more but those things he had in scripture specially to have bene tolde him by god? Was his father and all his frendes indibles. Were ther no people beleue in all that long time that had a right faith? Yes your frede that I thinke desirly there was. That may ye quod I be fure there was, and why did any ma thue beleue the church that is to write the nombre of the congregacion of good and right beleuing folke, of whose mouth and tradition.
The third boke.

Al ye herde the true beliefe, against the
young a mylebeliefe, that was in all
the world among infidelles; I tolde them
beside: why did any man this: but be-
cause they believed that god bath taught
those things to good men before, that
it was y would be still the god lesson
of god. And then what thing made the
to believe that God had taught them so? It
was not the scripture that made the be-
lieve that, as ye would that nothing can
tel us that beliefe but the scripture. I
saye you tell me, what scripture bath
taught church to know which bookes
be the very scripture, to reecte many
other that were witten of the same ma-
ters, that in suche wise written, and in
the names of suche men as (saueing for
the spirit of God given to his church)
a naturall wise man hadde bene likely
ough, either to have taken both for
the holy scripture, or to have reected both
as none holy scripture? And surely in
the recepwe of the tone, a reception of the
toher, there would bee at the left
way such divers opinione that the hole
church had never take all the tone for
the reected all the other, had not the holy
spirit inspired that consent, and since
proceeded in dome, which makes the church
all of one minde to acordre. And therefore
all letting that against them that nothing
will believe but scripture, we prewe
authoritie of the church by scripture,
and in such wise prove it them by scrip-
ture, that if there be anyone either further
to graunt the be bounden to belieue
the church in thinges not specified in
scripture, as fully as they beelie the scripture
 tell, or els they shall deep the scriptures all, yet shoulde we have belieued
the church if never scripture had been
written, as those god faithfull folke
did, that beleued well before the scripture
was written. And now the scripture
self maketh you not belieue the scripture,
but the church maketh us to knowe the
scripture. And god without scripture
hath taught his church the knowledge
of his very scripture for all counterfeite
scripture. Fo it is not as I tay scripture
that maketh us to beleue the worde
of God written in the scripture (Fo a
man might as happily many both) rebe
it all together and beleue therof never a
white but it is the spirit of God that is
our oblige towardnesse and good ende-
now, worthe in his church in every
good mebble of the creduite & beliefe,
whereby we beleue as wel the church co-
cernyng goddes wordes taught us by
the church and by god graued in men
harts without scripture, as his holy
words lyke in his holy scripture. And
thus ye perceyve that where ye granted
him that to dyd oppose you, ye beleue
the church by none other way but by the
scripture: there ye not assowere him
well. Foz we beleue the scripture do
believe the church, because that God him
telle by secrete inspiracion of his holy
spirit, both (if we be willingly to lerne)
toche to beleue his church. And also
if we will walke with him, leethe us in
to the beliefe therof, by the selfe same
meathe by whiche he teche by s leethe
us in to the beliefe of his holy scripture.
Fo likewise as when we heare s scriptu-
re orinde it, if we be not rebellous
but endeouour our selfe to believe, a cap-
ture and subdue our understanding to
seeme 5 follow faith, payinge for his gra-
cious aides in help, he than worketh with
us, inwardly bath incline oure will to
that stent of that we rede, after a little
package of our faith, encreaseth the cre-
dence in our incredulite: to both his god-
nes in likewise inclyne more y minds
of every like towardes and like wil-
lying body, to the young of fasts sema
credence to the faith that the church to
che the him, in suche thinges as he not in
the scripture, to believe that God bath
taught his church these pointes by his
holy word without writing. And now
if ye had assowere him thus I beleue
surely that ye had cleryly birnam him
and broken his graye in twain.
Which in my minde I promisse you how
gapsly for ever it goner in ones eye for a
nothy, yet who sighteth therwith that if
it neither sharpe nor f COST, if it fall on a
good buckeler and not on a naked
man. By my trouthe quad your fente so se-
methe me now to. And though I bright
nesse bleere myne eie at the time, yet I
trust he shall wynne no wotship therof
when we met agayne.

The ii, chapter.

Incidently somewhat is there touched
the superstitious fere & scrupulosity
that the perfone abusd did as it is
taid begyn with. The morenes of
hame him to the belyte of suche hy-
bbertie as brought him to the considte
of god downto thinges, tied comely
in Christes church. And in this chap-
ter is somewhat touched god means
maner betwen scrupulos super-

The thistle boke.

Aiton, and rechelse negligence, that
would be used in the fingynge of sayer
offwine servite.

And surely he concerning the
talman ablation so we sate
of the, was merciounluy
plagued, that he had much wrong.

Not that in that the opinions
of the latholique which was laped to his
charge (for therin haue we sapy long
but in that he was wrong borne in sad
that he had preached then, where he did
not so. And thus be the very credbly
enformed both by wordes and wyptings
of suche as were present there.

And therefore long I see and would be very
glad, to heare howe those matteres were
proced. Now I am quoy for my
parte very sapy, to helpe me God, to let
thyme therin, as a thing in effecte frute-
lesse, layinge that it may be peradventure
a fruitfull example that no man may
be light to beleve suche thinges hereafter,
as he shall happe to heare spoken against
the church, in the favour of any man
co-bened of the same, while he seeth as much
said against the judge of this man
wherein I so to sayeth can have no more
holde that it therin would say the crowe
were white. And in good sapy to say the
trouthe, there can not in my mysnde be a
more credbile example to matche their wordes
with all. For likewise as he that
would say the crowe were white, much
if he would beleue, go tell the tale to a
blind man, and may perde with him
be as well beleued as one that will say
the crowe be a rane, till he be either borne
by may men of more honestes and after
owth of science, to make suche tale that
thus talke and write of him, take as thou
do in dede suche heeres as he blind in
the mater, and knowe nothing therof,
which the pleasure with false sugges-
tions to concerne an unnollion of the
judges, to incline their herte first
for pite to the favour of the mās, last
for the favour of the mater that he was
abused so. I have me tellen a letter
written out of Liton by a priest reputed
there, how he may dide as I saw it
proved after a plaine pestilence herelike. In
which letter he wrote the mās we now
talked of did no more abuse any heresies
that he had done him selfe: the mās that
he wrotte unto. And yet was his ytzig
as false as god is trewe. Whereas he
laboured euerly to make the man beliye,
that these opinions were none heres-
ies, and that he which was prested to
have, abdured them had not to done in
debe, but he well allowed them a kyly
abdynd by them. Lo thus do such as are
of that secte: set forth their materes with
lies, and reason is it that they do so. For
lieth their sectes be false, lies be for them
most mete. And yet is it a maade thinge
of these to bothe of him. For he forthwith
forsooke the, and ever before his inques
he confessed from the beginnynge that
the materes were plain false heresies, &
the holder therwith heretikes. Saynynge
for him selde that he never preached the.
And to had the no cause to be proude of
him, which in open audience at the first
were refusd and condemned the. But
theye happenys thinking that for all his
vengenge with his mouth, he sundered
spill in beynge therin, and therese in his
mynde, pardoned therese those wordes which
they thought spoken but of
infinitie for iere and ianty harte.
And thynge would the be glad yet a
monge men that knewe not the mater,
to maintayne and bphold his auower-
te with a better tyme. And thus
this I shall tell you, have I haue
reposed, how be it I will not warrant
it for trouth. But yet have I as I haue
reposed right credbly, that
the man he speke of which was ab-
ured, fled amonge some of that secte to
say: Let us pracke & set forth our way.
And if we be acused, let us saye we fалd
not so, and yet some of them shall be
wryt alway the while. And after I
will not as I say warrant thee that he
thus said, yet I aduere you to mynde.
his matter in his mater before his in-
ges was as soun and as coold be to that
intent y purpose. For: surely the-ther of
his bekes was nothyng els, but against
a lost and plainly proued mater, an
obstinate Hensele nep. By my trouth
quod your frende I marnell me muche
therof. For he was called a good man
and a very deoute. I will not quoy as
I tolde you in e beginynge go about
to reproue his lyning, yet I question
handeth not but in his techynge. And yet
maye I be yold with you to tell you
what I have herte. He was (as it was
said) after that he fell fro the study of
the law wherein he was a prouctour & paret-
ly well lerned) into the stude of scripter-
ethe, he was as I say very terely full
and scrupulous, and began at the stike
to fall in to suche a scrupulous holynes,
that he retyned him selde bounden to
straftly to keppe & obserue the wordes of
aul. Ch.
A Chrift after the very letter, that because our Lord by theceth by when we wil pray enter into our chafe and flie the doze to vs, he thought it therfore fomne to fade his fervice upone, alway woulde be fure to have his chamber doze flit unto him, wil he take his matyns. Whiche thing I in deede harde him anys defy in the haden profoule. But I harde agayn another man more credibale than wymeye other, and if I had fawde then thie ten, I think I had not, and one of his felle povt frindes, a noon in his face for truth. Howe he did, I tel you not this thing for any great hurte in the man. For it was more pefemyne and painfull, than euille and pifuell. But surely men say, that in contradiction with the verinced of that superfluous fere a non fereble, he fell as farre to the contrary. And under pretence of love and libertie warre to divorte of the new muth of lew lightnes of mynde, banyn gladnesse of farte, which he toke for spiritual conciliation, that what so ever he self promised to take for god, that thought he toit with approvall by god. And so framed him. Se a fay, framed him to felf a confience, framed him felf a defencio wherein him lyfe, and liberate him liked, he sette him felfe at libertie. And if it to were quyrd your frende, than ye sa the cometh of this layenge of fervice. Of layenge of fervice quyrd, this is much like as at Huerday late the much of the people bying at a bere bapting the church fell fublide down at euentionlyyme, and overtwhelme some that were in it: a good sawle that after berde the tale tolde, lo quyrd he, now male you see what it is to be at euentionly which you should be at the bere baptinge. How be it the hurt was not ther in beinge at euentionly, but in that the church was fallallye boughhe. So was in hym a nyman enes none harme but good in layeng of diuine fervice, but the occasion of harme is in the superfluous fathom that their owne foly lepteth there unto, as some thinketh they say it not, but it the lay every plain thing. In fay quyrd your deede than if I were as he, I would monbeil it by a pace or els fale none at all. That were as quyrd on the tother lyfe. There is a meane may ferre betwene both. Whiquod he, but quow what the wyste fayd that explaned to her golde of her husbands toworbeshe? She fayde her husbands was so wayward that he would neuer be pleased. For if his bapte quyrd the be dowen baken, than is be angry. Hary nor meruyp she her golde. Hary and wore pe what golde quyrd he? And if I bate it all to harde boyes, yet be not content neither by fainte. So quyrd her goldepe pe should bate it in a meane. In a meane quyrd the mary I can not happen on it. And so in a payes of matyns it is much work to happ on the meane. And then to hace them in boaste is lacke of defencio. And to hace them to serpents is somwhat superfluous. And therefore the beale worpe were in my lynd, to lafe none at all. The quyrd but than is God as wayward an husband as ye take of, that will neither be conte with his bapte brendo so colls, devoted bate be praying. In our lynd vuo me but he he conte now not, I vae, nay his moulth boken bapte breae amby. For the matyns I tel you be in some places longer than I can say the. Cueraduence quyrd I were it rebe. For if the hole long matyns no longer than ye say the, thei should I were long very few matyns in a rebe. In fay quyrd he sone that say the make me to boute much, whether the bes in their byes use to lafe matyns among the. For even such another bapting the make. Suueraduence quyrd I, that is as true as it is euille ferue of quyrd done. For as it is a bier and some faulte to be lafe of to be in the fervice of God usfucious forge. In fay of religous, our vuediful and scrupulous in fede of deuot and diffuent, so is it a much me more faulte to bo be in rechellesse and negligent. For acerured he be as holy scripture faith, that both the worke of God negligely. The parrcl ther of appereth by Cathicus the puyng tringling that is spoke of by saint Luke in thenes of theapostles. Who falving in hepe while the apoyles and the discipules were occupied in redyng, prechyng, and papyer, fell out of an high wynlow downe unto the groode, and there hod God wote in what case if the merit of saint Paul had not recovered him. And now it he be of God acerured, y negligely both his worke, how much he be more acerured that caufeth his way work and lezeth it quite budeone, suche worke I say hes they be bounde to do? But in this mater we spende more time then rezych. For it is not much to our prifet purpose, sayung that if be trouth that the man whom we talke of fell first in such superficics, it is the more likely that the devill wy
The author belotheth that men ought not to be light in mistrustful of any judgement given in the court. And that much lose, ought any man to be bold in replying of a come lave. And he lyeth also for cause why that the lave admitted more height-wisnese in highdegree criminal causes, than in heighters of matters of couenantes or contracts.

Allen quod your fride-what abode, we be now gone over the step we come at it. Lest be yet in question whether we were rightfull judged that he was fallen in them or not. For I think it no strange to doue threefore yet till I hear how the mater was proued. In deo quod I that is ye lay the mater whereof we first have to talk. And ye it ye never herde further therin, but that he was judged lawfule, all though he had ever accompted the man in your ownde minde so very vertuose and of right bylyste, yet he can not be good, except no man be he naught, whom ye ought no more to misdemeen him. Especially his judgkes which are elect and chosen for indifferent, and which without likelyhood of lave lyke be to coffer examinnyes by their judgmen and ye the cause of an other may, where as by partes may reasonably be more mistrustful the self both accus for which may speke of malice, especial-ly the partes is accused, which is well likely to lye for his dece in a mater of parell if he were proyed, ye therefore ought not to mistrust the judgmen, excepte ye knewe the mater bylyste judged in deo, or by very good and subaurcional folke that were present and indifferent, had plaies sure information therof. Cwary ye be men thinketh that if any such informacions may serue, they have had enough thereof by men of widsom, lervyng, and honestye, both by mouthes by writing that were present at all the handasyng of mater.

For well good I we hall see their wildome and their lervyng alone. But as for their honestye, shall I know what they se it selfes, upon the truth of untruth of their report. Wherfore first I pray you could the se that he was not soued by as many wittynese and as good and as credible as the lawe requyrith: For many quod he and such as the lawe requyirith-should God ye that we cond as easely find good men and true, as we make find to many such. For the lawe both as I heare say requirieth but twaine, yet in cause of hereby careeth not much if they be good or not, though they be honeste the selfe, and is not this a wonderoul case, y where as in a matter of a lytle money no lawe requyveth any wittynese but honeste and credible, the lawe made by the church, hould in to great a mater, so highly touching the bitter destruction of a man in body and goods with a death the holde painfull that can be bented, admitter receaue a persone inamined, and gene faith y cre-desto to an insidiel, whom they have pass’d and reproued fals in his faith to God? howe I thinketh the excute but ver? Of fower that I have ere this herde in this point alledged for the church, that suche simple wittynese are admittet in ty are ad-heritely, because the crime is so great that is so obvious, that therefore it is worthy to be heeded with the more rigour and the less favour. And this thing will I well agree for good reason in the punishement of the crime when it is poued. But for God not in hatred, and persection of the person ere the crime be poued.

But notice where as they recee the wittynese of so sight and so full of soboie, they punishe the person and not the crime, where as we thinketh on the other lyke, the more heighouse, obousere, a abominable that the crime is, the more lowe should we be to belene it, and the more sure a plain prob is. And we knowe, ere we should judge any man for to eueil to compe it. There is g I no doubt, but that the world is so bad, that there be many so naught, that they will be roy, enough to here fals wittynese. And yet God for heve that ye were so bad as ye say, that a man might seone finde such sone and good men’s trewe. And also though the wittynese were fals and would lye, yet when the he fully gefeally examineth, they can lomde to well make their tale before, but that their
A there out rightly shall it some parte appere. And finally the lawe bindeth not the judge so precisely to the words of the witnesse, but that it leareth many things to be pondered and weighed by his wilisme. For it is in a judge as it is in a physician, to whom there bemeneg good bookes witten, able to make good light and instruction, yet who to would so precisely ynde him to his boke, that he should nothing be the discretion of his ynde, he should sometime do full enuish service. And yet is it as Aristotle faeth well done in Debe to make the lawses so sufficient, as few things as may, shall remaine and be lett to the discretion of the judge, lest they too many lawes be conen made by many moe than are the particular judges, and also many suche as are as wise as judges, and yet the lawes be to the judg so sure and substaniall helde, to defende and kepe them from the hatred and obloquy that els would follow their sentence in the tone fyle of the other, were their judgement never so suffe. For men be so partayle alway to thenself, that our hart ever thinketh the judgement wrong, that witnesseth vs to the worse. For be it never so right, all reken we wyse whereof we tell harme. But yet of all thing specially the law shoulde be the contract vs for that it is fencher out of all cause of suspici. For where as a judge medleseth with a mater personel, and persons whom he lease and knoweth, whereby many perceale fawour, hated, hope, or opio, pithe, crueltie, mede, requed, or some other affectiion incline him to mistylde him selde in the mater; the lawes alwaie hermade for the punishment of things only that are yet to come, and who shall fall in parell the makers can not tell. Happily thefors, happily thefors frades and as mens manners be mutable, peradventure in thenself, for which cause the makers of the law made by the people in causes criminal, can be but indifferent. And therefore I mergule the more, lest that saue vs from noisse is not in the judges but in the lawes selde, wherin ye thinke it stablye provved that for the hatred of an heighnome crime, the person preadventure innocent shold fall in parell of a painfull death by the taking of more lighter witnesse than wolde be taken for sufficient in a farre lighter mater. Somewhat saide in debe if the hatred of the crime were all the cause, but
The third boke.

A good reason is that it rather tourneth the selfe to losse, than to the rebellings of their overlight, to bringe in place that tourners and fashion of judgement, that may be the cause of other mens wrongfull trouble, where as in heighenough criminal cases neither is there alway such causes of corruption, specially toward the condemnation by which some onely fall the faute and parre, that ye spoke of, and is also as ye le inejuste necessitie for lacke of possibilitie of other records, ye witness, till ye provide that these youngers will be content to take honest witnesses with them that maye here witness against them.

The, iiiii. Chapter.

The author themeth this great and cause the man was compett. And also divers other thinges not than thought in judgement, whereby it may well appere that he was greatly guiltie. And so he themeth in the 2nde part of the 2nd. chapter whereof it were not reason in a seccion of heerselfe to suffer the witnesses publisht and the crime well proved any new witnesses to be accepted for the partie that is accused.

Dwe be it though this termo suche materes in general, yet for this one matter that we now speke of, we stande farre in a better case. For this matre was not committit by the bredes of one or twayne, but by the others of one or twayne a boone twenty, not such men as we now speke of, lordes, free men, and almost of all fokes, of religious folk, husband men, gentlemen. In deo quod he to say the truth I herde say there were many witnesses. But I herde agayn what he offered to bringe thys as many, and that of suche as were present as well as they, stode as near as thei, and underknew as well as thei, and depe na more at his presuming than a person doth at his offering, and would deposse plainly for him. And whether he faild to 10 not 2, that can I not tell you, but that I herde well. Him selfe was well leerd in the lawes, and never could say that he was denied any savor that the lawe would grant. And many a witness was there to tope he layd none except, no could say the contrary, but that they were at his sermons herd him. And then unh he was so clearly committit by so many, to honeste and to sarte from all suspeste of corruption, it were pyeradventure a thinge not convenient, after these witnesses publisht, to bringe pen a frede bepon the principall mater. For if it to should be, than should either the newe uters deposse the same that the other bid before, or els thei should deposse the contrary, or finally say suche thinge as neither could make nor marre. For if thei bid the first, that is to say deposse as the first bid, than were we no further than we were before, and that tune loke and the mater delayed in wayne. If the bid the thousand, deposse perca that their selfe were not present, or a sype or not well undercke, or not well remember the mater, yet we ware still at one day. But not the second point (which were in maner the onely thinge that might come to have any colour for him) that the newe uters would deposse, that they were at the same time present, and stode near him, marke him well, and were also well remember that he said not to, and pyeradventure that he said the contrary, this case were possible, but surely it were to seldome likely, that it were not worth to change a law therof. But now if it so should happen, here were a great confusion. And hove could any sentence be goun, if thei should believe the seconde as well as the first? That maketh yet he no mater. For if the mater appeare upon his sos thereby, either clee or doubtfull, than may the judges acquite and accepy the defendint. And better were it the faute to be pyerad, than the fautes to be punished. It were a strange thinge quod if the lawe should in such mater as this, after the witnesses ones publisht, and thereby the mater well prooved, than examine other witness a frede upon the principall point. This were in my mind perillous, not only for se of subzuacion fals instruse of witness a thinge easie to be done uppon the light of that that is deposet all redy before, but also for that if the afirmative be proved, specially in this case of hereby bynyng by many sufficiently proved, that one taught suche things in his open sermons, if other that were present at the same sermons would now deposse the contrary, it may be that the first herde the thing while the seconde marked not as many times it happpened. And more likely is it also that one may forgette the thing that he herd.
A herd that that a mother should remember that thing that be here not. And if they would peradventure add thereto that he said the contrary of such things as was proved against him, than can it at the best be better taken, that he in one sermon said, taught, and preached both twayne, it is to wit the truth and the heresies. In which case he well knew they had in judgment to know the harm and he corrected therefore. By my troth quod he yet me thinketh ever that it ought to be here all that any man will say, and take all to the best for him that is accused, and specially if here be

preceded to be presented where so many be present. Surely quod I what were beark God wotst, for I can not tell. But this were I well that the wrye of the hole world in effect agreed, that in all such heighnom crimes, reason is else to the contrary and quite against your minde. And where ye think your minds worthy to take special place in the prose and examinacion of heresies, surely ye lenethe that of all crimes in heretic might it be no other. For well ye wot that heresies be false believe factious ways full of buffyness. And such as give them selletherto, be bound to and studious on the furtherance of their sedicions fact. And, if they be fallen from god his true faith, they have no great care of truth, nor be very scrupulous in the tendynge of an office till they need in like case to be paid agayn. So that if their say may stand against other good men ye, and where the heretic is proved to have been preched, there may be herd and beleived in depositing the contrary, the falses profession more or less than what him like. For he that never faileth to have his records rely. Ope he but this way would not serve him. For men might take exception to them if they were heretics. Nay quod I not of the ferto, but if they be proved to. And that shall they never be if your way were received. For else of their thinnesse shall alway serve other. Oye both ye he lenethe somewhat perilous as ye say, if men should be against that imprisonment proved, lene to the contrary witness, for the negative in any crime that is sediciousely hath this folke of euill conference frequently fall in thereto, but yet much here usefull of one thing. For I have herd it credibly reported that there were twayne, and both beneficed men, both twayne very dervous me, while he herd him preche as well as thei did that had deposid against him. And chose twayne affirmed they offered to deposid, that he preached not the things whiche he was accused of. And surely had I ben judge, I would have beened those twayne above other twenty, except witness be taken onely by number and not by weight.

Surely quod I my mind and yours be not farre a sonder. For by all all witness beere to endure the judges mynde to receive a crenace and an opinion, or rather a certain persuasion on the tone lyde, I could not my selfe but believe some twayne better than some twenty. And would not fail to way the rather then take them by tales. How be it quod I chose twayne that ye spoke of, the tone was in deede such as ye say, but as for the other was neither than holde very crese, and hence that time passed clesely nought. But though the tone was as he was in deede a very good man, yet the man erace he was no very good witness, nor the other neither although he had been as good a man as he, no if they had ben forty men no as good as the better of them both, saying as they did. Why quod I laide the not well for him? Pes quod I for as farre as the twente, but thei went not farre enough. And they their woordes were of a phebod naryl taken. They were quod I taked as large as thei were spoken; which was that he preached not such heresies in a place where thei hard him in London. But that was his desicion and the prose made therupon, of those heresies preached at London places out of London, where their woordes went as lyke to his erace, as is of the were arraigned for a delone done at Salpbour in theone day, brought in good witness to the barre that would deposid and swore for him that he did no suche delone at Shrewbery on three thursday, for thei were with him there all that day them selfe. But so conclusion he was convicted by no therin try, and scourid by newer one. And therefore if his judges wronged him, there was newer man had right. And yet were there besides the witness some letters whith of his owne hande unto one of his judges, where letters I have since seen, foundyng in mine eyes as euill beeres as those that he was detected of. Which letters were never laid into the court till that after the synes pu
And than take you what manner of pre-
ching it was likely to be. I told you
also right now that one of those two
that ye take for so good's common-
men, was after sullen words than many
would have went. Sir so was it in
haye that he was detected: by croyt of
many bokes of Luther, Laubart, and
lyuingpines with other of that sorte, and
well pounced by the self also confessed,
that he had bought of those bokes ver-
many, which he brought forth at last
where he had layd them by no lesse
suspiciously then secretly, and so secretly
that all the vaine shoule, have sought
them long ere yet Wyngle so profe-
shen his sure. The he had also for a print
of his and a certeine remercament of his helpe
by many of the same figure, so doubt
and eftel of one face, whiche were by
the biten to Wyngle, serers (and
that sounde properly written, seretly
sered, and notsladly membered, And
this laboured to corrup the realm.
Another partie print he had before.
kept his cture also as this other
which was after pounced a very persplic
culde heretike. But what was good
he done to the magesterie. For altny G
great samour had he, and as some men
laid great wraung, that he was not
openly declared. Howe be it because he
was in good estimacon, there was of
pittie much regard had to the conserva-
con of his bonnific. And nothing was
there in effecte excepted of him, but his
amendment with the knowledge of
g of his saine. For surely that man was of
such a poete spirit in Chrift, that for
any othe that could be genere him, so
it was ere wise would for. Hence sufre
him to face the troube. After which
ones concfined with his bede wripte,
that as farre as I have here without
any other abstracci, there was secretly
his solatane orhe taken in judgenent,
that hehould do no suche things any
more upon paine of a relapse, go with
ceretane secret penitence dismisled. But
the things that I tell you my tale for, is
this. This man besides that, all the
bokes in effecte which he had bought of
this Lutheranes seeme were diligently red
over and studied, and with suche manere
of notes marked in the margene and
words written of his owne hand where
the vaine matters were, that be lefe no
man in doubte that red them what ser-
vent affection he bare unto them, he had
I say besides all this, bokes appytes I
was
The third boke.

A were none whole, but written over they
with his own hand, wherein were plenty
of pestilent heresies, and a sermon also
written thereon, which they all written with his
own hand also, ready to be preached as it themed if the world would be that
the pope would serve it. And what
he was in his examination, so preached
upon, to tell for what purpose he made such
a sermon ready, and lay it up to secret,
wherein at last of all heresies it might
beare any colour of any good censure.
if he, I see well, I must tell all, I am loth
to hurt any body. And therupon he told
how it was made the most part of a mis-
that it was abated, of whom we speake. So that now setting at this gear,
together, this man confessed, his secret
friend and companion in such matters,
his old accusations of like matters, the
heresies confessed that found the the
heresies in the same manner upon the
accusation of his sermon, and believe at this
more than ever, witnesses plainly proving
the matter against hym, I would faine
see what was right or he had wronged, al-
though there had been said to hym more
rigour than there was.

The 5. Chapter.

The author poureth that the spiri-
tual judges by the man mercurious
favour, and almost more than lawfull
in that they admitted him to such an
aberration as they did, and that they
by no means least hym to the secular
pavannes.

By phe, what deuill rigour
coold the more have chayned
for the spasse tyme, than make
him abjure a fagotte?
for quod hym some man had le-
nes beare two pancales in his
necke, the have one beare hym bete on a pipe at his
fete. In fayth phe they could not have
done that to hym at the spasse tyme. So phe
not if he willingly returned to the
churches knowledge his fault, a ready
admitted himselfe to penance, and elts
the pope himselfe obstinate and imper-
iment, the churches neither is bounden
to oughte to receyve hym, but forrever
maye to fake hym and leaye hym to the
secular pavannes. But now was he so
obstinate that he would not abjure of lig-
tyme. And dieres dates were his judges
fayn of their favour to gene hym, with
suffract of some his best frendes, and
whoe he most trusted, to refuse hym. And
yet tyme could at this make him
admit himselfe to make his aberrac-
tion. And inlyrue were they payne for fas-
ing of his tyme, to binte a tournie of ab-
eration, wherof I never sawe the like,
nor in so playne a cace never would, yet
I the lidge stiffer y, like herafter. What
matter of aberration was that quod he
quod hym this his aberration was such,
that he therin abjured and forswore all
heresies, knowledge himselfe fals-
ly conniug. But where as they be wrount
to confesse in their owne aberration that
they have holten suche heresies and be-
gynke thereoff, that could he done in no
wise, but as clearly as his faulte was
proved, and by many; yet would he
not to byre therefore confess hymselfe fault-
tie, but always direkil upon it in be-
ture of his selfe that all they helped
him. It might happe good he that he had for-
gotten that he had so preched. That was
quod hym I great wonder. For I am sure
what he had preched so in so many pla-
tes, he had done it of a foolish ab-
neration, but of a deliberate purpose; which
except he felle madde, it were not pos-
sible for hym in so great a matter to
for.

And besides this, it was also depos-
ited, that in a place where he preched, he
was after the sermon reasoned with all
forsothwhy. And by an hontel man
had he layd into bys charge, that he had
persecute preched, showing hym where-
in, whereunto he made answer, not y
he had not layd so, deu, that he hadde not
meant so, or that they had mistaken and
wrongly understood his words; but
that he would preache there againe some
after, and yonge his preaching true by
the old doctours of the church. And this
happed hym not long before that he was
accused. Was it nowe possible by your
fayth, that he could have forgot this: It
was quod he possible enough that alow
gether was false, and that they lived all.
For to might they doe by possibility be-
ing but men, and though they had been
more then they were. And therin he prov-
aburrence knowing that they so did, why
should he falsly confess a faulte in hym-
selfe for the faith of other folkes? That
is y phe, if he do knowe, But howe
could he be so abjur to make his pro-
cess stoume, and deposynge the matter
and they other, being though ther were
but men, yet men of wit and knowledge,
some well learned also, and menne that
bare hym no displeasure for any other
matter.


A matter than his evil preaching, men almost all such as could have none other matter to hym, though that never had other matter with hym, and many of the of little acquaintance or none the one with the other, so that there was no fear of conspiring together in one tale. Yet quod he, were it possible that they might live; and what quod he that he had been accused in other places before as he was in dede, not only to the most honourable prelate that I told you, but also by hym unto two other bishops too? Well quod he, and yet the toso accused him might happen to be too. And what quod he that his own secret acquaintance testifie that he made the first draught of the inscrupulous sermon that I told you? He said you, that your selfe said he? By soles quod he, say, such as I heard it of, were men of notable worship and trusty there, then that any man I wene would mistrust their tale. As worshipful as they were quod he, and as trusty too, I coude mistrust their tale well enough sometime for: lacke of indifferencye peraduence as they feode unto me. And yet though I mistrusted not them all, it might be that they laid true, and that other lied, which for his own excuse laid the first making of that sermon to the other man. The laying thereof to hym quod he, I could not excuse himselfe. So he contested that himselfe liked it, and allowed it, and therefore wrote it out, and added also of many things more: Well quod he, and yet all this might be. And what quod I of the heretiques that grounded their opinions upon his sermones? But it not be he that they live? And what quod I of the that accused hym to other prelates before? By soles quod he, even as I tolde you before: it might bee that they layd well enough. And what then quod I of all those twentype that deposed against him now? Parce quod he, as I tolde you now: it might bee that they laid the same. This is quod I strange thing to me. Why quod he shoude this be strange to you? He thinketh it should be strange to man, but very plain to every manne, that it might bee. For I pray you might it not so be? But if not possible that they might all lie, I thought they were as many more. Possible quod I say not now but that it were possible though they were a thousand times as many. Well quod he, lest it might be so, then put case it was so. Why be not as right in that he still lappe to? And quod he hadde dyed therin, had he not said for the truth? For knowing in himselfe that at they beleued him, he was not bound to believe himselfe with them, and confesse against himselfe an untruth: but had been in great time the so shoulde have done. What say ye to this? I say quod I to this, that all the forces of your conclusion hangeth up the case which ye put, that all that were ought sayke or deposeth against hym, dyd at the meanye. Which case ye would neede have granted because it was possible. And that case once granted, ye breede your conclusion very surlyke. And in good sayle ye brede me therby to my wittes ends, that I wote not which way to aint, were ye, admitting your case. But ever my mind geneth me that your case, though it be possible, were rather to be granted at a scale in argument, than at a court in judgement. And I paye you for the poole therselfe let me put you another case, which in good sayle I am half ashamed to put you, laughe that ye chuse me to take a spyke. And yet shall not my case in my mind be muche bulke to yours. If it so be that Wilkin had laid a wager with Simken, that a certayne way named between the usual enough for men and horses there, there had gone of late an horse to two, and that he would so cleere prove it that it could not be the contrary. If Simken sayde and lappe his wagers the contrary, and that they both should chuse he for judges, we comming all fowle into the wase: Wilken would shew he on the ground parte in the clope and parte peradvecnte in the snowk the pente of horses feete of mennes fest also by a long way, r. miles together and ye will, till they come at a water where as went a way by hippes, no man can tell who no? whether: it forsoeth not for our while case. But none if Wilken would say that he had won his wagers: for he there ye see the pente of the horse feste all this way done and all with the bery nails in them, so that it maye be non otherwise but horse hath gone here. If Simken after all this would say this wager wer his, for it is not proued that any horse had gone there: so it might he that they wer gealsynges or mares. Here were we fallen in a great question of the law, whether the gray mare may be the better horse or not: So whether he have a wise face or not that looketh as like a foal as an eue lotheth like a thee. And in this question, the parties demurred.
Ahurried in our judgemeñt, we might ask
advocates further of learned me 4 judges.
We might, he by suit to be sure of his
matter, make it a chesker chamber cafe.
So faung the preemuniz, we might have it tried in the rote at home.
Very well I, so that I see o6 by your withe and mine together, one suflit; or other we
would find for a final end therein, if the
doubt were in that pointe. But nowe if
Symkin stuck not thereto, but would
say thus, so here ye see the me have gone
this wap, and how can ye than be sure y
and so horse gone here? For I putte case
futher he that these men which were here
had horse boone in their handes made
fast upon long feites, and alway as the
went prayed them downe harte in the
ground. The quod he, this were a wise
invention, thereby if, to me it would
not seeme to ye gave. But nowe if Sim-
kyn were contentious, and would say
the wager were his, except it be so proved
that it be nor other wise but that horse have of late gone there: that
I will say to be, so long as ye see it, it may
be other wise. For, me might make with
these handes, all the paynters of horse
boone in the ground. And therein if
we would say that was never so; we would
also us, howe can we bee therefor.
A while we can not say may but it might
be so, and that would ill presce upon us.
with this question: may it not be so? It
may presce be by possibilite be so. Than
quod I, when we grant him once that
it may be so, that will he by and by putte
cafe that it was so. And than if we grant
him his case once for possibilite, than
will he hotlye conclude that the other
parte is not to purely proved, as it must
be ye Wilkin shoulde winne the wager.
What shoulde we say to hym nowe, to
whom shoulde we saye the wager? In
favour quod he I wote none what to save
him, And the matter is so mad, that
as to the wager, what I would have
within I wote not; but as to Simkin,
except he better impugned the proue, if
the wager were but a butter flye, I wold
never awarde hym one wing. Sylpese
quod I, you shall rule my matter for me. For
if ye gene him nought, he geatest as little
of me. But now what if ye were angry
that his proper invention were no
more set by, no hym but no more regarded,
and would therupon help forth his
parte with his othe, and scarce upon a
hooke that himselfe save when the men
made those paynters in the ground with
horse boone holds in their handes, what
would ye than save? Sypye quod he the
would I say and shewe too, that beside
the losse of his wager he had like a falla
foolishye hame lost his honestie and his
soulte too. In good fashy quod I, and
ought ye see, I bittt be hold to shewe
with you, and the flettyn within alone
with Simkin disputing ther; shewe them
themselves be certeine home against our
own matter. In which, while there
were to many, so clearse 3 open proues aga
yst the man of whom we shewe all
this whole, though it were possible that
all they might be false, yet could ther no
indifferent judge to think except it wer
so proved, and that by other menes thor
the only othe of the partie is accused,
swearing alone against them. And ye
for all, if he knew in bene he doth it
not, he doth but well to abide by his
truth. Very sooth ye save quod I, for Sim-
kyn neither he sawe the meene print
the horse boone in the highe way, though
it seemed to ye not so, being ye had
beonne well place to save it and
swear it too, and fightlye to stiche ther-
by. And ye remember pardie, that if
he would have some, ye would I both
but right now right boldelye have be-
leaved he lyed, and might we not well
believe the same in our case too? Yes ye
he that will I wot. And therfor the
judges did him right to reke him as cun-
ised, and therfore to compel him to
abure. But yet they shewed him then in
such sauder as ye peache of, in that they
admitted hym to hym aburition with-
out confessing of the faultes. Fo if they
had forced hym therto, they had in my
mind done him plain open wronge, be-
cause it might be that he sayd and shawe
true. And than shoulde they have forced
him agayns hym aburition, to saye of
hymselfe untrue. And that should they
does, not alone against right; but also
without necessitie, consideryng they
might, as in conclusion they did, abure
hym otherwise, And therfor they take
best ware both to; hims for thenselfe al-
so. But since they did therin none other
wise then as they were of suete bounde,
it well appeareth he had therin no suete
favor as ye would make it seeme that
they shewed hym. Well quod I, fip
your lef agreeeth that he had no wrong,
albeit no favor had been shewed hym;
per ver your cradd as he would as far as
touched his aburition. And nowe if I
hold proye you that his judges shewed
hym
The third Booke.

As true of falce, and therefore they can not surely judge him falsely, for he may be by possibility that at the worse may he. It may be to quide I by possibility if we good this way to work, that all the men have that ever have said they came from Rome, and that all the priests and brevenes were fayed that ever were supposed to bee brought to thence, for not that he can tell that he ever came there himselfe, for on no man might live and not live, and to that and of the remanente. For like possibility is there in every one as is in any one, and peraduenture as for yourself, you have seen he never had talked to thine that have told you they have bee at Rome. So no quide he, nor were with e, that I have seen many bulles quide I, and brevenes have ye been came there? By our Lady quide he bulles very well, and brevenes never none, for I never ask after them. Then quide I might you by your own reason to well direct you there were any Rome or no, as whether that man lied and was so true or no. But in this point I will not long stike with you, for surely standing the matter in suche case that his judges could not otherwise thinke of him but that he was sure of things where he stood in bertime of his other denied, all were so that they might thinke the contrary with possibility they might be in mind deceaved, yet where he could not thinke that not the might have none other monde, but that he thought it might by possibility be true he were yet was to sowt in debe, and in debe persuerse in perpetuity. But the matter I say faling in suche case, this he that with to play appeare perpetuity, but ther in the certe of his fault and falsee science of himself can not be recovered of his faulte, and unto pence none insufficient parson to be admitt, I will not say that his judges by wrong. But surely I thinketh he may well say that they shewed him great savour in they receaved hym to pence without the confession of his faulte. And I thinketh I strangely therdy was a savourable fashion of all, of addition, and so straunge that the lyke hath bene very seldome, if ever it were done before. And that by the in hope and grace in true to come, and so howe the hym to do. For I promise you for my parte I never can conceave good hope of his amendment.
The thirde Booke.

A all the while that I see that ye be abode still in his heart, that cannot suffer hym for name to confesse his fault.

The 5. Chapter. 1.

The authour declert that the paie so abased for his owne woodyse honesty, so for the more fruit of his preaching, if he be suffred to preach in time to come, it were much better for him openly and willingly to confesse the truth, and that now by the saining well in the dension, he beoth shamed hymselfe, and hold if he preached slander the weode of god.

Thus quod he peradventure better thus, for that shold he slander himself and the weode of god alway, the hold hereafter preache again.

 Nay mary I than should he rather beculyse hymselfe fro slander the weode of god also. For than shold he every man see thea bill call cleane out of his heart, and hope that he should see from thenceforth a very good manne. Where now thinking him to perfer in a poute pretyure we can none other thynke but that he must be abased and berve hought till, though we should hereafter heare him preache never so well. And that ever so slander to the word of god, that men shold see him where the have preache well, so proud an yperete and therwith to fool the too, that for a false hope of his owne estimation preferred, be labored as much as him is to make the world wene that twenty true men be so consyme against him. Wherein while ther is no man so madde to beleue him be lethe (the preych in this plight) all his whole purpose, and wynneth nothing but the contrarye, that is double shame of his poute pretyure and his maclious minde, in seved of the payre that he looketh and preache for.

The 5. Chapter.

The messenger mouth a question if a wise bee was one by a Judge to have the truth of himself in a crime whereas he is abased suspecte, wherefore he may not lawfully on his owne cerne bloute, where he thinke the truth can not bee proved against hym. Where unto the authour answere thereby he is bounden by the law of pretyure to sowe and confesse truth, And the cober more slame and solye bods was it then for the manne that this was abised to soflure hymself in the thing that he was well done were proued; and a Shaneleste solye to whende by his perture bothe he faile the matter is cleere proued in beved, And with this finishty he the matter of his abysation.

A good faith quod he, I beginne in this matter to be of your mindes, for this matter being to playne and cleere proued, it was and is both synde and solie to hand in this theving. But her commeth a thing in my mind though it be somewhat out of our matter wherein I would bee glad to heare what ye think. What thing is that my Lord quod he, I have heerd som wyll learned menne faye, if a manne were accused of a faulte that were true in beved, yet if it be secrete and not proued in an other put unto him, he may ought to his wepe, because that of secret lye knowe things no man can be his judge. For onely god is judge of mans heart. And if he shold confesse it where he wepte not before no competent judge, that is to withe his secrete faultes openly before men where of onely god is judge, than shold he beysame hymselfe, and that were great synde. For by lawe scripture sayeth, Currem habe de bong nomine, Take heed of thy good name. Es melior est nomen bonum quam divinitate. Better is a good name then much riches. And it sayeth also, Mala dice tus homo qui neglegit suam famam. Accursed is that manne that careth not what men saye of hym. And therefore I have heard some wyll learned men faye, that in this case a man may boldly be en the matter upon his othe he it neuer to tru, so that it be secret as it be not able to be proued by witnesse. For lyke good I, it is large and a longe matter to speake of the purite. But as for this pointe I hold it in my mynde little question. For I holde this once for a sure and an intollable collation, that a manne may neuer lawfully be forowe. Sary truth it is in a mannes owne receved interpretation and is not alwayes bounden precisely to the woode. As ye a judge would dere me generally in a course to make the true answerer to suche thynges as shoulde be askef of me, and after mine owne geuer, he would affe me certaine questions of natures nothing belonging to him, I leere not by mine owne bounden to make him answers.
A answer for as much as no such thing
was not made to him as to himself, but
as to gods minister, but for I say if a
man had been all to be a bray, and
after repenting his sin would partake of
his penance without offer hym selfe
to the sufferance of open shame, there
were no good eser for a man that would
be after that like the man the whole,
but a great bele the better. And if all such
such confession were sin, there was much finer
dies among good folk man ye have in
Christ's church, lo it was much better
ter than it is nowe. And lo Acham 
that had
committed sacrilege where is written
in Josue, was exchorted by Josue to con-
selle his fault openly, and give glory to
god that had detected him by law. And
so did he, and meekely suffered for it as
well the shame and blame of the
world, as the paine and bitterness of
death. And therefore I no more doubt of
that there, but that he is a glorious saint
in heaven, than I doubt of that these
Christ promised paradise hanging on a
tree. And surefull if mens old faults were
with them after their amend-
ment, than was saint Peter less be-
holden to sainte Matthew and other of
his fellows that haue slandered hym
in their gospels, telling how saucely
saucely after al his crimes he fasted his ma-
ster and forswore hym both. If a good
man were nought, the better he was the
more sin it is and the more shame also.
And it is not than in reason on the other
side if a noughtie man were good, the
world he was the better is for him and
more worship also. Dux tollis the hym
selfe that for one little counter angry in
to grace, there is more hope in heauen the
upon almost an hundred good folk that
never sinned. And reken we them then y man
named by the knowledge of his name
here amongin full men, whose humble
confession and make amendement win-
net hym so much worship in heauen?
Trust me surely when a man bath done
evil if he be duly remorse, it is a worship
ful shame and a joyfull sowe to confess
the truth. And good folk though the abhorre
his sin, yet love the comende y man, as
one y was nought and is good. And the
name that he conceiveth in his heart as
foze the worlde, geteth him great honor
above god, & the short glowing heat his
checke, prdey burned by s warreth, y
never walking by of other, standing him
further.
The third Book.

At a further in use of great part of his pur-
gung. And therefore to the people that
wrote on purpose that the body of the
eman, that no man can
be exalted by any
false.

It is damnable to speeke of without long procrast.
thee to cause you to understand, that no man can
be exalted from the parcel of endleshe bã
nacian, that would upon holines of any
doctor's opinio, hide as cover his fault
by any inceit, after a lawful act given,
to tell the plain crouth therein. And
who so will try the contrarye, he must
nebes holie play against the law, and
fap that no judge may lawfully geue an
othe to the partie. For whereas should
the oth terme if the partie might lawfull
ly not swerve himself. And also if the judge
may not lawfully geue him the oth, that
may he refuse to dwere, s may not firce
ower that he fap faile, which every man
must upon damnation. Else where he
will not take an oth, where he lawfully
might refuse it. For though he me thynk
ently he take the sure way. Well quod I
if this be so in one that is twayne where
the matter as the thynketh ca not be well
prised, how farthe would went the man
that we spoke of, to sowere him selfe
in a matter of preaching, that he might
well have beene so open that it would be plainly
proved what time was therin. A what
name have thereto was there to Ophsh
stil in his pericur, whiche he saw the
matter all readie passed to clerely, and by so
many, so good, so honest, and so indiffe-
rent; that he could nothing now winne
by the despising or suit opinio, and al-
most a dispise of his amendment in all
that ever heard him. I say faith quod I
he all this is very truth, and therefore
we shall let him alone till God send hym
better mynds.

The 8. Chapter.

The anbhour Doweth why's new
Testamente of Lyndals translation
was burned. And Doweth for a sam-
pie certain woodes enpl, and of small
purpose changed.

At nothe I pronounce you let me
knowe you're in opposition concern-
ing the burning of the new
Testament in English which
Lyndall lately translated, as
me say right wel, which makes men
much merquare of the burning. It is
quod I to me greate merquare that any
good Christian mannes hauing any diap
of write in his head, would any thyng
merquare o complyay of the burning
of that bookes sh he knowe the manner.

Ethiche who is callith the new Testament,
called by a wrong name, ex-
cptt they will call it Lyndals Testa-
mente or Luthers Testament. For so
hadde Lyndal after Luthers copy and
rupted and changed it for the good
and wholesome doctrine of Christ to the
duelthe precesses of their own, that it
was cleane a contrarye thing. That
were veruiall quod you chend that it
should be so cleane contrary. For so
thee that red, it seemd very lyke. It is quod
I never the leste contrary, and yet the
more persious. For lyke as to a true pl
true grate as false coper grate is never
the leste contrary though it be quiet ful-
nered ever, but so much the more false is
how much it is counterfeited. The more
lyke to the truthe, so was the transla-
tion so much the more contrary in hows
much it was castely deguised lyke, and
so much the more persious, in how much
it was to feele unlearned more hace to
be dervned. Why quod your freund
what faultes were there in it? To tell
you all that quod I, were in a mane
to rebelle you at the whole book, where-
in there were founden and nottowong
and falsly translated abow a thousand
presentes by tale. I would quod he fayne
heare same one. He that should quod I
stude for that, should stude where to
Lyndal water in the see. But I willeth
hoe you so; enomplar two o; the luche as e-
very one of the three is more than thatse
there in one. That were quod he be very
strange except ye men more in weight
For one can be but one in number. Sure-
ly quod I, as weightiche they are ame
lightely can be. But I meant that every
one of them is more then thysse three
in number. That wer quod he somwhat
lyke a rybbude. This ribble quod I, will
some be red. For he hath myple tranla-
ted three woodes of great weightes and
every one of them is as fappose more
than thysse three tymes repeted and re-
heard in the bookes. At that may wel
be quod he, but that was not wel done.
But I pronounce you what woodes be thes.
The one is quod I this woode plesses:

The other the Churche. The plesse:
Charite. For Plesse where to euer
he speadeth of the Plesse of Charites
Churche he never calleth them Plesse
but alliasate Sentours. The Churche he
calleth alwaye the congregation, and
Charite he calleth lone. Stone dog
these names in our Englishe tonguage, neithe

Mark the
this woode.
The third Booke.

A neuer expresse the thynges that he met by them, and alfo ther appeareth the cir-
cumstances well considered that he had a mischievous minde in the change.

For if it were pietie and pietie head though that of olde they bled commonly
to those weelder me to be pietees, and therefore in the greeke tounge pietees
were called præstes, as we mighte se al
der meene, yet neuer were all pietees
chosen olde, as appeareth by saint Paul
writing to Cyriacus, Nemo inveniatur quis
an contendat. Let no manne contemne thy
youth, no; euer elder man is not a pietee.
And in our English tonge this word pietee
signifieth nothing at all, but is
a stench word bled in English moare thay
half in muckage, when one call a
other my Lord in spone. And ye be
meane to take the Latin word pietee, that
word in the latinate tongue neuer sig
nifieth a pietee, but onely an other man.
By which name of elder men if he would
call the pietees English, than thede
be rather signifieth their age then their of
fice. And yet the name both in English
plainly signifieth the alderme of the cities
and nothing the pietees of the church.
And thus may we perceiue that rather
than he would call a pietee by the name
of a pietee, he would fale a new word be
either with no care what. Now
wher he calleth the church alwars the congre
gacion what reason had he therin? For
eyre manne well seeth that though the
church be in deede a congregation, yet
is not every congregation the church; but
da congregation of childe people, which
congregatio of childe people hath been
in Engelande alaways calleth and known
by the name of the church; which name
what good caufe or colour could be find
to tourn into the name of congregagci
on, which word be is commen to a com
pany of chiffern meene or a company of
Burkes. Like wise was therin in the
change of this word charitie into love.
For though charitie be alwars love, yet
is not ye prove well love alwy charitie.
The more pitte by my faith quod your
friende that ever love was synne.
And yet it would not be so much to tak
ye the woode be no more suspicous
then they saye that good saint Francis
was. Which when he saw a vonge man
kisse a girl one in way of good company,
kneel down and held his handes
into heauen, highly thanking god that
charitie was not yet gone out of thys
wettheck woold, he hadde good I a good
mynde & dbd lyke a good man, y hemed C
al things to ly bed. So saye I to qy he. But
how forse he folke fallen from the good
mynde now? For he is now a papes war
ten so full of mistrustre, that some manne
woulde in faith were his wyse were
nought, if she should but ynde her in bed
with a poore freer. Forsoth ye be a wa
ton quod I. But yet in earne thob like
you the change of these woords: Sure
ly qy he very nought. And y it was not
we nor wilily done, there wy a
no good wyse in it done. But yet why
other Hitchins had in the translati on of
any malicious purpose or not therin,
wy a til I se further, play saint Fran
fis part, and judge the manne no worse
then the matter requirith. Fyffel quod
I, ye that the bok hold go forth
and be read ill in that fashion; Mar in
good faith quod he that wolle I not ye
be se it very often. With that another
quod I, ye but the nails on the head,
if he suere ly if he changueth y comon known
woode into y better. I would wy allow
it. If he changueth it into as good, I wold
suffer it. If somwhat to wyse, so he did
it sele, I would wyke in it. But nowe
whan he changueth the knowne biual
names of so great thynge into so farre
the woode, and that not reported seldom,
but so often and so civilly inckideth
I almoote in the whole bok he truend
change he never changueth. In this
mater
could no man deme other, but that
man ment mischeiuosly, feint suche a
good lype soule as woulde al wyre
well whan he founde his wife where ye
saye right nowe. If he calleth charitie
somepynge by the bare name of love: I
wold no rick therat. But nowethers
charite signifieth English manne care,
charite not evry comon love, but a good
ferous a wel ordyned love, he wydoubtous
ly fay from y name of good love, a alway
speke of love, y alway leue out good: I
wold surely fay ye meanech nought.
In good faith qy he, so is it not bully.
This qy I wis y se more ye that saue it is
much more then likely. For now ye is to
be considered at the tym of this tran
slacion. Lyenses was with Luther in
Wittenberge, and set certeine gloses in
the eres, framed for the settyn g of
of the bigracious secte. By saint ca
John quod your frendes ye that be true
that Lyenses were at that tyme with
Luther, it is a plain token he brought
somethat after bys countrys, and
was impling to helpe bys matters for
p.iii. wards
A waide here. But whiche Luther matters be so madde as they bee made for, that shall we see hereafter. Very true quod 3. But as touching the concordance between Luther and hym, is a thing well knowne and plainly confessed, by suche as have been taken and convicted here of heresie, coming from thence, and some of them sent hither to some that live about here, and to send woede thus ther fro tymes to tymes how it lyenge. But nowe the cause why he changd the name of charitie, and of th church, and of Priesthood, is no verie great difficulty to perceiue, for sith Luther and his followes amongst other thinges damnable heresies have on, that all our salvation dyd rest in fayth alone, and towardes our saluation nothing force of good works, therefore it seemd that he labourd of purpose to minishte the currente mind that menr beare to charitie, and therefore he changd ye name of holy vertuous affection, into the bare name of love, contynuing the vertuous love that men beare to god, and to the weeke love that is betweene fieles his make. And for because that Luther litte descret the very catholike church in earth, and fals that the church of Christ is but an unknowen congregations of some folk here two, and there three man boote where hauing y right fayth, which he calleth onely his owne newe fayth: therefore faythes in the new Testament can not abide the name of the church, but acon heth it into the name of congregacion, willigne that it shoude same to englishe men, either that Christ in the gosspell had never spoken of the church, or els that the church wer but suche a congregacion as their might have occasion to fayse, that a congregacion of suche same heresies were the church, and gospane of. Nowe as touching ye cause why he changd the name of priest to senor, ye must understand that Luther and his adherents holde this heresie, that all holy order is nothing. And that a priest is nothing els, but a man chosen among the people to preach, and that by that choper to that office, he is priest by and by without any more a do. And no priest agayne when ever the people choose an other in his place, and that a priests office is nothing but to preach. For as for saying stafle, and hearyng of confession, and absolution thencupon to bee graven, all this he sayeth that every man, woman and ryde mane dos as well as any priest. So howe the Pischens therefore to fette too, this oppopon withall, after his masters heresie, putt away the name of priest in his translacion, as thought priesthode was nothing. Wherefore the scripture speketh of ye priests that were among the Jewses, there both he in his translacion, cal them All by the name of priests. But where to ever the scripture speketh of s pizces of Christes church, there both he putt away the name of priest, in his translacion, becaus he wold make it semne that scripture did never speake of ant priests diuerse from ley menne among christen people. And he fayth plainly in his boke of obedience, that priestshoue and al hope orders among christen people be but learned im/layouts, and that priests be nothing but officers choisen to preach, and that all the congregacion whereby they be consercated is nothing woode. And for this cause in all his translacion, where to ever he speake of them, the name of priest which to be in our owne tonge hath alwaye beeis an enemped parson, and was hope orders consercated into god, he hath changd into the name of senor, no woode of our language, but therto dode halfe in mackage when we speake frence in fporate, the same s. garde senior, so at the furtlest, nothing be to louben but elder. So that it is the to see what he ment in the turning of these names. In good fayth quod your friends it semeth hereby that he ment not well. Surely I pe wouldt wel saye to pryse saw all the places which I shall caute you to see when ye will, ye shall come judge them your sel. For it wer to long to rehearte them al nowe. By these cause I not reherced you as to the chief, but for that the cause ye spiste to mende. For els I might shortly rehearte you many thinges noe, as farre out of tune as these bee. For he changed commonly the name of grace into this worde favour, where as every favour is not grace in english: for in some favoure is there little grace. Confession he translated into knowling, penance into repentance. A concrete heart he changed into a troubled hear. And many moe thinges lyke, and many textes burtenly translated for the maintenance of heresie as I shall thewe you some when we looke in the booke. Which thinges we shall not nowe reale bppy for they be not worthy to be brought in question. But I tell you this muche only
The third Book.

Alas for this cause, that ye may perceive that he hath this done himselfe in his translation, to the entente that he would set forth Luther's breaches of his own theorie. For first he would make you believe that we should believe nothing but an plain scripture, in which pole he teacheth a plain polemick hereof. And then would he to his false translation, make you men further that such articles of our faith as he labours to destroy, which bee well prayed by holy scripture, were in holy scripture not so spoken of. But that your teachers have all this. For myse reposed the gospele and engildeth the scripture wrong, to lead the people purposefully out of the right way.

The 9. Chapter.

The author noweth another great token that the translation was pernicious, and made for an evil purpose.

But to the entente ye shall yet believe doubt what good fruit was intended by this translation, and safely judge your self, whether it was well soothly to bee burned or not, as shall be declared and that this hath beene since that time. Another booke made in English, was imprinted as it faileth in Almaine, a foolish rayling boke against the clergie, but no fault that made in人家. But the effect thereof was against his maister, the saine sacerdotes. In this boke his maister railled up all the state that caused Lindal his translation of the new testament to be burned, sauing that they burned it because that it destoyed the maister. Wherby ye may see he redeemed his translation very good for their purpose toward the destruction of his maister.

By saint marys maister, ye your frend. This boke is a thinge alike for the other. For it showed a cause for which it was well soothly to bee burned and the maker wist, if it were made to destroy the maister. But woe made that second boke. For ye behold, it appeared not in the book. For this boke is put forth namelesse, was in the beginning renounced to be made by Lindal. And wherby it to were too, we be not yet very sure. But best if the maister of this boke put forth another booke another booke named Manmones, which boke is very Manmones-inquisitive, a very treasoure and welshprising of wickednes. And yet that he followeth his obedience of a chistian man, a boke able to make a chistian man that would believe it, leave of all good chistian vertues, ye leue the merit of his chistian doome. In the preface of his first boke called Manmones he layeth that one freer Hierome made the other boke that we take of, wherefore freer Hierome getting by his order of the freer ...
The third Booke.

The 10, Chapter.

The Author: Heweth that the translation of Lyndale was to benede to be mended.

But yet he said that the faultes might bee by some good men amended, the whole booke printed agayne if nothing lifted but that. Surely good I, if we go thereto, the faultes be as ye see so many as is set through the whole booke, ye be ye hence as it were as done done to weare a newe web of clothes as to scawne by every hole in a net, so were it almost as little labour and lesse to translate the whole booke as new, to make in his translation so many changes as needes muste beere it were made good, before this that there would no wise man I crowe take the hand which he well wist was of his enemies hande once possessed, though he saw his friend after scrape it never so clean.

The 11, Chapter.

The messenger synbeth fault with the clergy, in that he saith they have made a constitution proportional that no Bible in English shoulde bee suffered. And this blathist ertely the messenger mucheproveth the living of his clergy, wherein ther is authoritie of what thebe his minde, differencyng so, the while his answer to the objection made against the constitution.

P: quod your friende I wyl not creasyte nichy with you in that pointe. But firste be my yf anathemat in this matter of clerge more suipsecte, and therin as it semeth it would bee ful harde to excume them is this, that they not onely damne Lyndal's translation, wherein ther is good cause) but ouer that doe damne al other, and as though a lew mane were no chisfen mane, will suffer no lew manne have any at all. But whan they fynde any in his being, they lave here to hym therefore. And therefore they burne by the booke, and sometime the gud mane wythall, alluyng for the defence of their doonying a lawe of theys own making and constitution propinical, whereby they have prohibited that any manne thall have alluyng upon payne of heresel. And this is a lawe very propinical, for it holdeth but here. For in all other countreys of schirtdom the people have the scripture translated into theire own tange, and the clerge their synbeth no suche faults therein. Otherwise either our people be howle of all people, or if our clerge is howle of all clerge. But by my truthe for ought that I can se here, of perceyve by the thet haue bene els where, our ley people be as god and as honest as be any where. And ye be otherwise, the occasion and example commeth of the clerge, among whom we see muche more vice, than among our selve. Where as they shoulde gwyse us example of vertue, and the light of learning, ouer their examples what they be we see. And as for learning, then neither wyl teach vs but selle, and that saue be in such thynge as pleaseth vs, some glosses of thye own making, not suffer vs to leame by our selve, but by this constitution pull Chistes ghole out of chistens peoples hande. I can not well see why, but lest we shoulde see the truthe. The Jesu wyse be not lettet to reade theys lawe, late he leame a lewde. And yet are there in the obde testament smynges for unlearned solke farre more strange & perilous the in the newe. And why shoulde not our ley men be suffere the gospe, and if the will make be worse then Jesu was? Where in Jesu in good faith see no sense thet can finde. For the scripture is to good folk / nother of vertue, to the that be notheit it is the mean of amendment. And therefore whilst the clerge bothe in our lawes, if our foules be in good health, they take awaue our rode, if our foules be sick the take awaue the medicine. And therefore as I said the fault is not in the damning of Lyndal's translation, but in that theys beane by an express lawe sowe, we should have any at all. Poye mausers quod I, be somewhat pungent and sharpe. But surey theye pich the somewhat more the men the matter. For where ye touch the effect two thynges, one the constitution propinical, by thet ye thinke the clerge of this realme hau euyl prohibeted all translations of scripture into our tongun, another the dic of the clerge in generall, the laste point, which in edde toucheth our matter, I can and will to feue woode annuere you. But as for the other which toucheth the mine, as where ye accuse the clerge in thep partes of very dicious living as muche worse than ye so that we see, and yet as though theys owne faultes be to tale, charge them with ours ca-
The thirde Booke.

Chapter 1

A何处of ye call them the same, in this
pointe of this, I haue no scruples with you.
not entered into discourses thereoff, nor
gladly mingled with the matter. For as I
take you in the beginnynge of this we talk
but of mens learning, I wil not medle
of manes living,  

in that treating
of this matter either partly or p
pleas any names of men, except those
such as are for their herebies and

discourses cast out of Christes churches,

through all christendome damnd and
distancd all ready by them.  

But yet vnder what other coutries, making an argument
that our clergy is the worke of all other

I swore well the whole work is to wisi
the that spirituall and tempatara
tly where at he bad enough, god make us all
better. But yet for that I haue my selfe
seen, by credible folks have heard, like
as ye say by our tempatara that we be
as good and as honest as any where els,
therefore I boldly say that the spirituall
city of Englands, and specially the that parts
in which ye have most fault, is that to
but that part which we commonly call
the secular clergy, is in learning and do
need living well able to matche and
(meaning the comparatons to be odious,
I would say further) more able to order all
her for no number the spirituall of an

country cistres.

I note well there be
therein many very lewde and scorneful.
And surely were to ever there is a mis
itude it is not without miracle pos
tible to be otherwise. But now yet the
bishops would once take by the scalch
better laymen or fewer (for ofd be they)
make all the matter over more hal
amended. Now where ye say that ye be
more done then then in our land, and
is that every thing in them is greater
because they be more bounden to be bet

But els the things that they must
be the selfe same that we put in our selfe, which bee that as we say we see
more in them than in our selfe, the cause
is I suppose, for we take those two theris
than on our own, and fare as I say faith
in a fable, that every man carried a dou
wallet on his shouder, and into the
one that hangeb at his hre be stuffed
other folks faults, and therin be tro
and preserved often.  

In the other he
lovedly by his owne,  

wasted it at
his bache, which himself bekeilded to
looke in, but other that come after him
call all into it among. We oude God
we were all of the mynde that every ma
thought no mannes body as himsell.  

For that were the waye to meddle bothe a way to
them and us.  

Only they blame us, and amene,
we blame the, and bothe blame worship,
yet other partis more ready to finde o
theris fautes then to meddle their owne.

For in teepoke of them we be sub
votis, that neither god nor had paeet
recipied. If they be familiar we call
them light.  

If they be solitarie we call
them fantaklic.  

If they be false we call
them slamine.  

If they be were, we call
them madde.  

If they be comprable we
call them vcrions.  

If they be holpe, we
call them yepperetes.  

If they keepe for

untauntes we call them ngagars.

If
they keepe many we call them pompaic.

A lewde pricked a lewde bode, that
we may see what example the clergy
guenths us, so though that pricked ever the
clergy.  

But that for you we to look to
what good men be therein, if what good
compele they grown and when god
eample they done be. But we are as
do the cays and the carin cromes
never more with any qucksey fluid, but
where ye may findes a dead dogge in a

biche, ther is many lies and ther are they
diue apace. So where we see a good man,
and heare and see a good thynge, thence we
one little bode. But what we vse once an

eeu bode, theron we vep, there we talk
and one selfe at day with the spyh

delite of euil communication. Let a good
man prakse, a lyhte tale hal true by
there and we that neither much regard
his exporcion nor his good examples.

But let a lewde frey she taken toth a
twentieth, we will selle and rape upon the
whole streer at the pese after, and tap, to
what sciple they geneus. And yet what
the have tale, we will follow shame, shat
say I we learned it of the, forget not
we sere not to here s folowe we other,
twelve muske howe vnders might ere light
do better likee likd as well to leare
the better as to lowe the worke. In bode
quod he because pe speakes at lightes, they
say that if a woman be sapphe, than is the
poge, is a white bee good, than is he
ualde. But yet have I seen a pricel gen

bode to the people that was but very
poge. Wre quod I God for hode

eles, ye maye see that often and pe

will. Tremble quod he it is pypes
that we fee such thinges to fiede, be

gives thy sparched worde in such

baritetelke as it is.  

For I never sawe
it his once.  

For as it seemede to
the people neuer.  

For in dayp
they
The third Booke.

As they wondered as fast theron as though they had never seen it before. How happened that I, Mary quod he, that happened y a young prince very daintily a proceeding bare a candel before i s crosse for lying v a wench, and bare it all the longe way. Wherfore in the people took such spiritual pleasure, and inward solace, that they laughed apace. And one mer men chaunt lay into the prickeles i s folowed him, six of the was us corne baptizers. Thus set your light shine above the people. For sooth quod I, it were pitie but that an evil prince were punished. But yet it is as much pitie that we take such a weared pleasure in the hearing of their sin, and in the light of their shame. Good is it for them to lose on their fmites, but for us we better to lose lette to theire and move on our owne. But sure as many of us have vuch delite to heare of their earee, that it temeth we be gladd than one of them both an such thing, as we may have occasion to see the punten, or had in deris, Which wretches appetite and sinfull atter, yet is much to s, and much more worthy y cure of God, than the lowe mynde of Cham which fell into the cull of his fater Noe, so that he made gaude and showed forth in scores the secret memrs of his father, that of adventure lap and kept uncovered, which partes Sem, and Japhet, the blessed children reverently covered, going backwars to hym, because they would not e hym. And surely we have little cause to laugh at thy lowdnes. For undoubtedly if the clergy be nought we must nedes bee wood, as I heard once masser Cole the good Deane of Poles praepha. For he saide if it be none other, but it were euer be one degree under them, if he surely as he said it can be no pey our sancti faith himself, which faith of the, they be full of the earthe. And if the fat once appalee, the woode multe nedes were unfaure, And he faith they be of lyght of the world. And then is the light fast be, he darked, howe darke will than the darcknes be, s ia to wit al s world before, whereof he called s clerkly on the lyght. Howbeit though there be both amid vs and them many were naught, whose faullies be neither the faullies of the tempolatie nor of the spirituatle, but of those wepe pastons themselves, yet are I trust neither their part nor ours come to that point, but that there be many good men among vs, and as for among them I wete neere whyther I may say manye moe or not, but sure the I thanke manye better. I fear me quod youre sended that those many be very few in compariso of the multitude, I can not quod I leke into their heartes to see who is good, and who is bad, no have the leyf of the they were all known to go about and tel the by the polies, to see which side were the more. And therefore in the meane whiles I trist in god the better part is the great. Howbeit if there were in bed amid them very few, yet thynke I thanke that for those fewe all the world seeth the better, and is in their vertue and paper by gods great mercy magnified and upheld, as we finde in scripture places moe than one, declaring plainly the pr of site that an whole sinfull citee was tymsine an whole region, taketh by the paper of a fewe godly men. And no doubt is ther like wishe as he that in the clergy nought, is farre the worse because he is therin, so that therin is good, is for his clergy be farre the better, and his paper to God for himself and all other far them exceedable.

The 120. Chapter.

The authors tought one special prerogative that we have by a priest he were to bad, in his noughtiness, cannot take from vs the prure of his made. Whereupon is by the messenger mowed bitter, whether it were better to have fewer priests, e better with fewer made, us and worse, to have more made. Where on the amours answered.

As a priestly never to sought, altho, that he do so many harme both to him self and other, yet this advantage take we by the privilege a prerogative of this prieded before the people we have infracition of the sacramentes unto vs, by the prickele.

The goodness whereof his noughtines can not appyse, that he were so vicious and therewith so impetent and so farre from all purpose of amendement, that his paper were afose the face of God rejected and adored, yet that sacred sacrifice and suete oblation of Christes holy body offered by by his of. The sacrifice, can take none empyrizing by the of the holy psalm the of his mine, but high ly helped by by Christ, to the dvyshyng of this witched worlds.
The thirde Booke.

A woode from the bengentuice of 5 wrath of God, and is to God acceptable and to vs as acceptable for the thing it self, as though it were offered by a better manne, though perchase his piates turned therewith neither much profit other, no the obligation himself, as with whom God is the more greatly gred, in that beyng so sad he durke presume to touch it. Have you your friend if this be thus I errecte than why ye said righte note that it were good to make fewer piates, that they might be taken one of the better, and the worse refused. For if their masses be to good to be so therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfore therfo
The third Booke.

A touching the choice of priests. I could not well beleeve better providences but are by the laws of the church provided already, if they were as well kept as they are well made. But by the number, I would surely see such a way therin, that we should not have such a rabble, that every man must have a priest in his house to wait upon his wife, where no man alloweth now, to the contempte of priestlyhood in his house keeps. That is good he, that is in this house be a presbyter, and I do not believe that a more honest service to wait upon a house than on a dogge.

And yet I suppose I, if the laws of the church which Luther and Lyndale made, had be adde, were al well ordered. Yet this gree be to be done; but the number of priests they would be much misty, they be many and much the better. So, it be by the laws of the church provided to the extent of no priest should have the riend of priestlyhood be in their house, but he should be a user of a sufficient person living, either of his own patrimony or otherwise. But at this day it be some other wise accepted, why be good, wherefore go there so many of them a begging? By good, I say I, I have been there. I say to them, "If you don't keep the law, you'll be in trouble." For here, there is no other law to govern them. And thus the bishop is blinded by the light of the world, and the priest goeth by the law, for all his grant of a good living, the law is beside the order is rebuked by the priests beggig and learning, which either is fain to walk in, as a man cannot live upon viands of wealth, so as to serve in a decent man's house, which should not need if this gape wereth stopped. For ye should have priests well enough if the law were truly observed, if none were made, but they were about to use a living, and if it might happen they might have to serve to serve the comely living, that be provided for them, except the priests, would prome that they were not so very much, but alwaie receive into orders as living that be voyage to be serve them in, and no satins. Surely good I, for I do see, that in any case, that would not be much amiss. For so they shold they need no such titles at all, not should neither come at rovers, nor live in misery houses, by reason whereof the growth of many little corruption in the priests, maners, by the contempes of lay people, who are of little house, and lay people, who are of little house, and that they rather corrupt than we them.

The 13. Chapter.

The messenger must he it would do well priests should have wives. Whereunto the author maketh answer.

be be the one

And I would not it would as many much part in this matter, if they might have wives of their own. And quod I, so I say Luther and Lyndall, saying that they go somewhat further than the truth. So Lyndale, whose books be otherwise from nothing else in effect, but the work here men with lies picked out of Luther's works, and Luther's work translated by him. Lyndall, and in forth in Lyndal's own name, doth in his frantike book of obedience, wherein he calleth at large against all popes, against all kinde, against all priests, all persons, all religion, all the laws, all the lawes, against the sacramentes of Christ's church, and against all vertuous works, against all divine service, and finally against all thing in effect that good is. In that boke, I say, Lyndal holde that priests must have wives. And he grounded wisely upon the word of saint Paul, where he writeth to the Ephesians, that a bishop must be a man unreprensable, and in the bond of one wife. And that it must be considered whether he be well brought by his children, and well governed his household. By these words both Lyndal after Luther conclude for a plain matter, that priests must have wives. I say: Paul would there should be no wife be none other prieses but married folk. Is it not a wonder to what spectacles Luther and Lyndall have spied this long nowe in these woods of saint Paul's? In which of so many great comings fathers and holy laityes as have often read, and doth confesse, confedered these woods before, there was
The thirde Booke.

A neuer none that had either the wit or the grace to perceiue that great speciall commandement this was, & were, it now is, God hath at laste by revelation shewed this high secrey misterie to these two goody creatures, Luther and Tyndall, lest that holy freer should haue lost his maryage of that holy soule, and Tyndall som good marraige that I thinke him towarde, Tyndall nothing unnoteth in his boke to that point, but runneth so rapelth over without reason, and saith that the scripture is plaine therein for him. And euer he palleth over as though he heard it not that at the holy doctours that euer were 1 Christs church, that the scripture which he allegeth to be very plaine for him, is very plainly against hym, as it is in deede. For: saunte Poule in 1 place, saith, as much as yet as time except none but pone men should have bene pisellles, where he thought not commonly convenient, as could they not be pisellles the, but such as other were of bane bene marrie, therefore the apostle having in the choice of pisellles, a special respect to charistie, willing to goe as were to no wife as might bee, did obtain as god had instructed hym, that who soever should be admitted to pisellhead, should be the husband of one wife. Meaning as much as then had, or before had, had no mo but one, that now had had twain. He meane not so mad Luther. Tyndall would now make the woollse to mat to belene a pisef must nede have one; no; that he my never lach one, no; that he may have one after another, no; the only forbidig of twain at once: but he meane only that noe should be admitted to pisellhead but only such as never had, and never shoulde have, but alone yere. Which is feching that ever was hath been by those two potted understandings. And not only where saint Poule taung, but also thoghout the K. and other apostles plaiended faith, hath it ever so observed. Which is a plaine proffes concerning the phicne of any more wives then one, the forbidd of bigamy by was big of one wife after another, was a special ordiance of god, but of saint Poule. Where epistles wherein he writeth ane thing of this matter, was pabure not come to his pises of other apostles, what that toke yet blame order by name (ibidem) taught it. For this is certaine bigamy is a greater evill when in chambeber as bigamy be: to take of two wives after another, bath been a list and impediment against the taking of holy orders. A hast of long time been a list, though the one wife had been married to bryed before the mans baptism. And now these two wise men against the old holy fathers, citing doctours, and against the continent custum of Christs church so many hundred peres begonne and continued by the spirt of god, haue spied at last that saint Poule falsith and meathe that a pisef must may have wifes. Haue one wife after another and that he must to have. For by Tyndall a pisef must ever have one wife at the leste. And if we take the true understanding of saint Poules woordes, he beleve Tyndall: that it is there ment and commanget. He doth not this woordes sperte, that a pisef must have one; then may Tyndall as fig that place tell be that a pisef is at libertie to have twente at once 5 wives, he will, because saint Poule falsith no more but that the bishop must be the hound of one wife. Which woordes Tyndall may tell be verieth, yepisellys, but the husband of, r. wives. For the husband of r. wives were the husband of one, as the father of r. children is the father of one, if the wives were as comparatible as the children he, as it is no doubt but Luther Tyndall woulde, Some make the by scripture, if there own interpretation may be taken for authoritative, against the perceiving god hath geuen to all good chapeil men. As to the people this, y.e. veyr. Holwe as I say upon Tyndalls taking saint Poules hold meanes not that a pisef hold have but one wife (fo) but that no is in saint Poules words (but) he holde meanes y.e. a pisef must have one at the leste, as though saint Poule had letter that the pisef had choyp tame to overcharge, yet it saineth Tyndall to take it in deed that a pisef might have wiser wives at once, spesialy, for the great reade that he setteth thereunto. For where as sainte Poule, y.e. there was at that time litte choice to make piseltes of but married, I willed therefore that in the choyse of the Bishops there should be considered howe he hadde governed his owne household, because he had mistreched his wife and his children, were he not for a great cure, therefore faith Tyndall that never should tHERE any pisef be made, but such as hath a wife s children by his governorate of the heved, that he is more to here a rule, as though we never saw any man never had wife, govern any household better than many of wauv bad wife, and if the having a good ruling of a wife...
A a wyse bee so speclall a proofe of a man mete to be a piecel as Lyndall taketh it, then sythe sameste Poule after Lyndalls interpretation can not appeare to forbidde the hauing of byspes together, becouse it was after Lyndall specially to make that saine a piecel that had manne wopyes and all at once, and manne children by eche of them, the god the best well. For if a wyse be a governor to rule well his wyppes, then one, and sonee children thei together. But note that evere wyple may see the wyppes of Lyndall and his maister Luther in the construction of holpe scripture, whereof he speakeeth so much and understandeth so lyttel. I beseech you consider lyke wyppes of sainte Poule in much the samme matter. Sainste Poule as he wrothe to Tsimostheus that a bysphe wypp be the houstede of one wyfe so wrothe he also to him that no widow shoulde see speclally choosen and taken in to bee sainced of the goodes of the churche that were yonger then he, vere, and that the Shoulde be one that hadde beene the wiffe of one housbande, Poule sette these two tercess together of the Bishop and the wifow, a collyer 5 wyppes of one wyfe in the one, and one houstede in the other. If we beth after Lyndall take the one wyppes for the bysphe, that saint Poule shoulde meane not that he have or have had but one wyfe, but that he must neues have one wyfe, than must he likewise take the wyppes spoken by sainte Poule of the wyppes, as though sainte Poule shoulde meane not a wypp where thai never had but one houstede, but a wypp that had haue had more than one houstede, as sainte Poule had nothing fed in for tobede, but left Tsimostheus shoulde take in such a wypp as never had no houstede at all. Were not this wyppsoe constructed thus, if Lyndall wil agree as he nedes must be, that sainte Poule in gving commandement of the wyppes shoulde be suche as had had one houstede, minte the wypp be one as had al a moe than one, then must he nedes graunte and his maister Luther too, that sainte Poule in speke where he saue that a bysphe wypp be a good manne and the houstede of one wyfe, minte that he must neues have not have had a moe than one. And nor that he must nedes have one, or that he must haue one at the leaf, and myghte haue manye more than one, eche eche after other 2 all together and he wyfe. And in this matter hath Lyndall no wyppse. For sothly wypp be one in one wyfe, and one houstede, was not by sainte Poule set in for nought. It must nedes ignynte ethere that there shoulde be none but one, and that there shoulde bee one at the leaf. The shoulde mean that a Bishoppe shoulde have one wypp at the leaf, and that the wyppse shoulde have had one houstede at the leaf, than woulde he be rather that they should have more than to towse, which evere man leth be to speake that construction is. Poule of Lyndall wyl say that by this wyppse one, sainte Poule ment there shoulde bee but one wyfe at once, and one houstede at once, than did sainte Poule to speke of the Bishop as though he had lefte, a Bishop must be a good manne and have but one wyfe at once. In which wyppes Lyndall had loste his purpose. For to were onely a prohibicion for, any moe than one, and no maintenence but a bare permission for one. And yet were it lyttel to purpose, for in sainte Poules dapes a ley man had but one wyfe at once. And the folwe of this construction appeared in 5 wyppes spoken of sainte Poule in the chytte of the wyppes, wheria Lyndall woulde by his wyppse lete make sainte Poule to say thus. Take and chese in, but such a wyppse, as hath hadde but one houstede at once, as though the gyse were in his dapes that byspes might have two houstedes at once. In faith quod your Bey? I hynde sainte Poule not so. For haddowes here in his bynde little beter than grate wyppes be nowe. For they bee yet as severell as a barbers chayr, and never take but one at once. In faith quod I the solowe of suche solows dothe the well appeare that feke in the scripture of god wyppse newe constructions against the very sence that god hath tyme to hundred yeare to taungte bys whole churche, that never was there Pope so courtesous that that durke dispence in thyse point, being of calsent of Chystes church to full and whole therein, and the mynd of sainte Poule to cleere to suffer only one by terror exclusion of any moe than one, y whomsoever would edrue his otherwise, must nedes fall into such open solows as Lyndal Luther do, And thus ye se how substanially Edialys his maister edriue s scripture, and in what whantoney they concerne this noble newe doctrine of theirs, by which they would confende at Christendome.
The third Booke.

A wife, but other that would be more honest, would Mappote be married, and yet would some prudenctie line in perpetuant contynence as fewe do nowe. God forbid good I. Well quod he, then that would be, were not restrained. But if I shall be hold to say what I think, I temeh nere a hervey hard and thing that the churche should make a lawe to binde a ma to chasteitie manky his rite to vych god would never binde any manne. The church quod I, bendith no man to chasteitie. That is troubl quod he except a priest be a man. He mistake the matter quod I, as I shall shewe you after. Ther would quod he many harms be avoide, and much good would ther grow thereof, if they might have wives that would. What good or harms quod I would come thereof, the poore would thrive, wherein we might be the more hold to trusse well, were it not that we now finde it nought in Sarony, where we newly see it as a foawe. And as for that ye speake of olde tymes, that the priests were better, surely as I would ye had not stopped me, we are at a further before. We perceiue well by wryters of olde tyrne, that of those good men very few were married. And none in effect after the office taken. And many suche as hadde wives before, willingly with their wives to be carnall be of them. And the good of harms growing of the matter be appereth by the poore, beside the experience that we have nowe in Sarony where this change is begonne with an infinite heap of heresy, it is ert to see that the good fathers which gave them advice to the making of that lawe, with the thing almost receiued in generall custome before, and with the consent of all thefendoms in effect that ratified and received it after, had a good profe therof, and founde this the best way before the lawe made, and threnfore I will not dispute with you therupon. But so as much as ye lay unreasonables to their charge that made it, because thet bindethylene as ye taken against their will to chasteitie, some be it that ye say, of the church compiled a man to be priest. But now what ye say, very much at his libertie to be priest, but at his pleasure, howe can any man say that the church laieth a bonde of chasteitie in an mans necke against his will. The church booth in effect no further but provideth where as we will of their own minde some lync chasteitie some will not, the ministers of the sacrament shall be taken that sitte onely, that well be caste to prestes chasteitie. Therewith who so fonde faultes, blamed not onclye the clerics but also the temporallitie, which he and have bene at this white partner in the authentitie of the making and consummation of this lawe. Whereas ther ony man blame the proision, but ye he be rather in that heresy that he think that the clementie of chasteitie is noe more pleasant to god than carnal be of matrimonie, onely that he think it well done to proision that the priestes which shall serve god in his holy sacrament, solde be taken of the purest and most pleasant sort, Whereas to the heresy Painters had suche respect, that their priestes should not presume to the sacrifice of thev masmettes but after certaine time of corporeal clemence, kepte from their wives, and some of them bounden to perpetual chastite, with the lose of that parte of their body where with they might do the contrary. He many quod he, that was a good true waye. It was quod I lvere in dice, but not to good as this. For there in would be lost the merit that good men hane in residing of the beast, and pre of framing of their filthy motion. But as I would and was about to save, in the old lawe graven to Peoples, the priestes of the temple for the time of their ministiration to bare their own house and company of their wives. And therefore they servyd the tytle by courte, as it well appeareth in the beginning of the Acts Luke 10:26. Chasteitie is a more thing for priests, then which most magnified carnal generation. And than how much more speçaie nowe to the priestes of Christes, which was bothe boine a virgin, and liued and died a virgin hinfelde, and espoused by his to the same whose couialle in point with some be content to follow Parthas a son to live otherwise, what tide were I say more metely that I take to Christes style to serve about the sacrament, only such as of 80 y or content a minded to live after the clementes of Christes holf couialle. Trueth if thes would ybe. They say y if they will leha the comb therto being al redly warne of the law. And to the content of fewer should beke it, therefore would I as I hape to have the better respect taken to the choosing. And spede it in harsse to hane to more so good, I wold have the fewer made, but
The third booke.

The church, by censure against their wil, because they would not have it done, but if the people would be against their will, because they would not, they bind them to censure against themselves, for a punishment, and rebuke, if they be bounden to be better, and yet be the woore for them. There be many more good men and worse men, and els were in wrong with us. And many be ther bate also, and some the woore for us. But wether part is the better of the woore, wil I not dispute. But this will I say: that it were better that they thought themselfe the woore, and we our selles, and every man his selve woore, if I would that we were all in case with our own faults, as my father said that we bee with our own. For what he heared folk blame wyttes, I say that ther bee so many of them, wyttes; he sayeth there is but that they displease them falsey. For he bee one that the faith plainly there is but one faith, the faith in the world, but he faith in the world that euery man woorere he saith that that one is his owne. So would I saie that every man would bee ther owne, but one man naught in a hole world, and that that one ther himselfe. And that he would therupon goe about to mend the one, and thus wold al soare well, which thing we should shortly doe, if we wold once tourne our wallette that folkis pur of, and the bagge with other folkes faultes cast at oure backe, and caste the bagge that theron owne faultes, cast it once beser at our best; it wold be a goodly booke to vses to looke on our owne faultes another while. And I dare boldly say, both thei and we shoulde much the better amend if we were so read by grace to pray for others, as we be ready to take ther other reproches and rebukes. If in faith good he knowe that here true, and pray good we so may.


The author: answereth the doubting, moved before in the 13. Chapter, concerning the constitution provincial, and that the clergie is therein taken for the saufie, shee is imputed to the sinners, showing also that the clergie bath not, holde the bible to bee made and translate in English.

But now to the mater we wer in hand with, ye said ye would make answer for the lawe, whereby the clergie of the realme hath forborne all the people to have any scripture translated into our tongue, which is as I said, in my mind an evil made lawe. Yar p. ye that is loose answered, lay the change to them that made it. Yar po we he, to I hope, for who made ye cestiricalitie but they? Surely ye y no body els. Not they neither. Nego see what, every man knoweth. Wherefore I many men talke of it, but no man knowe there, for there is shorne in holde. Ther is of doubt a constitutie spoken of such matter, but nothing of such falsification. For ye that understande that the greatarche heretike wichte, whereas the hole bible was lay before his pages by verruous and learned men translated into our English tongue, by good and godly people to delivery so holy and true things, doth upon a malicious purpose to translate it of new. In which translatio he purposely corrupted the hole bible, treacherously planting therein false the holes, v Bourgoues, as might he rebere his ens te to the place of such heretikes as he went about to sow, which he not only sowed with his owne traducitie of the bible, but also to the certaine prophets and scribes which he thereupon. And these things he so heldeth (which was no great marvel) he reasons probably likely to be peoples unlearned, he corrupted in his time many folkes in this realme. And by other ill books he made in Latin, being after this into Bohemen there taught by John hulfe, he was also of the better subtuction of the whole realme, both in faith, good living, with false also of many thousand lies, and as he began againe the olde heretikes of those
The thirde boke.

Ancient heretics, who have errors in the church of Christ, had cast off many mothers ages before, through Luther again begin to set up his false doctrine, and to make nothing of his own, he added to things of himself, and of such manner sort, as there was never heretike before his days, neither so wicked y the world would sinner, nor so soon that he durst, shame and false, y the law, and the unrighteous. But for our present purpose, after that it was perceived what manner of people these were, their exactions to be read here, y that we can come to the point. But for our present purpose, after that it was perceived what manner of people these were, their exactions to be read here, y that we can come to the point.

It was damn to be two things in one.
A doe cause notice to be hustled as farre as ever I coulde winke, but only fache as be founden faultie. Whereof many be fetted forth with villi prelges 82 gloes maliolously made by Wicliffe and other heretikis. For no good manne would (I was) be so mad to burne by the ympy, wherein they founde no faulte, no anpe lawe that letted it to be looke on a read. harpe quod he, but I have heare good men say, that even here in London not many pers age in the dapes of the bishoppes that haft dyed, they burneed by as favye byles in engilishe as any man hath lighte scene, and theto as faultie feight that any man could synd, as any byle is in latynne. And yet beholde theys they burned by the dead bode of the ma himselfe, whom themself had hanged in the bishoppes priyson before making as though the man had hanged himself. And of the burning of his body had they no colour, but only becaus they founded engilishe byles in his house, wherein the nearer founde other faulte, but because they wer in engilishe. Who told you thyselfs tale good. Forsooth biers honeste me quod he, that cause it, and specially one that saue the man hanged in the bishoppes priyson ere he was cutten down. And he tolde me that it was wel elerly proued, that the chanceler and his kepers had killed the man, 82 than haged him after. And that they had laid hereby to hym, only for batered that he sude a premunys agaynst biers pers. sons, for a little taken aboute a protrasy ry in the audience of the archbishop of Canterbury. And than they proued the hereby by nothing elles, but by the possession of a good engilishe byle. And by hereby so proued agaynst hym who they had hanged, lest he should be for hysselfe, they burned by the holy scripture of god, and the body of a good man therewith. For I haue heard him calle a very honest person of a good subbaunce. Forsooth quod I, of good subbaunce he was I thinke wel worth a thousand marques. And of this worldy conceuctacle amonge people I haue herd none harme. But usely as uncius his faith towar chyst, me thinke I may be bold to say that he was not honest. And as uncius trouht in woodes, he that had tolde you this tale, was not to honest in bede as me thinke had petake hym for. Why sp he doo ye know the matter well? Forsooth quod I to we I knowe it from toppe to toe, that I suppose there be not very manne that knisbeth it much better. For I have not only been biers tymes present my self at certain examinacions of therys, but have also biers and many times undersyke talked with al most all, except the dead man hymselfe, as most knewe of the matter; which matter was many times in sondry places examin. But specially at Stapynbres castell one day was it examin at great length and by a log time every man being sent for before, and reade there all that could be told that any thing could tel, so that had said that any thing tell in the matter. And this examinacy was had before biers great loydes spiritual and temporal, and other of the hanges honorable collyfay, sent ther by his highnes for hynomes of this blessed 82 principe before borne to the searchyng of truth. Whereunto his gracius unyn was much exclined, he had bes by a right honorable man enformed, ther was one had theved a front of bys that he could goe take him by the neck that killd hymne, for Richard Hynne was his name who ye speake of. I was also my selfe present at the judgemest geuen in Poules, wherupon his bokes and his body were burned. And by all these things I very well know, he of whom ye haue herd this matter, hath tolde you tales farre from the truth. In good sayth quod your frende, he tolde me one thing that ye speake of nothe: that there was one that sayde he could goe take hym by the necke that killed Richard Hynne, and that he did in dede before the Lodes, and came even there to the chanceler and sayd: yen lords this is he. But whyle he was alate how he knew it; he confessed that it was by such an un lawfull crake as was not taken for a pe se. For it was (they say) by neconsty, and the bishops that ther there bold haue haue had that man burned too for witchcrast. And tolde me also that there was another which had seene manye that had hanged himselfe; a man that had been long in office under biers of the bynges almoggers, to whom the bynges almoggers goods of such men as kill themselfe be appoynted by the lade, and his office, goods that be awandes to be gene in almes. This bold thering man as I have herd saye, heeded unto sole, the bynges by lorde experience as he had good and playn tokens, by whiche they perceived well that Hynne byd never hang hymselfe. I have heard also that a spiritual man, and one that loved well
The third boke.

A the chancellor, and was a labourer for that part, yet could not despence but the Lords\o{,} but that he had losing a temporal manne and a freind of his, that Hanne had never been accused of herself if he had not sued the persony, and by Dame Parke that was a newe woman. Howebeit in deed it went not so farre the matter as the other two things bynde. Peas in good faith the quod I al three like none whom they were all hadre. But of trouth many other things were there laid, that upon the hearing some men more suspicious than these. Which yet when the were answerd, alwaye loft more than hallowed they strength. But as for these three matters I promise you proved very trues, and such, as if ye had heard them, ye would have laughd at them seven pace after. I beseech you quod he let me hear how they proved. I am loth to let you, and leste your time in such trues. Howebeit, if you long to see these, rather than you should lose your chyld for them, ye shall have them all three as shortly as I can. For you must understand, that because the cunning together of the Lords was Crenewiche to Saynarde catrefull for the trying out of the matter should not be readrate.

There was suche diligence done before, that every man that ought had layde therein, was ready there against theys cunningy. Where they beganne with the fylde pointe that ye speake of, as the speciall motion whereupon the kinges highnesse hade lent them writhe. Whereafter the rehearall made of cause of theys cunning : the greatest temporall Lord there present, layde unto a certaine seruante of his owne canye theynge theynge, wherefore, ye told me that one showed you that he could goe take hym by the sleave that Hanneylene.

Hawe ye brought hym hether? Say quod he, if it like your Lordship this manner it was that told me for pointy to one ye had caused to come yther. Than my Lorde asked that man, howe sawe ye sze, can ye do so as ye laid ye could? Forsooth my the Lorde quod he, and it like youre Lordship yare not so muche, thyss gentleman did thin what mysetake me. But in deed I told hym that I hade a neighbour that told me that he could do it. Where is that neighbour quod my Lorde: Thys man sze quod he bynyngeth such one which had also been warned to be ther. Than was he asked whether he had sappe that he could do it. Saye forsooth the quod be my Lorde, I saye not that I could do it my self, but I saye that one told me that he could do it. Well quod my lord who tolde you for? Forsooth my Lord quod he my freind here. Than was that man asked. He knew you one that can tell who killed Richard Yonne for tooth quod he and it like your Lorde shippe, I and not that I knew one surely that could tell who had killed hym: but I saye in deed that I knowe one which I thought hereby could tell who killed hym. Well quod the Lords at the last, yet with suche work we come to somwhat. But whereby think ye that he can tell? Saye forsooth my Lord quod he it is a womanne, I would the lere here with your Lordship. Nowe, well quod my Lorde, woman of man all is one, the slache hadde whereabout the be. By my chart my Lordes quod he and she were with you, she would tell you wonder, for by God I have wryte her to tell manye mercurious thynge without. Why quod the Lords, what have you heard her tolde? Forsooth my Lordes quod he, if a thynge hadde been stollen, she would tolde who hadde it. And therefore I think the could as well tolde who killed Yonne, as who stole an horse. Surelye sayde the Lordes to thinke all we too I trowe. But howe couldst thee tell it, by the dulill? Saye by my troueth I trowe quod he, for I could never see her be any horse phase than looking in ones hande. Therewith the Lordes laught and asked, what is forsooth my Lordes quod he, an Egyptian, and he was lodged here at Lambeth, but she is gone over sea now.

Howbeit I trowe he be not in her own country yet: for they lave it is a great ynye, and he went over littele more than a moneth agoe. Holo forsooth quod your tread, thyss processie came to a wise purpose, here was a great post wel thyped to audding pickte. But I pray you to what pointe came the second matter of hym that hadde been in office under to manye of the kinges almenaguer that he knewe by his owne experience, and proued that Richard Yonne hadde not hanged hymselfe. Forsooth quod I, he was called in next. And than was he asked whereby he knewe it. But would God ye had seen his contenance. The man had of likelyhod saw somwhat to farr, and was much amased, and looke as though
The thondebok.

As though his eyes euen woulde have fallen out of his head into the Lodes lapses. But to the question he answered and sayde, that he sawe that very well, for he sawe him bothere he was taken down and after. Thus than quod the Lodes, so did he there many me; which yet upon the light could not tell that. So my Lodes quod he, but I have another insight in suche thinges than other men have. What insight quod they? For sothe quod he it is not unknown that I have occcuped a greate while under divers of the kinges almonys, and have seene and considered manye that have hanged themselfes, and thereby if I see one hanged, I can tell where whether he hanged himselfe or not. By what token can you tell quod the Lodes? For sothe quod he I can not tell the tokens but I perceive it well enough by mine owne sightes. But when they heard him speke of his owne sight, a therewith false what sight he had, looking as though his eynes would have fallen in their lapeses, there coude none so heare laughing, save we fee well surely that ye haue a sight by your selue. And than sayd one Lord merly, peradventure as some may so cunning by experience of sleelues that he can neverpeue by hys owne eye, whether a stone bee righte or counterfeit though be canne not wel make another man to perceve the tokens: so this good felowe, though he can not tell by marke, yet he had suche an experience in hanging, that himself perceiueing upon the lyghte, whether the manne hanged hymselfe or no. Yes, saide my Lord quod heene as your lordship saide. For I knowe it well enough my self, I haue seen so many by reason of mine office. Why quod another Lode merly, your office haue no more experience in hanging than hath an hangman: And yet he can not tell. Sayde my Lord, it like your lordship, he medleth not to therý hang thisel as I do. Well, quod he, one of your lords, howe manye of them haue pe medled so in your dayes? With many of your lord, quod he. For I haue beene officer under it, almonyers, therfore I haue seen manye. How manye quod one of your lords: I can not tell quod he, howe manye: but I sawe I haue seen manye. Swepe longe quod one, fer I haide, quod he. But I had an hanger. Swepe lean foole to crys, there a little he studied as one handeinge in a doubte, and that were both to pe, and at last he sayd: that he thoughte not; not fullye

fowre foose and terme. Then was he asked whether he bad seen terme. And thereto without anpe stecke he answered, nayse not terme. Thereat the Lodes laughed well, to see that he was so sure that he had not terme settie, and was in doute whether he had terme fowre foose and terme. Than was he asked whether he had terme settie. And thereto he sayde hastily, Nay. And in like wise of terme. At the last they came to terme, and fowre to fowre. And there he beganne to stubb agayn. Than came they to three, and than for shame he was sayd to saue that he had terme so manie and more. But when he was asked, if he had terme, and in what place, necessitie dispaied at last unto the trouble, whereby it appeareth that he never hadde terme but one in all his lyues. And that was an yppell felowe called rope. Horse he hadde terme hangying in an olde borne. And when all his cunning was come to thys, he was bidd we liske himselfe. And one sayde unto hym that because he was not yet cunninge ynowe in the crafte of hanging: it was pittie that he haue no more experience thereof by one me. Sayd sothe quod your frende, this was a madde felowe. Came the thyde tale to as wise a poynete. He haide heare quod I. The temporall manne that hadde reported it upon the mouthe of the spirituall manne, was a good worshipfull manne, and for his troute and worchippe was in great crede. And surely the spirituall manne was a manne of worship alle, and well knowne botte for cunning and vertuous. And therefore the Lodes much merueyled, knowing the both for luche as they were, that they shoulde bee like to synke either the one or the other, euyther make an untrue reporte, or untrue ly denye the truth. And synke the temporall manne before the Lodes in the hearing of the spirituall personne standing by, sayde. By Lodes all, as helpes me God and halidome master sostour here sayd unto my hys owne mouth, that if Hunne had not sued the preemunye, he shoulde never have beene accused of herself. Howe say you master sostour quod the Lodes, was that true, or elles why sayde you so? Surely my Lords quod he, I sayd not all thinge to, but marvele thy sayde in deede, that if Hunne had not sued the preemunye, he would never have sued the preemunye. Lo my Lodes quod the other, I am gladde pryq. 111.
The third boke.

A synonye a tres man. Will ye command me any more service than by my truth quod one of the yorde, not in this matter, by my will, ye may goe what ye will. For I have no rule within, for ye may not abate the truth. I sent to you what I sent to you, and so I sent to you a best will as a best will, in this heart to God's pleasure. And the best will to God's pleasure, I will not do. And thus it is to God's pleasure.

And they that shall do the best will to God's pleasure, I will not do. And thus it is to God's pleasure.

And they that shall do the best will to God's pleasure, I will not do. And thus it is to God's pleasure.

And they that shall do the best will to God's pleasure, I will not do. And thus it is to God's pleasure.
A should be guilt. And besides all this, considering that Hume was (as they well know) a man of deep religious convictions, he was a great sinner among his neighbours, for a man high numbered, a sinner on the face of the earth, which he hoped to see in the presence of God, whereof he much boasted as they say, among his familiar friends, that he trusted to be spoken of long after his days, and have his name in the years and termes called Hume's case. Which when he perceived would goe against his purpose, and that in the temporal lawe he must not winne his purses, and that in the spiritual lawe he must goe against all this.

His sentence was pronounced and ordered, that he beginne to eat in the presence of worldly shame, as he was so much more likely to repent, that he might taste of his own flesh, and be made humble and tender, and to lead him to the face of God, whereof many, whereof so few may happen, specially southward, where the people might perceive that it was not in vain that he had erected a monument of his death, for to the charge and pelting of the gaolers. This is as I say, much more likely to me, than the thing whereby he never left the like before, that the bishops chancellors should be yoke in the lollard's town, a man so great and mighty to and from of heresy, whereby he might bring himselfe into submissio, whereas he hated the name. For haly him he would not ye not weel if he loved him. He might salve by zeze hys to shame. And peradventure to stand in the present of God, and so to confound his heart, as to make and suffer him to hang himself. God grant I knoweth of all thing the good. But what I have heard therin, that I should do. My self was present in Hume, when the bishop, in the presence of the Pope and the aldermen of the city, condemned him for an heretical act of his death. And there it was read openly by the depositions, by which it wasGE prove, that he was convicted as well of hypocrisies as of misbelief towards the holy sacrament of the altar. And thereupon was the judgement given, that his body should be burned, and to the grave. These things I speak to me a full pice. For I alone upon the bishop was a very worth man, a learned man, and a cunning. By faynt Hary quoth he, the poeze he better by so muche. I shall tell you quoth another thynge, quith whom ye haue, ye shall peradventure believe it better. That would I gladly haue quoth he. As saur as I can heare, never man haue hym suspeete of any suche thynge before. For the quoth I that can not tell. But so it happe, that as I remember, there was a fee after that Hume was thus hanged, and his body burned for an heretic, that was one in this a city, that used to make pipes, which he had intended with other thynge as he was himselfe to do great robery, and a therupon was he brought unto a court: where by the commandement of the kings grace, a great honorable estate of the kings reign, and my selfe haue hym in execution. The in among other things he considereth that he had longe held the heretics, which he sayd the bisho brother being a clerge of a church, he had taught bothe were convicted and hym. And I promise you that heretics were of an height. But he shewed us what other cunning masters of that school he had heart rede, specially in a place which he named us in London, where he sayd that such heretics were wont to resoete to thaye readings, in a chamber at mid night. And whilst he all the names of them that were commit unto bate those indite not, he reporteth by byppers, and among other he name Richard Hume. Whereas we somewhat meryned in our interments, but nothing sayde we thereto, but let him reheare on, all such as we could call to mynde. And whilst he stopped he could remember no more than alled we of the straight he had named, what they were, and what they dwelt. And he tolde us of some of them that were committed, and some that wer dede, and some that were yet at that time dwelling by the town. And in the waye where he stopt hym, what man was that Hume that he speke of? he tolde them his persone and his home. And where is he now says he? Hary quoth he I went to Lornay, when I came thence again, than heard I say that he was hanged in the lollard's town, and his body burned for an here.
The third book.

Although I wrote, yet hitherto by no
lovers that the goodness of God in hight
such things; Michelle's more and more to
right. So after hadde we by the kings
commandment, that manelys brother in
examinacion, that bypp in deth con
fuse nothing, neither of the felonies nor
of the heretics. But yet hys brother deth
able by them, and alowed them in his
face, with suche markes and tokens, as
it might well appere that he had trewey.

And surely nample wort he if he should
talefully have saved suche prominent
theses against his owne brother, his owne
father, his brother, being there nothing
compelled, not put as ye in paynes or
scare. Ihole was the father dead, and
other could not come by, whome he
mighte further examine of that ryghte
scole, fantashe that he, which he Isole
confessed this matter; therwyse as al-
lo at the first tyme of one man in Lon-
don taken for good and honest, which
was as he fede, a scholar alio of his
brothers in these heresies; which man for
hys honeste we soy bare to mede with,
till we shoude have the other brother:
Whome as soone as we had in handes,
and that he was committed to the Par-
chys, this other man, which was as
I told you, detected unto us for an her-
scisco and a scholar of hys, came to me to
laboure and sue for him, pretendeing he
did it for charitie. And for as much as
we thought we could not aye of hym
whan we should hau hym, we so bave
therefore to examine hym, till we should
have examined the other whom he
laboured so. But than were we not ware
in what wyse we shoude be disappoint-
ed of hym. For in my apper it in deth,
that after hys being at me to laboure
for him, whole scholar in heresie he was
dected to be, he was in hys owne house
soone vppone striken and layne. And
that dethed ende had he. What confrance
he dyed with, God knoweth, for I can
tell you no further. By Laynes John
e his friends, but upon the whole rate it
seemeth to me very cleare that hys was
himselfe not cleare of the matter.
Shall I so sevend it as faire as I could
writte, unto as many as ever heard it, I
Would yet I were baned to more
cleare, if they had been were at the ex-
aminations, and seen other what
mater the man came forth therewith. But
yet quod your friend, as for this englische
bypp, thowd Dunne were himselfe an
heresie, yet might the books be good
ough. And no good reason is there why is
a good deth shoude be burned with an
spirit man. Pe call me well home, and
put me well in mindes. For that was the
thing whereby pe take occasion to tak
of burns of whom we talked so long,
that at last I was forgotten wherefore, or
whypwen we entered into that com-
munication. And yet make those books not
a little to the matter that we had in had.
I mean to save the perceiving what
opinion that Dunne was of. For surely
at such tyme as he was brought for an
heresie, there laye his englische byppen
and some other englische books of
hys, that every man might see the places
noted with his own hand, suche words,
and in suche wyse, that there woulde be
no man that good marke, have any great
boute after s light thereof, what nau-
ghyly men the man had, borte he that
noted them, and be that to make them.
I remember not now the specialties of
the matter, nor the formal wyse, as
they wer written. But then I remember
well, that besides other thinges framed
for the savour of othere other heresies,
there were in the prelude of that bypp
such wyse touching the blessed sacram-
ent, as good children men did much ab-
hour to see, and which gave the read-
ers undoubted occasion to thynke that
the boke was written after Wrichshes
copper, and by hym translated into our
tongue. And yet whether the boke be
burned or secretly kept, I can not cer-
sly sey. But truewy were the clereye
of my mind, it should be somewhere ref-
ended for the perpetual prof of the mater,
there had gone to much suspicous ru-
nour therof. Which as I belowe wer al
ewell annodered, and the mind fully sat-
tsified of any man that wyse were, and
good therewith, that once had unover-
ked, readde, and admisedly consider
that books.

The sixt Chap.

The meettig rehearsed some case-
es which he had herd laid by some of
clergye, whereof we scripture should
not be suffet in englyshe. And the au-
thor sey them his mind, that it wer
convenient to haue the bypple in englysh
and therwith endeth the third booke.
A long, I had went y that I had passed you plainly that they here it here in
what makes of engl the, but such translation as he
bese were for them yet approved for good, so much
as before mentioned for wrong, as his
kisses was. Linold, for as for other old ones, yer are before
wicks bays remain lawful, e he in some folkes ha
hes had and read, pespse well good he.
But yet as wenmen face, somewhat it
was alway that she worked when her
eye was oue. Sure, it is, nor for
ought that's English by hee in to few
men and handes, when to many would do
some have it. That is very truthy.

For I thinketh though the followees of
a state of perverses, he be so frequent in setting
such of their face, that they do not to lay their money together and make a
pure among them, for the spurn of an emill made, as well translated booke;
which though it happen to be so rotten, yet some be saved: they be sup-
posed, and some of them are, the other part: yet I think they will no posterity
be to helte you have bible appoynt at
his own charge, whereas late should be
spe hole in his owne neck, been hang
upon a downt stair, whether his first copi
of this translation, was made before
wicks bayses since. For if it were
made lyke, it must be approved before
the printing, And surely he would ha he
happened that in all this whole God hath
either not suffered, or he provided that
any good heretique man hath made the
impro in faithful wise to translate it, 
the up e liter y clerges, or at least wise
some one bishop to appoynt, this can
nothing tell. But howsoever it be, I
have heard and heare to many spoken in
the matter, and so much doubt made
therein, that peradventure it would let
with dating any one bishop from the
admitteth thereof, without the knowledge of
the remnant. And whereas many things
be laid against it: yet is it in my mind
not one thinge that more pestifil good
men of the clergies in doubt to Luther, it
than those that they see sometime much
of the whole book more frenc in the
calling for it, than whom we find farre
better. Which makes them to scarce least
such men before it for no good, lest if it
were hold in every mannes hand, there
would great peril arise, that such theses people
should Doe more harme therwith
than good and bresse folk should take
fruite thereby. Whose [eare] I promise
you nothing search me, but to holde: O
I was of the semblance, of the faire take
marke of that thing that is of this se-
se proper to be at men good, I would re-
se for the awning of their harme, take
from them the profit, which they might
take, nothing for to lesse. For elles
if the abuie of a good thing should cause
theking away thereof, other yok should
be it well, Christ should hynself never
have beene, not bought by stakken
into the world, yet god should never have
made it rather, if he should for the lose
of those that would be bounch wretches,
have kept away the occasion of revealed
E from them that would with helpe of his
grace, endeue them to desist it. I am
here good your friend, ye doubte not but
that I am full of your mynde
in this matter, that the vyle should be
your engilke tong. But yet that
the clergie is of the caberty, and would not
have it so: that appeareth well, that in
they suffer it not to be so. And other
that I heare in every place almost where I
are any learned man of the other min-
ister all let them to have scripture fro
him, and they take out for that partere
roten reason that they can find, let
they seare feign with to the bese, though
true of those reasons be not woo.

Gen. 1:1

For they begynne as farre as our
first father Adam, and here be that his
wife and he fell out of paradise be-
cause of knowledge and cunning. For
this woulde is, it must from the
knowledge and studie of scripture, by
every man, pcick and other, lest it bin
all aboute of paradise. Can there that
God taught his discipiles many things
there, because they people should not hear
it. And therefore they woulde the people
should not now be suffered to reade all.
Yet they lay farther: it is hard to tran-
lace scripture out of one tong into an
other, and specially they lay into ours,
which they call a bourgulare s barm-
alous. But of all thing specially they lay
that scripture is the fonte of the foule.
And that the romen people be as infants
they must be fedde but to milkes s pappe.
And if we have an stronger meate, it
must be channed above the malle, to
putte into the bese mouthes. But the
think though they make us as infantes,
they hall lynde many theswe bawn
amonge us, that can perce be whiche
thens well enough, and if they would
once take as our meate in our owne bod.
wee be not to stille theyed but ther is when
a while
The third booke.

As while they shall sees cham in our self as well as they, so let the call be yong babes and they will, yet by god they shall go at that well found in some of us an side knowe is no childe. Surely good I suche images as ye speake, is the thing that as I somewhat lap before putth god folke in fear to suffer the scripture in our englyse tong. Nor for ye reading & recreing: but for the busie chamning therself, and for much medling with suche partes therself, as leas will agree with their capacities. For binyned it be speake of our mother Evensun, death no pettie of knowledge is a mean to drive any man out of paradise. And incontinetly is ypynste, whate untered, though they read it in they language, will be hard to enterche by purse great secret mysteries of scripture, whiche though they heare, they be not able to perceve. This thing is planlye for sith that be not appinted nor instructed therso. And therefore hol saint Gregory nascainstant, that great solenne doctor, se reache synachit a chelle boole by medlers in the scripture, a sheweth that it is in Grace by partes adorning by fore the hill where ye spake with God, and the people tarying beneath, signifis to the people de to boode to preume to medle with the hight mysteries of holy scripture, but ought to be contente to tary beneath, a medle none higher than is meete for them, but receiving fro the height of the hill by partes that, that is deliuered them, that is so wite, salues and preceptes that they must hepe, and the pointes they must benue, luke well thupon, and ofte, and mede wel therswith; not to disputte, but to fulfille it. And as for the high secret mysteries of God, and hard testes of his holy scripture: let us knoweth that we be no able to ascende so high on that hill, that it shall become to to the preachers appyned therso as the people saye to partes. Hear ye god, and let ye heare you. And surely the blessed holy doctor saint Hierome greatlye complaineith a rebuketh that lende homely maner, y the common lep peple, men and women, were in his dites to bole in the medling, disputing, and expotning of bole scripture. And sheweth playnte that they shall haue cuil plee therin, that will reten themselfe to understand it by them selfe without a reader. For it is a thing that requireth god help, and long time, and an whole monye guen greatlye thereto. And suche, yITH as the holy e.

Apostle saint Paul, in biers of his epistles saith: God hath by his hol y spirit to institue 320000 his churches, that he will have some windowes, some henters, some teachers, and some learence, we do plainlye present a lowne to downh the right order of charles church when on part medle with others office. Plato the great philosophere specially forbiddit suche as be not admittit therunto, no men merte therefore, to medle much and embrite the self in reasoning and dispuying upon the temporall lawes of the cite, which would not be reasoned by, but by folke merte therefore, and in place convenient. For elles if they cannot very wel attain to receve them, begin to idle, dispuyse, and contenue them. Whereas to folowe the behore of the lawes, and by order of the people. For till a lawe be chaunged by auttorite, it rather ought to be observed than constant. Of elles the example of one lawe boldely broken and satere at naught, were a presidant for the remenaunte to be selne like. And commynely, the best lawes shall worske by the ame of the common peple, whiche made longe (if they might be heard and folowed) to live al at lifier under none at all. Howe if Plato to wyse a man so thought good in temporall lawes, thinges of mennes makynge howe muche it is leste meeze for every manne boldely to medle with the exposition of holyscripture, so despised and envyed by the highe wisdome of God, that it had resteth in many places the capacite and perceving of man. It was also provided by the Emperor in the law citie, that the common people shoude never be to boldely to hope difficion upon y safith, or holy scripture, not that anye such thinge shoude be bled among them before them. And therefor as I saide before, the speciall fear in this matter is, lest we would be to busie in chamning of the scripture our self, whiche ye fante we were habe enoughe to doos. Whiche undoubtedely, the yep, and the best learned, and he that therin hath by many voices sholde hys whole minde, is yet unbleal to doos. And than farte more boldely must he nede be, thatboldely will move the spyt reading, because he knowes him selfe, and he knowes his lyبقاء, take up him therefore to teche other my the sentence with peril of his own sole and other mennes too, by the shyning
A man into mad vapours, sectes, heresies, such as hereticks some of his holy men, by the church has shown, and thus in these matters if a man pleases might he hold to him as ye think to trouble it, than should be done, the more blend the more ignorant the more subtle: the less write the more iniquisitic the more foole the most rashactis many of great topics and high questions of holy scripture, and of Goddes great and secret mysteries, and this not solely standing good affection, but particularly as and undercurrent at mount, the more and the more out, where they take upon them some foolish words and blasphemies to handle holy scripture, in most especial matter than a song of Rabbin have. And some would as I say sometime take upon them like as they do: let the perfectors to interpret, to resolve their picture, their truth with this condition and point other with them into seditions sects and heresies, whereby the scripture of God should let his honour and reverence, be by such uncerencery and disputing manner, amongst many people quite and cleanly abused, unto the contrary of that holy purpose that God ordained it for. Where as if we would not trouble, nor meddle, there with, but well and duly we should read it: and in that is plain and evident as Gods commandments and his holy counsellors endeavoured our soul to follow with hope of his grace alseed, and in his grace and mercies odore his godhead: in his holy birth, his holy life, and his bitter passion, therefore he is read in such meditations, papers, and books, as the matter shall minister by occasion, knowledging our donne ignorance: where we find about, and these in leaing to the sayles of the church, wrestle with no such text as might be in a doubt and wreshype at any of those articles wherein every good christen man is clerk, by this manner of reading can no man now wondre take hurt in holy scripture, sowere the things on the other side that unlearned people can never thus be themselve attayne, as in the psalms and the prophets sixtary parts of the gospell, where the wordes bee sometime spoken as in the parfon of the prophets himselfe, sometime in the parfon of god, sometime of some other as angels, beasts, or men, sometime of our ladies, yet, not always of one fa-
on, but sometime of God, sometime of man, sometime of angels, sometime of the church, sometime of the church in earth, sometime of the head of the church, sometimes of all his people, sometimes in the parts of all his parts of his body, otherwise in a person of some particular part of his body, which was mingled together, of these things which is not possible for us to be taught in the Latin, it were more than marvels for the to make with, but leave all these things to the whole, who study he the sphere, to the 12 preachers appoyned therunto by which may be the said things in time and place conveniently to reference. Author Tempus the right, the sermons to express, as may be seen after such a convenient place for to present the audience, audience. Whereunto it appertained once, now I say after, we agree with you it were more for some unlearned to begin with the shaming of holy scripture: but to have it channed into things that are of preachers part and theirs: the song of Dyde are admited to reade and espousen it. And to this extent we all men, and then there is no person that any thing have written in this manner can never meet this, as I suppose the forbidding of the bysle to be traduce in any vulgar tongue. For I never yet met any reason why, there can be why they were not convenient to have the bysle translated into the English tongue, but at these reasons temned they never to goe so glorious at the first sight: yet when they were well examined they might in effect, for ought that I can see, as we be against holy writers that wrote the scripture of the Hebrew tongue, and against the blessed evangelists wrote the scripture in Greek, and against all these in like wise that translated it out of every of those tongues into Latin, as to their charge that would well remaine still fully translated into our tongue into our English tongue: for as for that our tongue is called barbarous, is but a fancie. For so, is every learned man knowing, every strange language to other. And if they would call it barbarous of words, there is no doubt but it is pleasant enough to express our words in any thing whereof one hath best to speak with another. Howe as touching the difficul-
difficultie which a translator fondeth in expelling well and truly the sentence of his author, which is hard allwayes to do so surely but that he shall somewhat minifie the orde of the sentence or of the things that it bryeth in the former tonge; that point hath lyen in their lyght that have translated the scripture alreadye euer out of greke into latine, or out of hebreue into any of them both, as many translacions which we rede alreadye, to them that be learned appereth now as touching the harme that may growe by suche biparte hapardes as will when they reade the wyrde in englyce be more busie that will become them. They that souchs that point harpe upon the right lyght, souchs truly the great harme that may well befall to growe to some soule: howe be it not by the occasion of the englyc translation, but by the occasion of their own lewdnes and folly, whiche yet were not in my mynde a sufficent cause to exclude the translation, and to put other soules from the benefite thereof, but rather to make provision against suche patise, a let a good thing goe forth.

No wife manner were there that woulde put al wepeyn at at because manquellers unnurse them. So; this letter not as good thing euer be put a map be cause of the miserable therof.

As good thinges as almost every man could receve. For neither was the hebreue nor the greke tonge, nor the lathe, neither any other symble such th as such as all y peples speake. And these: if we hold lyg that it wer not done to tranlate the scripture into our tonge, because it be greke and can not be entend in englyc, than had it be enlyt to translate it into greke, or to transpe the new testament first in greke, or the old testament in hebreu, because both those tonges were as verye vulgar as ours. And yet should there by this reason also, not onely the scripture be kepe out of our tonge, but oner that, should the reading of the be forborne, al such peples and all suche presiutes too, as can no more than they gramine, and bevy formente that, All which copaynes though they can understande the wordes, be yet as farre from the perceiuing of the sentence in hardye and doubtfull testees, as were our women if the scripture were translated to oure own language. Howe be it of trouch fulsome hath it been seen and that any secte of heretiques hath begun se for the unlearne folke as nothinge caulde elles but the langage wherein they reade the scripture; but that there hath allwayes commonly these sectes lychnge of the irdes of suche folke, as had with the knolwedge of y tog, some high perusacion in themselves of their owne lerning beside. To whose authentice some other folke have some offer, parte of malice, parte of sympletnesse, and suche parte of pleasure and delighte in new tangleynelles fallen in, and increased the factioun. But y head hath eren commonly been euer some proude learned man, or at the least beside y language some proude leyniter in learning. So it if we shoule for the fear of theheretiques that might hap to growe there by, kepe the scripture out of any tog, or out of unburned mens hedes we shoule for the fear be spoyne to kepe it out of al toges, or out of unburned mens handes to, and lest we mighte trake their with. Wherefore there is no remedie but it y this ydall goe forward some what that must needes be aduentured. And some folke will not faste to be naughte. Against which things provision must bee made, that as muche good maye growe, and as little harme come as canne be kepte, and not to kepe the whole commoditie from all peples people, because of harme that by their owne folly and faulte may come to some part, as though a lewde surgyon woulde cutte of the legge by the knee to kepe the toe from the goote, or cut of a mans head by the shoulde to kepe him from the hande ache. There is no treasute of scripture so hard but it is a good vertuous man or woman euer, that shall somewhat finde therein that shall despise and increase their l_declaration, besides this that euer such花生inghe shall be the more pleesante and sweetlye unto the, when they have in their mind the place of scripture that they shall there be preswmed. For though it bee as it is in deye, great wisdome for a preacher to be sope in his preacheing and to have a respecte vnto the qualitie and capacities of his audience, yet leteth y nothinge, but that the whole audience maye without harme have read and have read the scripture in mynde, that he shall in his preacheing declare and expounde. For no mutte is there, but that god is help of spirte hath prudence tempered the speche that is the whole.
A whole corps of scripture, that every man may take good there by, no man harmes, but he that will in the bay seale leaneth proudly to the cop of his owne wit. For albeit that Christ doth speake to the people in parables, and explained them secretly to his especiall disciples, sometime (for to tell some things of the also, because they were not as yet able to heare them), and the apostles in the wysly bode some sparse to speake to some people the things that they dyde not let plainly to speake to some other, yet let ther all this nothing the translation of the scripture into our owne tong, no more than in the latyn. So it is no caule to kepe the corps of scripture out of the handes of any chilten people to many veres fauilly confirmed in faith, because Christ and his apostles used suche prouision in their litterace of so strafe and unherb misteries, either of seelwe, bywittnes, or newly christenned folk, except we would say that all the expositions which Chirist made himselfe in his olde parables, and his secret teares, and disciples withholden fro the people, shoulde nowe at this day be kept in the same from the comons, and no man sufferd to read or heare them, but those that in his churches represent the state and office of his apostles, which ther will I (sore well) no wyse manne say, confidering they those things which were than commonly most kept from the people, be now most necessary for many people to knowe. As it well appeareth by all such thinges in effect as our fauour at his time taught his apostles a part. Whereof I would not for my mynde witholde the profite that one good soule in this world and he hath oftenes so oftenes giving, the stone of stumbling, and the stone of falling, and entirly to all the wroth wretches in the world besides. Finally mee letell you that the constituyd provincial of which we spake right now, hath determind this question alreadye. For when the clergi men then agreed that the englyshe byblyes should remayn which were translated afore Wyckliffes episcop, they consequentely by which, it be and to have the bybblynge was none hurte. And in that they forbade any new translation to be read till it were approyved by the byblyes: it appeared well therby that they intent was that the bybly should approye it if he found it fauillye, and alse of reason amend it where it were fauillye but if the manne were and heretics that made it, or the faults such as to marry, as it were most eth to make it all newe than mend it. As it happped for both the poyntes in the translation of Tyndall. Now if it to be that it would happely be thought not a thyng metely to be aduentured to set all on a subste of ones, and daie thehelpe out bybly scripture in every leade folowers teething yet thinke if ther might such a moderacion be taken therein, as good berteous vy folk should take it, no rude and rashie byanys abused it. For it might be so diligence well and trulye translated by some god clathke and well learned man, of bys poynters diying the labouer among them, and after confering there, several partes together eche with other. And after that might the wroth be alowed and approyved by the ordinarys, and by the authorities so put into place, as all the copies should come whole into the byblyes handes. Which he may after his discretion and wisedome deliuer to such as he perceiue honest, leavye, berteous, with a good monition, rather coseille to use it reuerently with humble heart, and lowly minde, rather seking therin occasion of devotion then of deliption, and proiding as much as may be, that the bokke be after ye deceale of the partes brought againe reuerently restored unto the ordinaries. So that as here as may be deliuered, no man have but of the ordinaries handes, by hym thought to such, as shall be likely to give it to gods honory, a merite of his owne soule. Amonge who in any epase after he have abused it, that ye be therof to be forebode, either for ever, or still he be ward by ye. By our lady yere fro this way misliket not mye. But who should sette the price of the bokke? Forost y I thynke it a thing of little force. For neither can it a great matter for any man in maner to give a grote or twain aboue the reasonable price for a bokke of to grace posite, nor for the byblyes to give them all free, wherein he might forke his doyes with the cost of its. I thinke ou erar marques. Which summe. I dare saue there is no bishope but he would be glad to knowe with out a thing that might do his hole doyes so.
The third boke.

To special a pleasure is such a spiritual profit. By my trouthe he yet wote he peple would grudge to have it on this wise be named the ay bishops hands t h ad never pay for it to his priest, that he have it of the byshop free. It micht to happen by some of I. But yet in my opinion ther wer in that manner more willfulnes that wisdom o any good mind in such as would not be content to receve the. And therefore I would thinke in good faith it would be torture in few. But for god the more dont be, lest they would grudge it and themselfe sore greved, that god would require it a wer happily denied it; which I suppose would not often happen unto any honest houlesbod to be by his discretely receaved in his house. But though it wer not taken to every lewe lad in his own hooles to reade a little rude ly what he list, an then call the boke at his holes o an other such as himselfe to keep a quotitibl a pot parlament. I crow there will no wise ma finde a fault therin. He sayeth now of I Jews, among who h hole peple haue pe law, the scripture in their hooles. And ye thought it no relevante we shold reken chistle was clesse worshep ather then the. Wherin I am as ye see of your own opinion. But yet wolde god we had h like recevere to the scripture of god they have. For I as sure you I have heard many worthifull folke say which have been in their hooles, ma man could not bese a Jewe to sit down upon his byble of the old testament, but he taketh it to gett receure in that when he will rebe, a recurrently lovet it by again when he hath done. Where as we god forgive us take a little regard to sit down on our byble to the old testament the new to. Which homely handling as it proceed of little receure, so doth it more more engrose in your mind a negligence of context of godes holy words. We find also I among I Jewes, though at their whole byble was wrote in their vulgate byg, those bokes therof in their lawes wer wrote, ther binall in every mens handes, as thinges God wolde haue commonly known, repeted, kep in remembrance yet wer ther again certain parts therof which comen peple of I Jewes of old time, beth of recevere for the difficultie old to beare to mebe to. But now itt y beple of the byble is booke anberd beinbed among y the temple is Jewes peple from his right of secrets byson and y god had let his holy spirit to be as silent to his hole church to teche all men.
The fourth boke.

A map the bishoppsetder the scripture in our handes, with as good reason as the father doeth by his disposition approued which of his children had endoake him to cutt of his fingeres, and which halfe; for his wastones haue his kniue taken from him for cutting of his fingeeres. And thus am I bold about prejudice of other mens judgement, to trust you my mind in this matter, both the scripture might without great peril, nay, not without great profit, be brought into our tongue, taken to men and women both, not yet meaning thereby but the whole people might for my minde be suffer to be fissed abroad in English. But if that were so much doubted, nay, peradventure might thereby be lett; then would I rather have dield such moderation as I speak of, or done such other as better men can better, denyes he Robert, nay, that I read late in the pills of the kings highest translated into English of his own, which by grace made in Latin, antwering to the letter of Luther: my mind pertaineth that his majestie is of his blessed yele imprisoned to prove this matter unto the people, even to the minister,among whom I have perceived some of the greatest and of the best of their ominds very incollable thereto already, that we may prove them that in this matter ere long time passe except the sault be founde in oure selle, be well and fully satisfieth and content. In good sayd good he, that will in my mind he may well done. And now I am my mind in all this matter fully content satisfied. Wiel, than will we to diner, the remenant will we simile after diner. And there we went to meat. The end of the thirde boke.

The fourth boke.

The author theweth therfore it were not well done to suffer Luther s bokes or any other heretikes, to goe abroades, be read among the people, though there were some god things in the among the bad. If we haad after diner a little palted, your friend s I reveaue our telle into the garden. And there sitting down in an herbe, he began to enter further into the matter, saying that he had well percerued not in his country only, but also in his univercite where he had ben, there toke that had none ene opinion of Luther, but thought that his bokes were by s clercke to boke of matece evil wil, to the end s folke hold not largely se a perfitly geene what he sayeth, at least whathing he meanteth by his words, which will not appeare, they thinke, by a line taken out in middes of a leaf, but by the diligent consideracon of s hole matter. Without which we might impute a large blame, they say s clercke is ever thourh in this world. But they thinke the clercke will not have his bokes read, becaus s in the ley men may recee prates, which was they say, s very cance of s condemnation. For elles whether he had writen well or evil, yet they say his bokes had ben kept in mens handes s read. For there is they thinke therein, though the parte was neauy, many thinke they were said, whereas ther was no reason men hold leak or pist to have. And also reason men thinke it were, that all were heard s can be said touching, and truly to be known concerning matters of s saluaci, to s ententy all heade s perceiveth the man for their own lustrie s better chese his hole s right way, foroth s, if it were not a doubtfull s ambiguus whether the church of Christ wer in the right rule of doctrine or not, ther wer s very necessaery to gene the a good audienye c could s would any thing dispute on either partie for it or against it, this that if we were now in a very way, we might leake it s walk in some better. But now on the other side, sith to be as in deede it is, Christes church hath the true doctrine alreadie, s the self same that s Paul wold not gree an angel of helu publike to s contrary: what wisdom wert it nowetherin to thowe our selle to mistruff? As wauerly, that for to seche whether oure faith were false or true, we should gene hearing not to an angel of hell, but to a fond seere, to an apostate, to an open incultrous lecon, a plaue limine of s devill, a manister messager of hel. In which wodest ye would haply thinke I bie my selle to loste cal him by suche obious names, ye must cheseth that he spareth not the entruely without necessitie in his rayling bokes to call by as still, whom s ydes titie wer highly to receveth, whereas I do betweene be than cal hi but as himself hath shown him in his writing, in his living, s in his mad mariage. And ye I neither doth it, nor wold, wer it not that the matter selle of reason dogh require it. For my parte it is of necessitie to tell how...
The fourth booke.

Chylle was not content that the devill should call hym goddes somte though it worket. For true, so is he not content that a creature simne as Luther is or Tyndall would teach hyes likewise the truth, to infecting them. But with the false beate the heretikes besides. For letweyle as the holy scripture of god be true of god's spirit which man is of his own nature apte to purge aayment the reder, though some that redete of their infinitable malice untrue to their harme, so doe such wrangings as Luthers is, in the malay whereof the beul is of countenaunt, and so The devill is with that with a beth of hyes suallience, making of it although the goodness of some men maie there Iowes after the make thereof, walking harme was of commonesse with goddes helpe as the Prophet eagle, lapeth upon the serpent and the cocke. If trype, and traying upon the iron. The dragon yet be such Iowes of them selfe Psalms 95, alway right unhoneste to mede with, mete and apte to corrupt and infect the reder. For y loose whereas we neede none other example than this y loose be in had with, if we consider what good the reder of his Iowes had done in Barony. And this y sende the more than to much what fruite yond here and yis, that if y that be good groweth to reade his Iowes, ye that sayly and findi reading Lutonayne, but that they not only eate of thiss wroght proper and salting, and all such goddes vertues as holy scripture commendedd and the church commandeth and veracious people haue ever had in great price, but also fall in playt contempate shatere therof. So that what fruite should drope of the reeding ye may have gode.

The 2. Chapter.

The author Heweth many of Luthers heretikes to be so abominable, some part also to peltyly that the very bare rehearthe is enough without any further descripton thereup, to cause any good man be abhorren them, and to be ashamed also to somto tolke the as to holde them. And for a samiple author reheereth bernes, whether some be new set forth by Tyndal in his englisht bookes, worse pet in some parts than his maister Luther is himselfe.

As in good faith I would have that any good man except some reasonable necessitie shoulc copul but thereto elles would (the beare but hyes opinions once reheard or were not to lote hyes tyme in the reading, yther af
The second boke.

Ather of this forme profet of the very title names there of signes. If they be such in deede quod you may and that they be not mistaken or misreported.

De prevent quod I that y truse which ye se springing of them. Would you neglect to make you perceiue them for nought.

And ywi a severer thinking that wedeth a nunne whose his living is such. Should make thee to witti yps seching is not very good. Surely quod he, I cannot say nay but that that be the seewode tokens.

I shall quod I do more for you. For I shall finde the meanes that ye shall see yps own booke. Then perceive your self that men belpe hym not. I pray you quod he let me here some of his opponis by mordre the whole, and for the bringing of them in yps own booke. I shall behold me after. First he began quod I with pardons, with the Popes power, denying finally any of both to be of any effect at all. And tole after to bothe what good spiritu mowth him, he demanded all the seven sacraments, except habitation premises, and the lament of the aeter, faying plainly that all the remenent be but fained thinges of none effect. Now these that he leved for good it is good to se how he handeth them.

For in penance was fayth, that ther nother nedeth contrition no satisfactio. Also he faeth that there nedeth no prieest for the hearing of confession, but every man and every woman to is as sufficient to heare cession as a pope or do y longeth to a cesseour or as a prieest. Pare.

If quod your friend thes was an ease way for one thing. For the least thynge that I fyned in confession, is that what lie many confessours at a pardon, yet can I not lyke one of them to losse by.

On the light, that I would tell any such tales to, ones in suche pere and I might escue. But now as he faeth after Lutheres may be cessed to a popes wonde, I would not let to be contred weake. He would quod I persuaded tell her a tale that ye would not tell enery ma.

But yet if some men told some tales to a faire woman that they tel in confession to a seowere, ther will bad that I were among that they had kept their confiten in thei own byest. Pare quod he may happen also in the confession is make binto a prieest. Possible it wer in deede y.

And Lindall in yps boke of obediece or rather disobedience faith. The curates, and that the bishopes therupon do cite them and lay their secrect坏了 to their charge, and therupon do cesse to them of their sull penance, or cesse them to pay at the bishops pleasure. Now dare I be bold to say. I suppose at the honest men in this truelme wol say. Three or saine. That this is a very solife faith led unagymned of yps own minde, where he receiue saw the sample in yps life. We are in som rather the contrary saincte, that his not only the rich but the poore also, hepe opes quenes biy in open adjourney, fourt paquete of pennance. Any thyng almost ones sayd in them. But thered findeth Lindall no fault in the bishopes.

For he saith plainly that the bishopes hath noyn antwortice to punish any such thyng at all. But he levethe not on the toother side to bothe the bishopes the curates to saynynge that the tone bothe bitter folkes confection to the toother.

And wha he hath so helde the facth with as thowgh he bad powere yps tale true, he tooketh the same fals payned yps for a ground therupon to beld the distressetion that this holy sacrament of penance. For upon that lyke so otherlike, he saith plainly that confection to the prieest is the worst thyng that ever was founde. Howe if that were trewe as it is as falle as he that sayd it, howe bapped it than (which question Luther and he asked often, a alway make as they had it not) bapped it. If I sayde of so many vertuous, wife, a cunning fathers as have ben in Chistes church in to so many hundred yerres, never none had the bit nor the grace to lye this great thing but al teach confection, till now that Lindall came, which yet in this poynt palleth his maister Luther.

For he saith he wold in any wise have coseous lands, but he would have it made at libertie as well to women as men. But Lindall wold have none at al, because he lyked to believe both the bishopes and the curates, saynynge that the solfeere them delued our confection. In hyth quod your friend that is a thynge that I never hard to have happened.

Poxe he neither quod I that dare I boldy say. And yet I were well as ye sayd right nowe, that prieestes shuld biter folkes confection were well polishe. I in many of them thing in this world more lyke neither, if god yps holpe spirtu were not as it is allinnt and working wth yps holy sacrament. But surely where as there be many things
The fourth boke.

A that we clearly prove the sacrament. Grace therof, not taking any so to be &
therfore, how these things taken away
and the sacrament of penance left in use
as he would have it, confiding in your
selfe what stufe were a man lykels to
find in it, he taketh a cæsare he face
not who, and the conscienc he
foresay what, disposing hym to re
penance he forest not how, god works
in satistacia accpteth for noth
what manner of amendement shall this
man come to especially if belieth althis
he mai take to his cæsare a farse
woman such as a yeong man would have
a lust to brak by his minde into, both it
not plainly appeare this sonde belowe
so playeth with this holy sacrament
of penance, that he goeth about better
lye to distort it: And yet is this one of
the thing that he leauneth, taking foure
away expresslly. Surely yor yrende
so doth he thyse to, as thinketh me.
For
sooth quod I, he habed the sacramento
of baptismn not much better. For he
magnifizeth baptismn but to the supple
tion of penance of al god liuing.
For
therein he techoeth that the sacrament tellc
hath no vertue at all, but faith onely.
Item he techoeth that onely faith suffic
eth to our saluauch with our baptismn
without good workes: de faith also,
it is sacrilegue to go about to please god
with any workes not with faith onely.
Item he no man can do any good work.
Item that the godd is righteous al
way syneth in doynge well: Item that
no finne can daunpe any chrisch men
but only lache of belief: For he sayeth
that our faith suppeth all our finnes
how great so ever the be. Item he techoeth no man hath no fere well, nor can
any thing do therwith, not though the
help of grace he tound the ynute, but y
every thing that we do good and bad,
we do nothing at alther in our selfe, but
only suffer God to do all thinges in his
good a badd, as were is wroght in in
an image or a candel by the mens hande
without any thing going ther to it selfe.
Item he sayeth that God is as verly the
author & cause of the evill will of Ju
das in betraying of Christ, as of god will
of Christ in sufferung of his passion.
In matrimony he faith plainly that it
is no sacrament, so faith Lindall to.
If a man be not able to do his dut to
his wife, he be bound secretly without
scandal to provide a nether to do it
for him. Forsooth yor yrende thes
wan curtayly considered of him, is a ver
The fourth boke.

A very gilte man I warrant you, it is no merueall though his wife be wel teeming if he make her lych paule. Surely yf this wife beuile she hath, a much other bestnesse he faith in lych thigs a physiocrate after hym of such lost as honeste people could scant abide the hearing. In the sacrament of ayder he faileth, y procure he is all holy orders bec but a saymd intension. Item that every chisten man and evey chisten woman is a priest. Item that every man in holy luke is of chist. This is a shamefull saying in good faith of your frende. Abide ye yf I se that harte were wrote yet. For he saith further that every woman or child may consecrate the bodye of our lods. Surely quod he, this is the maddest of right. He saith yf he further yet that the canon of the maile is fals. Item that the hoke in the maile is none chiation nor sacriice. Item that the maile with hym can after the fourme that is and ever after be viled in chistlises church, is faulcet leges: absoluincia. And though much of this carneth hys sumpnable herelesse touching the blessed sacrament of the ather, yet haph he thereof many lewe doctrines. And among other he teueth yf it is herefpe to believe ye there is not aye here, a verty wine in yf sacrament of yf ather beuile in the body and bloue of our lods. If Swinitus xecapadike solers of Luther have hyenled further upon thys ungraceous ground of their maister, I teueth that yf sacrament of the ather is not the very body and bloue of our lods at all. And Luther hym selfe all be it he now teueth against them therin, yet as it by many things apperceyed minded and intended to put into yf lapthou the same herefpe hym self, if he hanged hym mindes for entry yf he bare towards them, when he sawe that they would be herees of a fact them self (for yf could he suffer no man to be but tis self) But before as yf he did ente it him selfe. And therefore he made a way toward it by these other hereties. I faueth and by hyenles other me. For he teueth also that the maile as Ielth no man quest nor dead, but only to the priest hym self. Item he teueth that men should go to maile as well after supper as before breakfast, in hys cmen clothes as he goeth all daye without light os anye honourable rite blest therein. Item he faith it were best ym should never be bonfelled, but ones in theye lyfe. And that never till theye a dycly, as they be but ones cristend, & that at their beginning. For he teueth that every man is a woman should take yf holy sacrament & spare not to touch it & handle it as much as them self. Item he saith that the blessed sacrament of the ather is ordained of god to be received but to be worshipped. In faith yf your frende these thinges be far out of course. Pe se yf I, now he had aly by bless ed sacrametes. But now hath he other wilde herelesse at large. For he teueth against scripture and all reason, that no chisten man is to can be bounden by any lawe made among men; nor is not bounden to observe; kepe any. Item he teueth that there is no purgatrophe. Item that all men souldes lyke spil and hape tyll the dazy of done. Item that no man should pry to sayntes no; let by any holp reliques; no; pilgrimages; no; doo any reference to any imagges. By my truthe yf your frende I had sorgotten, that when I was noe in the universite in the communication that I had with my frendes ther in mater. one of them objected against me, that the worshippe of imagges hath bee ere thys condemned by a great countysayle in Gree. Ther was in dede yf a coustaine ones in Gree gathered by an emperour, that the was an heretique ther, which was after in the eighte Sinode by the general countays bamped and adnulled. But this no more both to y matter, the ifther would now in Saxony and Swiche and lande other places much people as trayned fro the ifther gather them selfe together kepe as they would call it a general coun sel, wherein theye might determine what they woulde. And yet were all that no prejudice to the right beleue of the catholique church, whiche is alwaye yf that known people that spil perfeuer the catholique church, as one body with our fawntour Christe our church; in theye former salt conserved faith, from which faithfull body these other withtering branches be blown away by the dust. And therefore as a countysayle of Lutheraners assemblinc them selfe in Saxony coulde make none au thority against the true faith of y church to coold that coustaine in greece nothig prove their purpose, which made none interricepice of the right beleue a godly custome of worshippe done to sayntes images, that yet deu to all that catoire spil in the catholique church of chistc and ever tynnes bath done.
The fourth boke.

He that is true, But yet quod he, was there one at our communicated letter in the lawe, in this chamber were we, which said that if he left he could know a false law incorpocrate in the decrees of the church, which law if it were laid in that light that would take upon the the defence of any worship to be done to images, would inake all them open safe. Then longed not only all but all the remanente also very late to ley lawe. It behoynge of God where he made a wholesome somewhat strange, as of a thing kept for a secrete mysterie, but in conclusion he set forth a boke of decrees, therin he rede vs in good fayth a plaine text as me thought and all that were preest, by which faynt Gregorie lasteth unto a certain bishop that had his boke downe the images in his church, ther tell faynt Gregorie albeit that he blancket him for healing them, yet for all that he commanded him for, that he would not suffer them to be woshipped. Byp you quod I rede that lawe your selfe, as God faery quod I have by and looked on your boke where he rede it. Byp you quod I set forth the next lawe following in your boke. Byp bereip you. For me thought this was enought. So was it bereip. But and if he had either red the next lawe following image of the gloe upon the faynt same lawe ye rede, ye should then have sene that the lawe which he showed you made little for his purpose. By my truthe as for the gloe. I neither I no anynyon marlite that ther was had lost one to loken on, considering that the tertie was plaine and eth to understand. And as for the lawe next following we loked not after, for we thought to onde it contrary. And if you should, the should we not yet have ymage which we should be. Yes, pes quod ye would not much have hount if ye had rede the lawe that followed, for it is a law synodall made in the dirst. Sinonde, in which there is well playnel for this images to bee woshipped amouge christiann, as well declareth in what wise we woshipp them stowe to do, that is to witt none image to be woshipped as god, nor the hope of our helth to be set upon the ymage, nor to loke that the ymage hal he which that judge our soules in spone to come; but we worship the image and reverence and well owe to do for the reminschlüsse of the thing that the image repesesteth. And yet though we do stowe ymage honour reverence, yet for plaine honour and service only done to god, that knune of woshippe calleth latyn we neither do nor may be, neither to image nor any creature in the hole world epythe in heaven or erth. And this should ye have soke if ye badde either rede as I say the lawe next following; the gloe of that lawe that ye rede. Sary quod he but in the lawe write that we rede, good saint Gregorie faith plaine thecriterie. For he commandeth the bishoppe there because he would not suffer the images to be woshipped at all. That woship at all quod I set to your faynt more then ye lunde in the boke. For, in boke the boke saith no more but that they should not be woshipped by thes laten woshippe. But by which woshippe he understoode ye divine woshippe; ship called later. Whereby knowe we quod he, he understoode it to, for I blenne not much the gloe. He may quod I perceiue it by the lawe that followseth. Wherein albeit that thereby I came woshippe, yet is there the woshippe we may woshippe, that is to lende how we may woshippe images.

Why quod he if that lawe have good post somme woshippe and faynt Gregorie saith good non lect adorare, he yet they woshippe playne repugnate. Yes quod I if they both take that woshippe in one sense. But when the Synode woshippe for such woshippe as we may do to a creature, and saint Gregorie sheweth for such woshippe one as may not be done but only to a creature, thel the nothing repugnate at all. But yet quod he, whereby I be sure ye saint Gregorie take it so, for it appere by the lawe as your selfe faith the woshippe may be taken otherwise. For the same lawe it selfe taketh it otherwise, x then paraduntrue to byp he, x therby so he bore all manner woshippe to be done unto ymage. That were very unlikely quod I that saint Gregorie were of one mynde and the boke Synode of the contray. But now byp we make the matter to ecle byp the wordes of saint Gregorie incorpocrate in the decrees, shall not behel ye gloe, which appareth plasse that he ment only to sethe vs to do such woshippe to images as is only due to god; until ye be outin therin to behel ye saint Gregorie hym selfe if he tell you hym selfe that he ment none other. Ye for god quod he that will I well. Then quod I we shall agree well enough. And therewith I take downe of a shelle amonge my books the registre of saint Gregories.
A Gregorius epistles, and therin turned to the very worde which are by Sanctane taken out of hys sermone epistole ad sevrum episcopum Magni, and in corsepo in the decrees. And the cause he wrotely the small worde as they be caught in the decrees. And by the euisvs of the tone with the other I caused him to see that Graecian had taken but a part of the epistle, and that by other words of the epistle itself, appeareth euidently that Saint Gregor is speak of none other woshippe to be with drawn out from ymagis but only divine woshippe and observance betw. to god, as by divers other things in the epistle appeare plain, as in that he saith, that it is not to be woshippe any thing bought by hand, because it is written in the 90th psalm, "draw me not to the right", Thon shall woshippe the Lord god and only him shall thou serve, howe is it in this place of the woshippe not mone other woshippe nor seuer the divine honoe, service called lauracryme is so seerned me well knowne, and that he shall dispine the contrary and saith that in scripture si the of woshippe and ymagis all manner of woshippe, he make tosse all that be sainct maner of woshippe and all maner service is forbidden by scripture from all maner creatures, for the scripture saith there, than wll woshippe and serve one god, and so should we by that construction neither to oth, nor serve father, nor mother, nor prince nor king, and in some place saith Gregor saith that we do woshippe only the holy trinite, which without that be appeareth only of divine worshippe called lauria, which is done with a unite that repueth the ymage worshippe to be very god, for els by those ymagis he forbode any maner woshippe for to be done to any thing fantasie the trinite, then did he forbode any worshippe to be done to any ymage, nor to our blessed ladye wter. And every man was well enough how reverently hym woshippe, both our lady and all saints as well by many ymagis and ymagis of hys, as by the leane which as hys epistles well thoweth, he obtained to be with great devotion bled in honour of god, our lady, and all holy saints. And over that by the great honour that the bps to saints in churches specially dedicate unto them, also great honour and reverence beld in them hoil religios, as in hys owne booke epistles appeared. And finally hys epistles had been lost, one of which the decrees is a shere ymagis of hys decrees, Images be it seeme would be enough justice. For the booke of thouds and therin is it specified that images be the holy people, wherein they were the life of christ, and in the it is as it is in bedewel and serenosity that wou Vnderly to hici a booke in which Christes lyce and hys death is espresse by wryting: lyce shoule he be wryples done. The killing reverently to hise the ymagis by which of images. Christes lyce and hys passio is represented by scripture or painting. In good faith ghe, I am well satisfied in this matter, and so would they then were with me if they had done all that I wold. They may quod I knowe as much whe so ever they like to take therefo. But to warne against the matter, neither the Bishoppe of Hatfield that break the ymagis that they speake of, nor the coistle of greece neither cementical as it was, went never yet so farre as Luther and Linndal, and theys company do, which not onely set at rought ymagis, but also lee the sail and bleachened, nor Chrystes owne mother neither. For Luther cannot abisse then heresies the comen anhyme of our ladye and the most devout is dei regina, because men there, in that blessed virgin our advocate. But he saith that every other woman noto lineing, if the bane the same anhyme maye be praysed in as our ladye, and wth her praper as much profite as.

Lutheres. He teches that men shoul do woshippe to the holy cross that Chrypys dyed on, sayyng, if he had it hole of all the percy thereof, he would cast it in such a place as no saine shoul hymp ther, to thende it shoul never be sain to be too woshippe more. Item of all feales he teches that he hated the traffle of the holy cross, and the feales of corpus chrbis. He teches also that no man or woman is bound to hope and obserue any boale that he hath made to God of birginitie, or widowes or other chassie of marriage, but that they may marry at theys libertie, their bode not withstading. And honde pourely he quod your srede. Mary quod I by the brest king of hys owne, when he marred the nunne. And now he ralpes against all chassie, and sayth that if a piteous pyp chasse, he is to be to the priere of the whole Sibelles. Longe would it be to write you all the dominable heresies of this new sect. But some of us have I reported, that so may thereby confoundery.
The fourth boke.

And whether he that teacheth such things, go not about bitterly to destroy the holy faith, religion, and virtue of christien-

And that he is not in any of these pointes belied I shall shewe the means that ye shall see in his own booke. And there shall ye see how marvellously he doth to prove them, by proving them and by shewing the substance of these matters be to abominable to be reasoned and to make him hated of all good solace, is enough to here them testified. But I will not tell you how he fell into such an heape of heresies.

The 3. chapter.

The author he writeth by what occasion that Luther first fell to the bussing of these heresies. And that the occasion was such as well declarati, he was pitched therto by malice, and ever proceeded to wrye to wrye, not wrying where to hold him, and that he refuseth to stand to the ingenuen of any folk earthly concerning the truth or falsity of his opinions, for one hym selfe.

Now that is quoth I, somewhat where the to confeder, howe this he that heere first began to fall in the mischeuus matters. Ye shall undeke that there was a bon obtained in Sarony, for which pard is as the maner is there, Luther was the pro-

And that the occasion was such as well declarati, he was pitched therto by malice, and ever proceeded to wrye to wrye, not wrying where to hold him, and that he refuseth to stand to the ingenuen of any folk earthly concerning the truth or falsity of his opinions, for one hym selfe.

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But if that is so, will you have trent begun to fall in the mischievous matters. Ye shall undeke that there was a bond obtained in Sarony, for which pardon as the manner is there, Luther was the pro-

And that the occasion was such as well declarati, he was pitched therto by malice, and ever proceeded to wrye to wrye, not wrying where to hold him, and that he refuseth to stand to the ingenuen of any folk earthly concerning the truth or falsity of his opinions, for one hym selfe.

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The fourth boke.

A and therupon was ther upon discipion kept the brest wripped written by notaries sworn for both the parties. But when his opinion were alter at parties by the variance of condemnation, the he resided to stande to their judgement, and fell again to hyse olde trade of rapling. He appearred also at Wroopys, before the enperour and the prynce of the empire by a safe conducte. And the recognised, and knowledged as well the said petition boke writ against the sacramentetes, as many other of the like so to be his owne, of redc to abide by them. Which he might boldely do being by safe conducte in good surety of his self that he could take none harme. This was he moved to discipions by articles, so he should agree upon the posit vention, and well learned that should be judges of that disputacions, that he should be content to stande to their judgement upon his same. Whereup he agreed to come to discipion, but he would in noe wise agree to make any man lingue judges upon it, nor stand to no mans judgement earthly.

C. The 4. chapter.

The author theweth how that Luther in the boke that him selfe made of his owne actes at the yse of Wroopys in Almaine, that he modely ordeled himselfe, that he disclyed his owne certayne folkes of him selfe, which a man will well laugh at, and muche nych to hit.

And that these thinges be true, it well appereth to all the worldes in the boke that he made hym selfe of his bencynare and his actes at the cite called Wroopys in Almaine. Which boke whoso is redacted, that have a great pleasere to see theire, both the franciske bæltioply of the fande fre, and yet there with all to see hym carried out with dely to farre from hym self, that in a line or two of the disconterly all that he went aboute to hyse, in all the booke besides. For ye shall understand what although he make hym selfe, yet he made it so, that he would it shoulde seeme to have bent of some other mans making and not of his owne, to shentent that much worthifull worde he as he spake of hym selfe, might make hym in the eares of the reader, the same as the honorable person, which worde elles he wot well spoken of his owne mouth, all the worde wotde woder on. How in this booke besides he leyth out for thinges ther said and spoken where the worde written in, could doo him no worship, some thinges eschatly by the advantage for his part, returing the torches styde nakedly barely and some parte pared of to, to make it seeme the more thender, one thing he obtayned diligently, that whereas as speaking of the emperour he calleth hym never but I am and spungly charles, he never speaketh of hym selfe but he lettereth his name in great capital letters to holpe of titles. The man of God Luther. And where as they that make against his errours, he writeth that they be cast out, in hyselfe and benoname worde, what he cometh to his owne annoue, than he is written in this wyse, and than Dr. Martyn for his incredule humanitie and bouts, annoue this in this wyse benignely. And sometymes with these words. The most benigne father most mildlye made annoue. And finally he signified godd booke as it were St. Boniface to the hole plaine in this wyse. This holy devotion man therefore every booke to teach and preserve god, so will of god, our lord longe preserve for his church to his holde ward also Amen. Now who was ther euer booke so suspiciose euer would have suspected that he which wrote such glories worde of Luther, should be Luther himself. For wher should a man find a very a baulgious fooze, who would not in his selfe be ashamed of himselfe to think such thinges. But now ye see this, I pray you for gods sake see how biterly this thinge is taking of vanitez baulgious had cast hym clene before his minde a memory. For whereas all the booke besides was to benitle a baulgious, that it shoulde seeme some other to have made it, not baulgious, onely the fande fentence be wypped hym selfe unware. For in one place forgetting himselfe, he speake in this wyse. When this was spoken, this the opature of the empire in a chivings manse false that I had not annouered to the purpose, and that those thinges which had be dampeed and determined in general counselles of old, ought not no more of newes to bee brought againe in question by me, therefore I shoulde give a playne annoue therethere I would not have rense my errosse or no. I daunt not to quase this annouered in this wyse. Sith that it is so, se. I here may peere incredible humilitie and lowly minde of this f. lig. me
The fourth boke.

A most beigne father which under his charge of a strange herald, bleweth out himselfe to all his owne boaste. Than may ye se therewith his maruellous praising proustie, that hath not the vaitt to beware that hymselfe heare, and not his owne to solitie a sentence, in the base aunsuming of his owne false boast and paepe, that though he woulde have beene true, yet woulde almost a verie natural foolie have beene ashamed of himselfe to write the same. By my trauht quod your friend this device was madly minded, of Lutherd madly haddo, madly overtaken, to howe him self to lifo, and fife, yf he as ye prouerbe is must needs have a name.

The 5. chapter.

The author, though the persfal inconstance of Luther, and his co-sceptick and repugnance against hym selfe.

For as for his constance appeareth by, I haue before rejoynded of his constant all change in his heresies, so da to battye and alike to write to write, which course he kepte not onely in the matters above rehearsed, but also in all the rest. For as concerning purgatory he wrot first that all though it could not bee proved by explicite scripture as he affirmed, yet was there no doubt but that there is purgatory, and that therefore he faile was of all children to be forcibly to be believed. And that he wroteth that he woudebly of the madness of such saffes and soltie heretiques as were borne with in one hided pere passed, and are not ashamed to denye purgatory, which the hole church of Christ hath believed this fifteen hundred pere. Now what constanse is there in this same, that wroth thyse of heretiques that deny purgatory, and with in a while after denied it himself, taing in the sermon that he wroth of the rich man and Lazaras, that all mens soules lye still and sleepe till dooms day. Patry good your trinde than hath some man had a sleepe of a farse leght. They wil I were when they wake to gette some of their dreames. By my faith quod I, he that beleueth Luther that his soule had sleepe so long, shall when he weth sleepe in the word rede. I much merueyl of your trinde what extill apie hym to kynde on lytles fonde hol. In thys opposition quod I, or rather to the slaying of this opposition (for I werely thynke that he him self thynke not as he did, yet) he set to enuie, and batered that he dare to say, "I am pope, and by the matte of which, his ungracious mind, he rather was content that all the world lay in the tyne of purgatory till dooms day, than there were one penitent to a priest to say any foule. This is quod your trinde very likely. The constanse of Zathan this beleeved in matter of holy bowes. For in hys booke of the capitall of Babylonia he wroteth that neither man nor angell is able to dispence with the bowe made by man to god. And some after he wroteth that no bowe could binde any man but that every man might in deedly break them of his owne hand. But it was well appereth that he wroteth the hyse of angell and matter of the pope, and then changed to the second of a leborous lust to the name that he minded to many.

The 6. chapter.

The author heaved howe that Luther hath bee fayne for the defence of his undefensable errors, to go backe to solate at manes of profes and trial, which he first promised to and and. And note, thus a man chameli and damellic, hath no professe in word but his owne word, and calleth that the word of god.

Inconstante luyt and verie brief. The extent speciallie heaved it selfe, by may all also which I shall now rehearse you. In the beginning the man had the minde that commonly such foolies have, he refused all the world whele geese saue hym selfe, and at the very leaung to hand in his owne bed, and than leuing he would synde no matche but he should as he ill be able to poune monese made of greene Christ, he professed in hys booke he would fonde by, he se of this opinion, too to natural trale, to hys authentikes of old holy fathers, hys labes and canons of chistes churches, the hyl scripture of god with shonterpressions of the other holy doctors. But alone after when he perceived himselfe in hys opinion deceived, and he then hymselfe confused and concluded sudently both by scripture, naturall reason, the labes and determinations of the church, and the hylle coint of the holy fathers interprettions of holy scripture, than hee beganne to synde a nother longe. For thy as thy reason he refuseth.
The second boke.

Ather of his sone spoole, or of the veri titles & names therof assigne. P.S they be such in dede quod you frame and that they be not mistaken or misrepresented.

De thinketh quod I that of truce which ye stinge of them, Would be fustice to make you perceive them & not.

And pryit a seres linting that weddeeth a nunne why his living is such, should it eth to wittys bys senting is not very good. Surely quod he, I cannot say nay but that there be thesee sade tokens.

I shall quod I do moze for you. For I shall finde the meanes that ye shal see bys owne booke, & then perceiue your seld that men belie hymsen not. I pray you quod he let me seare some of his oppon bys moutbe the whyle, and for the toing of them in bys own booke, I shal behinde he after. First he begane quod I with pardons, & with the Popes power, denying finally any of both to be of any effect at all. And none after to solwe what good spirite mouche him, & denied all the tenen sacraments, except hables the penit. and the sacraments of the alter, savorly playing that all the remenant be boute stings of none effect. Now these that he leceten for god it is good to se how he handele them.

For in penance he sayth, that ther nether nether contritenes no satisfactio. Also he sayth that there nether no pietz for the hearing of confessions, but every man & every woman to, is as sufficient to bดำ the confession at oplwe as do all longeth to a cokless as is a pietz. Pary it quod your kinfthyss were an easie way for one thing. For the destit thing that I found in confession, is that what I se many confesional at a pardon, yet can I scantely on one of them to sos bys on the right, that I would tel any such tales to, ones in sone pere and I might else. But nowes if I might after Luthers way be cokless to a kape woman, I would not let to be contended eekly. I would quod I peradventhe talke to her a tale that ye would not tell eucry ma.

But yet if some men told some tales to a faire woman that they tel in confessa to a soul no fee, thew tell with I were among that they had kept ther couylpe in ther own bys. Mary quod he may happen also in the confession is made into a pietz. Possible it were in dede quod I. And Lyndall in bys boke of obedience or rater disobedience faith, the cura-

D what far thee shew the byshopp the cokless I whes, of such as be rech in their parrishes, and that the bishoppes therupon do cite their and seay their secretes times to ther charge, and other part he to other times full penance, a compell them no to paye, at the bishoppes pleasure. Now dare I be bold to say. And I suppose at the boshed me in thiss realme wod say to were sone, that thiss is a very solwe felthed unagymen of bys ownes mindes, where he reser ver saw the sample in his lyfe. We se in som other the contrary saute, that not onely the rich but the pove also, kep open quenes st ple in open aduotry, wont penatment. Or penauntz any thyng at almost ones sayd unto them. But therward I findeth Lyndall no fault in the bishoppes.

For he sayth plainly that the Bishoppes bate none autoritie to punny any such thing at all. But he leceth not on the other side to bologue the Bishoppes a the iterthe to say that the ton bothe biter folkes confesional to the other.

And who he hath belied the other with as though he bad proued bys tale true, he taketh the same fals layed by saph for a ground therupon to bodel the distruction of that holy sacrament of penance. For upon that thy such other like, he sayth plainly that confesional to the pietz is the worst thyng that enner was founde. Now if that were trewe as it is as faile as he that sayd it, howe happe it than (which question Luthers and he be asked open, alway make as they hard it not) howe happe it I ape thou of so many vertuoue, wisse, cunning fathers as hawe ben in Chrustus church in to many hundred yere, never none had the bit not the grace to lyke thiss great thing but at teach confesional, till now that Lyndall came, which yet in thiss poynt palseth his mappyer Luthers.

For he sayth he bode in any wisse have cokless and, but he would it made in libertie as well to women as men. But Lyndall will have none at al, because he lesteth to bele all the bishoppes and the curates, sayeng that he should bethen them disclose our confesional. In say the quod your friend that to a thyng that I never hard to have happened. For he neither quod I that dare I bold by sade. And yet I wear well as ye sayd right nowe, that pietzesh should biter folkes confesional were well possable, in many of them nothing in thiss world more likely neither, if god s bys holys spirite were not as it is siffent werking with bys holy sacrament. But surely where as ther be many thynges
The fourth boke.

That we distinctly prove the sacrament.

Confess this of confession to be a thing institute & be
used by god, yet all the remnant lacked, this was thyngs were unmade me a
plain perspective & a full prose, which
thyngs I finde in the noble boke that the
kings highnesse made against Luther,
that is to say, that in to come a culde
of confession after than ones in the yre
where no man lefteth boldly to tell such
his secretes, as upon the discovering of
unto the holy se sees come
by and of time his life also depeth,
some simple as be of that fowre that
hear them, s in all other thing to light
and laue of these fowre, and some ther-
with to live in all they lying f for
mony they fowre yelde to make to robbe
and murder to, a might many times to
the discomfit of some such thinges gette
so much as some of them would kill a
man for, a fowr: yet finde we never any
man taken armes by this confession, or
cause given of complaint, through any
such secretes yelded structured by the
confession. In good faith quod he this
be very tracht a great thing in mine opin-

All is in conclusion to make some
mention ther.

Item he teethe that his confesse maketh
nothing at all, but he faith onely.
Item he teethe that onely faintly sub-
serveth to their salvation with our baptism,
without good works. He faith also that
it is sacrilege to go about to please god
with any works, not with faith only.
Item he no man can do any good works.
Item that the good & righteous maketh
synne and in doing well. Item that
no sinne can daunse any childin man,
but only lache of belief. For he saith
that our faith suppreth all our sinnes
how great soever it be. Item he teethe no man had no frewly, nor any
thinge do therwith, not through the
help of grace he sawnye the ynter, but by
every thinge that we do good and bad,
we do nothing at all ther in our selue,
but only suffer God to do all things in his
good and bad, as were is wrought in to
an image or a candle by the man hande
without any thinge seyng theer to it self.
Item he saith that God is as verily the
author & cause of the evil will of Judas
in betraying of Christ, as of good
will of Christ in suffering of his passion.
In matrimony he saith plainly that it
is no sacrament, so saith Linclle.
If a man be able to do his duty to
his wife, he is bounde secretly without
slander to provide a neether to do it
for him. For sooth if your fynke thes
was curteisy considered of him, it is a
very
The fourth boke.

A very g"stilman I warrant you. It is no
erual though his wife be wel trimig
3 the make her luch paitish. Surely q
I, this wife beuleth that he, a much other
beulinesse he faith in luch thigges a phy
 disciple after hym of such sort as honest
 eases could not abide the hearing. In
 the sacr"me of oyer be lapith, y pest
heb" the all holy orders bee but a fayned
 intencion. Item that euery chisten ma
and euery chisten woman is a priest.
Item that euery man may conferce y
b"o of ch"st. This is a shamefull say
yng in good faith of your frende. Abide
y pe q I, ye shall here w"ste yet. Fo he
faith further that euery woman y child
may conferce the bope of our ludo.
Surely quod he, this is the ma mad out
right. He faith q I, further yet, that the
caanon of the maile is salte. Yet that the
bope in the m"l" is none chlacion nor
sac"l"ce. Item that the m"l" with bps
can after the f"rme that is and ever
hath beene in chistes church, is sacri-
lege abominacion. And though much of
this commeth bps damnable heretics
touching the blest sacrament of the
auer, yet faith he thereof many lewe
doctrines no. And among other he
"teh that it is hereten to believe y there is
not beri knew, "veri"nine in s sacrificem
of " auer topay by the body b blou of
our lodo. Yet Sw"ngius "s E"kapadys
"eles of Luther hav" h"l"d futher
upon thps unreasonc ground of their
maister, y teache that s sacrificem of
the auer is not the very body blou of
our lodo at all. And Luther hym self all
de he now teache against them then,
yet (as it by many thinges apparell
mind"d and intended to put"the by
layfoure the fame her"tis hym self, yl he
ch""d me minde for entry y he bare
towards them, when he saue thay thay
would be hede of a l"ct them self (for y
could he suffer no man to be but by self)
but before as I say he did ente it him
selfe. And therefore he made a way to
ward it by these other her"tis y I have
"refered you, and by mywres other mo.
Fo he techeh also that the maile a/le
laith no man quick nor dead, but only to
the priet him self. Item he techeh thay
men shoulde go to maile as well after
tower as before h"ltfall, a inbys c"me
men clothes as he goeth all days with
out light oz anye honorable rite bled
therin. Item he faith it were best y men
shoulde never be howseled, but ones
in thy lye. And that never til they lye
aveng, as thay be but ones crisitenu, y
that at their beginning. He techeh
thay euery w...
The fourth booke.

Thee that is truth, but yet quod he, was there one at our communicacion here in the lawe, in his chamber were we, which said that if he let he could have a sasylaw incorpore in the decrees of the church, which law if it were lately in their sight that would take upon the the defence of any worship to be done to images, would make all thee open safe, and yet longed not only but all the congregation were very true to the lawe. In the beginning of this where he made a while somewhat strange, as of a thing sette for a secret misterie. But in conclusion he set forth a boke of his decrees, therin he rebuke us in good faith a plaene text as me thought, and all that were present, by which saith Gregory whettherto a certain bishop that had bookes dowe the imagines by his church, there saith Gregory, albeit that he blanched him for helping them, yet for all that he commanded them for, that he would not suffer them to be worshipped. By why quod he, to reade that lawe of his. In godly wise quod he, I have by and looked on thy boke, wherefore he reade it. By why quod he I say, for either reade the next lawe following in this boke. Say, if thee wish it, for me thought this was enough, so was it thereby quod I. It is much to without more. But and if he had other read the next lawe following where the gloss upon the sylfa same lawe that ye reade, ye should then have seen that the lawe which he showed you made little of his purpose. By my thought as for the gloss quod I neither I nor any maner that there was had lost one to take on, considering that the sylfa was playne and ehy to understand. And as for the lawe next following we looked not after, for we thought to finde it contrary. And if we should, the should we not yet have lost which we should deceived. Yes, yes quod I, ye would not much have doubted if ye had read the lawes that followed, for it is a law synodall made in the 6. Synod, in which there is well playnely shewed that imagines be to be worshipped amonge Christus, as well declared in what wise we worship them, so to do, that is to wit, none image to be worshipped as god, nor the hope of our helth to be let upon the image, nor to looke that the image had be which that judge our foules in spme to come, but we worship the image and reverence and well owe to do so; for the reinberence of the thing that the image representeth, and yet though we do x image honour reverence, yet to divine honour and service only done to god, that knnde of worship called latera we neither do nor may do, neither to image nor any creature in at the hole world either in heaven or earth. And this should be here seen if ye had other reade as I say the lawe next following; the gloss of that lawe that ye reade. Very quod he, but in the lawe sylfa that we lose, good saint Gregory saith plainly theriarty. For he commandeth the bishoppe there because he would not suffer the images to be worshipped at all. That word at all quod I set te to your sylfe more then ye sylde in the boke. For in dode the boke saith no more but that they should not to be worshipped by thee later wode adeo tare. By which words he understande thy divine worde, which called latera. Whereby knowe we quod he, he understande it not, for I believe not much the gloss. He may quod I perceive it by the lawe that followeth. Wherein all that is thereby stame worde adorer ye, ye is there the sylfa, sub hodie we may adorer, that is to say how we may worshippe images. Why quod he if that lawe hade good post somue adorer and saith Gregory saith good non bocd adorer, he not they swan playne repugnate? Yes quod I if they both take that worde adorer in one sylfe. But when the Synode vide thy worde for such worshipp as we may do to a creature, and saint Gregory vide it for such worde adorer only as may not be done but only to a creator, the thee knenoth repugnate at all. But yet quod he when he quod that I be sure saint Gregory take it so, for it appeareth by the lawe as your sylfa saith the worde may be taken otherwise. For the same lawe it sylde taketh it otherwise, and then pardunltrue to byde he, and thereby sub dode all manner worshipp to be done unto imagines. That were very unlikly quod I that saint Gregory were of one mynde and the boke Synode of the contrary. But now styth we make the matter to dree by the words of saint Gregory incorpore in the decrees, quod I will not beleue the gloss, which appeareth plainly that he sent on to Sub dode to do such worshipp to imagines as is only due to god: but ye be content therin to beleue saint Gregory hym sylfe if he tell you hym sylfe that he meant none other. By why quod I that will I well. Then quod I we shall agree well enough. And therwith I took downe of a helpe amonges my books the registre of saint Gregorys.
The fourth boke.

Gregory's epistles, and therin turned to the verry words which are by Sancte
am taken out of his saide epistle vid. se-
numa episcopum Magilii, and in coporatie in
the booke. And the cause of so is neuer
the small wordes as they be caught in
the booke. And by the equall of the
tone, as with the former, I namke him to se
that Sanctae had taken but a parte of
the epistle, and that by other words of
the epistle itself, it appeareth entiere, &
yea St. Gregory spake of none other wos-
chippe to be with dracon from ymages.
But only divine worshippe and obe-
rence beto God, as by divers other
thinges in the epistle appeareth plain, as
in that he saith, that it is not suffis-
full to worship any thinge bought by-hand,
because it is in the world, dominium dumnum ad
nosi, et illa舒适t. Tho saith worship
the Lord god and onely him shal thou
serve. What is it in this place of scriptu-
re met none other worshippe no; servit
the divine honoure, servitio called
latria is to serve me well knowen.
And he that will dispose the contrary
and saith that in scripture is faide to ymages.
All manner of worshippe be made
Caistume also that all manner worshippe
and all manner servitio is forbidden by
scripture, for all manner creatures.
For the scripture saith there, then
shall worship and serve none other god, and so
should we by that construction neither to;
ship or serve father, nor mother,
man, nor prince, nor king. And in the
same place saith Gregory saith that we
shall worship only the holy trinite, which
is the worshippe that be speech only of divine
worshippe called latria, which is done
with a true that reputeth the ymage
worshippe to be very god. For els by
those ymage of he forbeade any manner
worshippe; to be done to any thinge
sanctifying the trinite, then did he forbeade
any worshippe to be done to any ymage,
so to our blessed lady therby. And every
man was well note how reverently he
selfe worshippe both our lady and all
saintes as well by many ymage of
his, as by the anys which as
his epistles well testify, he observeth to be with great devotion bide in
hounour of god, our lady, and al holy
saintes. And oner that he by the greet honoure
that he do to saintes in churches specially
dedicate unto them, is all great
honoure and reverence bide into them
holy religions, as in his own books
epistles appeareth. And after that his
epistles had been lost, out of which the
booke is takyn kep ymage of y booke. Images be
it felle would be long gought of. For the booke of
therein is it specified that images be the
bookes of lape people, where they
bave the life of christ. And the it be as
it is in bede and therby it is
best made to kisse a boke in which
Christes lyke. And his death is express by
worth; so should be correcte all. The kisse
recreemly to kiss the ymage by which of images.
Christes life and his passion be repre-
sented by scripture or painting. In
good faith Oye, I am well satisfied in
this matter, and so would they then
were with me if they had seen all that I
nowe. They may quod I. done as
much with so many they like to lake ther-
to. But nowe to turne againe to the
matter, neither the Bishoopp of Par-
sle that bave the ymage that they
speak of, nor the countain of greece nei-
ther stigmatical as it was, went yet
yet so farre as Luther and Koundal, and
they company doeth, which not onely set
at naught ymage, but also leue no sain-
blashed be, nor Christes owne mo-
ter neither. For Luther can not adde
for her heresies the cinem anthem of our lape and the
most devout i desmrne, because he ther
nabe, in cal that blessed virgin our advocate.
O ye saith every other woman
notew writing, is the bave the same saith
may be prayed into as our lady, and
with her praper as much profited.
Item he teche that men should do nor
worshippe to the holy croce that Christe
nowed on, saing, that if he had it hole or
all the perys there, he would cast it in
such a place as no sonne should shyn or
there, to thende it should never be set
be to be two; shipped more. Item of all
fulles he saith that he bate the trafe
of the holy croce, and the stait of corpus
christi. He teche also that no man or
woman is bound to bepe and obtaine
any booke that he hath made to God of
bghine, or wedded or other chaste-
s of mariage, but that they may mar
at they libere, thene bowe not with
standing. And howe profeth he y quod
your friend? Marry quod I by the bre-
king of his owne, when he married the
nunne. And now he racthe against all
chaste, and saith that if a flat is a
chaste, he is like to the piety of the
whole Hbrees. Longe would it bee to
write you all that admirable heresies of
this new sect. But some of the have I
rehearsed, that ye may thereby conclud
rly.
The fourth boke.

Whether he that teacheth such thinges, go not about utterly to destroy the whole earth, religion, and vertue of christendome. And that he is not in any of these points belied, I shall finde the means that ye shall it in his own booke. And you shall see how madely be laboured to prove them. Prove them, and your kindred the substance of these matters be to abominable to be reasoned. And to make hym hated of all good solace, is enough to doe them trouble. But I sworn me much how he fell into such and shape of heresies.

The 3rd chapter.

The author is by what occasion that Luther first set to the breeching of these heresies. And that the occasion was such as well declared, when he was pitchd there to malice, and ever proceed to cruel and worse, not written where to hold him, and that he refuse to stand to the incense of any folk earthly, concerning the truth or falseness of his opinions. Sat on one hym selfe.

Now that is quoth I, somewhat worse to consider, howe this belieue there began to fall in the mischevous matters. Ye shall understand that there was a bon obtained in Sarony, for which pardos as the manner is there, Luther was the prisoner and procured to the people, exhorting them thereof, an assuring the authority thereof that he possible might not reprehend his great advantage thereby. So happed it than aher, that the setting forth of the pardon with the advaunteage thereof, was taken from hym set to a mother. For anger whereof he fell into such a fury, that of thyth with he began to write against all parsons.

Hindaste because the matter was new and strange, he began thus by way of points and questions only, submutting him selfe and his writing to the judgement of the pope, and desiring to be examin of the truth. Whereupon when he was by writing answered by the master of the popes palaces, that wrote his most wonderful a fell to railing against him, he made also another boke against the power of pope affirming that his power upon the church was never institute of god, but ordained only by the common consent of childeful people for avenging of christens. But yet he said that all children men were bounden to stand and obey therunto, and that he Bohemes were damnable heretiques for doing contrary. But none other than he was in such wyle answerd by good and cunning men, that he perceived hym felt unable to defend that he had affirmed, than fell he from reasonning to rapling, a bitterly denying that he had before assured. And that began to write that he pope had no power at all, neither by God nor man, and that Bohemes whom he had in his woostings before called damnable heresiques, were good christtan men, and all their opinions good, and catholique.

Than which he was cited by popes booke, but he appealed to next generaall counselle, which should be gathered in the holy ghost. So what generaall counselle were after assembled, he might be, and rape there, and says it was not right, that he may be bene, for it was not assembled in the holy ghost. He take upon your hand a good wyly way. As wyly as it was to do it could not be thereby, but sadder from that to a mother. How shall ye understand, that which is done after this, in the booke by which he not answered, but cautereth against boke wherein our soueraine lord being like the most faithful and holy prince, cumbly, e effectually-reunited, a sated, most benemous and pestilent boke of Luther entitled the captivit of Babyl on, in which he laboured to destroy the hol sporementes of Christen church: in that books I sawe Luther which had before appealed to the next generaall counselle, ceteris utile, and that the author of all general counselle, a sette before them all at noth. By my troth quod your frinde rather was the man very negligent before, or very naught after, what he chasgeth so often, and writeth over the longer, the more revare, not to his adversary only, but also to hym selfe.

But as ye now understand, this destruction of hym incomparably. Mary, I believe, that he writeth rather than he rare before. Whereas in the kings grace before him that it was unly, that he should see better through a pair of all spectacles of the king. Very true is your frinde by my troth. But yet I here at last, I was to stand and judge of me in all bys matters, if his office had ben take in time. In deed so, he promised to stand to that judgement of the universall of Papys, and
A and thereupon was ther of diversions kept the vert and use written by note

tures drawn for both the parties. But whereas his opinion was altered at par

s by the brute sect condemned, then in resolution to stand to their judgement, and fell away for his sake, despite of rapine. He appeared also at Weymouth, before the emperor and the princes of the empire, by a safe conduct. And thereby, and as he was ascribed, and as he was accounted among the sacramentals, as many other of like sort, to be his own, or to be done by them, which he might not be done by a mass conjure in good durese of himself, that he could take none harm. This was moved to diversions by the articles, so the author agreed upon the professions, and well learned, that he would be judged of that discretion which he should be content to stand to their judgement upon his name. Whereupon, as he was agreed to come to diversions, but he would in no wise agree to make any man judge, judge upon it, no stand to no mans judgement earthly.

C

The fourth boke.

The author the word how that Luther in the boke that he compiled of his own acts of Weymouth, in Almaine, was not only our sexton himselfe, but the destruction of the certainte of his selfe, which is a man will laugh at, and meruise much to see.

And that these thynges be true, it well appeareth to all words in the boke that he made hymselfe of his demeanour and his acts in the cite called Weymouth in Almaine. Which boke, who so redely, shall have a great pleasure to see therin, both the francatum, the baunglope of that fonde faire, and yet there with all to see hym, caryed out with folly to farre from hym felt, that in a line or two he discovered all that he went about to hide, it is all the boke beside. For ye shall understand that albeit he made it booke, hym selfe, yet he made it so, that he would it should seeme to have beene of some other maske making and not of his owne, to shenten that such wicked full words, as he spake of hym selfe, might make hym in the eares of the reader, feme the honorable person, which worships, he who well spoken of his owne mouth, all the woordes would wonder on. Now

in this boke besides, he leaveth out for thynges ther said and spoken where the woordes written in, could not but make a worship, some thynges written by the advantage for his part, referring the worse to his, nakedly, barely and some parte pared of to, to make it seeme the more denter, one thyng he obtruded diligently, that where as, speaking of emperour he calleth hym never but a pope and singly charles, he never speaketh of hym selfe but he lately spoke his name in great capital letters & folioe titles. The man of God Luther, and where as they that make against his errours, he writeth that the host out in by ilust and buttantne woordes, which he commeth to his owne answer, than he itteth in this woyle, than the Martyn for his incredible humane and bountie, answered in this woyle benignly. And sometime with these woordes. The most benigne father most mildly made answer. And finally he signified alsoe his booke as it were in a God spare to the hole plaine in this woyle. This holy deuot man therefore even borne to teach and presere & gosell of god, our lord longe preserved for his church to his bold word also Amen. Now whom was there ever borne so punctiously ever would have suspected that which wrote such glorious wordes of Luther, should be Luther himself. For whom should a man think so very & baunglope this, who would not in his selfe be ashamed of himselfe to think such thynges. But now ye read this, I pray you for gods sake see how bitterly this ech & spilling of vanite baunglope had cast hym cleene before his minde & memory. For whereas all the boke beside was so bristled a hasted, that it should seems some other to have made it, not hymselfe, sovne the fonde felowe bespaped hym selfe unware. For in one place forgetting himselfe, he spoken in this woyle, When this was spoken, this the opature of the emperour in a many manue false that I had not answered to the purpose, and that such thynges which had beene bumpt and determined in general counsaile of old, ought not newes of newe to bee brought againe in question by me, therefore I should give a playne answer therunto, I would not be brought unwise or not. For unto this I answered in this woyle. Sich is it as ye here may see an incredible humilitie and lowly minds of this C.
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The fourth boke.

A most desperate father which under his influence did strive for a strange heresy, bloweth out his own soul. Than may ye see with his manly spirit proceed, that had not the wit to beware that himself was; and nor his own soul to solish a season, in the vain assuming of his own false boat and paps, that though his works had been true, yet would almost a verie natural soul have been ashamed of himself to write them. By my trouth ye see your friend thus denile was madly minded, of Luther, madly hated, madly overlong, so to show him false to adore, but ye see as his preuere is most needs have a name.

The 5th chapter.

The author, howe the personal incredulity of Luther, and his escaretspe and repugnance against hymself.

No as for his confuseness appeareth by, I have before resorted of this citius all change in his heresy, so fast to hasten to peace to waste, which course he kept not only in the matters above rehersed, but also in all the remaner. As concerning purgatory, he wrote first that all though it could not bee proved by explicit scripture as he affirmed, yet was there no doubt that there is purgatory, and that things he saide was of the children we sternly to be believed. And then he wrote that he woode not of the madnes of such saile and solt, which he reticues were borne with in one hidge, were passed and were not ashamed to deny purgatory, which the whole church of Christ hath believed this fifteen hundred past. Now what confuseness is there in this sect, that wrote this of he reticues that deny purgatory and with in a while after deniest it itself, taking in the former that he wrote of the riche man and Lazare, that all men foules he still and stepe till comes day? Party good your frinde than hath some man had a step of a farge leght. They toll I were when they wake to gette some of their dreames. By my trouth no, I be that beleneth Luther that his soule had stepe so long, shall he with stepe in the other side, much more nowe your frinde what extoll apes hym to hym in this fonde folly. To thy preuision quod I, or rather to the finding of this opinion (for I rarely thinke that him self thinke he not as ye do); yet he fel for cruely, and hater Rod that he bare to his shewe, by the matter of which, his boy gracious mindes, rather were content that all the world lay in the fylm of purgatory till becomes day, than there were one day to a priest to pay for any soul. This is quest your mind very likely. The confuseness of this hath beened in matter of holy bowes. For in hym boke of the capitauls of Babylon he wrote that neither man nor angel is able to dispense with the bowe made by man to god. And some after he wrote that no bowe could bende any man but that every man must bende by them of his owne bowe. But it well appeareth that he wrote the fylm of angre and matters towards the pope, and than changed to the second of a derogous lust to the name that he minded to many.

The 6th chapter.

The author, howe the inconstans of Luther and his constant specialization of hymself, by this also which I shall now rehearse you. In the beginning the man had the minde that commonly such bowes have, he return all the world wylde geese face him self, and at the vyme learning to hand in his owne hed. And than coming he shoud bende no match but he shoulde as he list be able to poune in monef of grene thesee, he professed in hym bowes he would for the sake of his opinion, rade to natural ereds, to the authentick of his old holy fathers, the lawes and canonvs of chorles churche, to the holy scripture of god with the interpretations of the olde holy doctors. But he soon after when he perceives himselfe, in his opinion deceived, and he saw hymselfe confused and concluded evidently both by scripture, natural reason, the lawes and determinations of the church, and the hole cefent of the holy fathers interpretations of holy scripture, than he beganne to singe a nother songe. For this as he reason he refused,
The Fourth Book

To man, to set up the matters of our faith, he thine wise and true, but not so wise, as in our faith. And as for the laws of the church, he with other blasphemies heretics burned at Whitenberge, singing in principal a song about the fire for the lawes sole. And that would he stand to nothing but only scripture, not to that, neither but if it were very plain and ender, but now if it were in question whether the scripture were evident for him, or against him, then would he stand to no manner judgement but his own.

For as for the holy faith of Christes church continued by so many hundred years, he sett hisselft at naught, calling it mere beneice. And in scripture the interpretation of saint Biscome, saith: "In the sait Ambrose, saith: "In the holy fathers of so many years past, the meaning would not be, but when blasphemies were lifted not to ligh, I care not for Ambrose, I care not for a hundred Cyprians, I care not for a hundred Viscomts, I care not for scripture alone, that is playne on my parte. As though none of these old holy cunning men hadde under stand any scripture till he came. Nowe was he by this unreasonable maner to disuade to other heresies he seigned against saints.

For to theerth their autherite should not by the reason and reverence that all good men heare them, until the true creience, he was forced to labour to hinge men in that heresie that should pay to no faith, but would have their imagines; or what other, they piligrimes left at their reliques call out all their honour, and mens bezeed towards them with a awen, to forthe he could neither above the honour of our blessed ladys, nor the holy croos, nor Christes blessed boorde, as playnely declarers his abominable books.

Chapter the Seventh

The author howeth what chynges caused the people to fall to Lustors scone and furianse secte. And he howeth also what manner of followers of that secte were borne in Almaine, Lombardy, and Rome.

And theye doctrine also teacheth Lidal, as the speciall matter of hys holly boke of disobedience. Now was this doctrine in Almaine of the comen blamisse the people to plaitely barde, fit blinded them in the looking upon of remenants, that could not suffer them to consider and see what order theye should in euile come to the peopel. God was glad also to see this gree against his religion, the people as glad to hear it against hys croyse, and against the peopel too, and against all the governours of evry good towne and cite. And finally to far west it fortoke, at the last it bega to haft g
The fourth boke.

About and sall to open force and violence. For entiteng to begin at the sebelf, were gathered them togethe for the setting forth of these ungracious sectes, a hoples company of y whohe y sect, and first rebelled against an abbot and after against a bishop, whereunto the tempe?all lodges had good game s sporte, diśsembled the matter, gapeing after the landes of the spiritt, til they had almost plased as Pope telseth of the bagge, which to snatch at the shadow of the chefe in the water, let sal and lost chefe that beare in his mouth.

For so was it shortly after that those splendidile Lecteranys toke to great holynes and so gegan to gow strenghe, that the set also upp the temporal lodges. Which had they not let hand spere to the other mens landes, but had been like asople to lose their owne. But to quyte them still, that they new upp the point of ye thousand Luthers in one forser, and lubbed the remnant in that parte of Almain to a right miserable slatitud. Howbeit I mean while many misches beese they did. And yet in divers other pries of Almaine and Swychland, this ungracious secte by the negligence of the governours in great Cities, is so forthe grown that finally the commune people have compelled the rulers to folowe them, whos, if they had taken heed in time, they might have ruled and led. And now is it to produce a right to the dissapetous disciplyes done there in many places to god al good me, in the meretaboule change for all fars fassio of chystendome, into a very yphanous perfeccion, not onely of all good chysten people, but also of child him self. For there shal ye see the goody monasteries destroyed, the places burned by, the religious people put out and sente the living, or in many cities the places yet standyng be more dispite to god, as they were burned by y such. For the religious people, monkes, friers, and nunnes, be cleane brad and byt out, except such as were agrre to yake the boxes of christie be wedded. And the places dedicate to cleines yebathite, lete on ly to these apostates yebosettes to lisse there in lecherie. Now the parishes churches in many places not only befased, all enementes with paine, the holy ymages pulled downe, and epher brok ene; burned, but al the holy sacra-

..
The fourth booke.

A: for piftrous, I do no more but cut these titles. And very certaine is it, not in Rome onely, but also in the Countrey of Spaine, that they kept and approved after tormentes bind and many set out that way, than some calling him selfe a Jesuit in Spaine, would saye he his sonne fallen in love of his daughters daughter, and that he would marry her in any wyle, than make such estrange businesse so to have some money of her. And whether he gave ought or gave nought of that money, he let them none after to put the father, the mother, the daughters daughter, and the hole house to new torments, to make the det where any more monie were, were there any of none. And some failed not to take the childe and bonds it to a prison, and lay it to the lyke to robb, the father and mother looking on. And than begin to come of a price for the sparing of the chilb, altho it be an hundred buckes, than fifty, than forty, than twenty, than ten and five, than fivee, than wayne, when the lyke father had not one letter, but then was no childer had all before the world. They would let the childe robb to death.

And yet in colection as though they pricked the child the trouble say to the father, the mother. By ye by ye name what meane it is though God send a vengeance amonge you. What unnatuarall people bee you, that can stude in your bastles to lea your own child robb as if your childe, rather the ye wolde out with one bucke to deliver it from death. Thus dued theh thes cursed cursed so many divers faltions of exquisite cruelties, that I wene theh haue taught y bethell new torments in hell. Y hencefore knewe before, y will not prate to prove him self a goodCollector, a sure Indexer thyselfe thyselfe thyselfe thyselfe thyselfe thyselfe thyselfe thyselfe.

Hencefore thes businesse was here, when they corne there, where it is to be feared that many of them bee by this. For one after they had in Rome exercisde a whole trule ofte, and cruel tyranny, gottas into the holy churches, stopped the holy reliques, call the blessed sacramente, pulle the chalicede and alter at masse. None pisseth in the church, lea to hande cruellty, abhorrin the holy embazings they do haue, in bloods, in such vyle as any Turks or Saracins would haue prated, as abhorrin, our lords sent one after thehe a pide laye amongst them, they did let not of them the thre partes alive. For this purpose I rechere you this theys brave

murtherous dealing that ye wole prete by these deedes what good commette of sure, their secte, as our countrey hathe ye shall know the treazure by the truete.

The g.chapeter.

The messenger saith, that the master of the me is not to be imputed to the sect, for that every secte song be nought. And the author, in the Luthern, the secte false to the saute of the master, the men fail to.
The fourth boke

A Shal he not say to hym selfe that he may
be wise let God alone? What harms
that they care to forbear, that believe Lu-
ther, that God alone without their will
worketh all the mischief that they do
the world. That he care how long he
live in time that believeth Luther,
that he shall after this life neither see
well or ill in body no; he may till the
daie of dome? Will not they say you as
the Wesenman sayd: That you should
take the dace, by God Dany will have
the cote to. And thus say I have but for a
sample. For loke his opinione thewau
and ye shall finde that they planty set
forth all the world to washed living.
If they would say we misc Constowe
their womans, the bookes be open, and
them wythes playne, inculke againe
and againe to often and to openly that
men can not erre therin, no; they by
an speake or colour deforme them.
And besides that not only the com-
monalties of their secte have the effects
and state of their doctrine by the ab-
hominable dealing as I have rehearsed
you, but al the doctorates, the arch,
heretics them selfe, well declare by
lynees of their secte by them same
living. For as they live they teach, and
as they teach they live.

The 9. chapter.

The author sayeth it is a great
cose that the world is nowe at an ende,
while we see people to farre fallen fro
God, that they can abide it to be con-
tend with this pestilent frantile secte,
which no people chiefe or heretick
would have suffred al the our days.

If the world were not here
at an ende, and the torment of
duration so looke could it
were almoote quenched
amonge chiefe people, it
could never have come to
passe that so many people should fall to
the following of such a secte. For
albeit that the machometans be a
sensual and filthy secte, ye in fewe peres
draw the great part of the world butto
it, by the selfe same wapes which now
the Lutherants be, that is to wite bo-
luptuose lyvings and bolverse, offer-
ing beltes unto the recepours, and
death to p. retolours, ye was therfore
before this abominable secte never any
sect to shameless; ye would by all the
people selfe for chiefe folk, granting
the scripture to be trewe, so thereall to
enormeously blaspheme the appugne
church of Christ, the sacraments of
Christianity, the nature of Christ, the
lie of Christ, the nature of Christ, the
boly body
of Christ, so manfully living a openly
possing of a belter maner of living, clere
contrary to the doctrine of this life of Christ.

Charteries, Pelagians, the Paganous, so forry every sort of heretikes,
began as such as though they wickedly
erred in substancial articles of faith,
for they outward and inward of living
to honest and spirituall in appearance.

men thought the selfe bounden to better,
to believe their doctrine as chysten,
for some spirituall purpose and salvation of
their chysten living. But nothe the
chysteniers in their errecbrable heretics,
both teach and use most sensually a licen-
tious living, the ever bid Machomet.

Which though be licencet men to many
wives, yet he never taught nor suffred
his folk to break their chysten pre-
fered ones and clepsibly obieet to God.
Where as Luther not only teache
thankes, feasts, munmes, to marraige,
but also being a freere the he maryd a
nunne himselfe, with his wife lawe bind
the name of wedlocke in open occasion
other wedlock without care of shame,
beacuse he that procured and gotten to
many Emanfull and Shameles compani-
ons. Who coulde have hidden to
looke any man in the face that should
have donthis in saint Hieromes and
Saint Augustinus wapes: what speke we of
Saint Hieron and Saint Anthony who
ought have done it for Home any time
since chysteniers by the unly our waptes?
On who spoye damons come
amonges the chysten people of God? What
speke we of the chysten people of God the
very Paganous and Pagans vola-
tere kept the chysten houed to go to
they, false goddes, and rather chale to
out of the waptes to which they ought
break it, than to stand in the depadry
to breake it. And in Some of oldes tymes
when the were Paganis, if any beata
virginia (for so called they ther names)
were dialated, they not onely bette the
man to death with robys in markey
place, and burned the woman quiche.
but also rehold it for a wodderfull ma-
ster, and a token of wrath and indigna-
tion of their goddes towardes theire cite,
and empyze, putting thereupon them
selfe in dewour with open procedings,
and prayers and sacrefices, to procure s
recu.
A recovery of the goddes favoure. As it were then in a word a doberous case to lese, since that the chastitie promised ones to god, and also to the saffe whole under the name of god, hath alwaie been the world began, among chresten s soter curren and estemmed, that the breakers thereof have alwaie been by the common consent of the hole world, as a thing taught by god unto good men, by nature to all men, taken, reputed and punished as abominable wicked wretches, is it not I say now a wonderous thing to fe that in hole of chresten people wch by chrest on eke se, by all eke apostles by all eke holy martys, confessours, and doctors, be at his hole church, all hole time of these, eke eke passed, that on eke hath been veryly practised and estemed than ever it was of any other sect. But the world began, we shoude to now a leve seer to holde to ofantes to marys nunne and bide therby, and be vndern to see the chresten man, and on that for a man mere to be the beginner of a seer, whose any honest man shoude vndertake to follow. Our lord god whose widow is infinite, should have set his seer to devise a way, whereby he might eke in our face the custody of our soul, how might he have founded a more effectual, openly to heve or shame of our sinne, than to suffer us that call our seer chresten folk, to be such a cayle leaping up among vs, as professing the saffe religion of chrest, let not to let at all seer at all doctours of chrests church, a terme to the onely autorite of seere tuck and maps Harpy.

The fourth boke.

The authoritarian presented to the harpy had been high elfed, and.

The auhor: in contract against the delectable article of this injurious secte, whereby they take away the libertie of mannes freewill, to alien all things to destrey.

Twelve as I saye this wolle be espy after the words of saint John, force poiss inaultes, all secte in malice, that we be prone wittingly to take to w zig a way of or els it is in a merenous blindnesse, if we can any perceyve by the notogti tie living of the persons that they set in nought, noe ce perceyve by their doctrine is their secte must make them persones nought, their percellies being such as ye have herd. Wherby every man such faith hath such manner knowledge of chrests believes, may well, a surely perceyve that Luther and al eke scholars, with all those that favour and sette forth eke secte, be veryly tymmes of the bruit, and eke enemies to the saffe of chrest. And, not onely to the faithie and maniope of our fauious Christ, but also against the holy ghost and the fathers hym self, and vterly against all goodnes of the godde head, as hole that wretchedly liat al the weyght and blame of our sinne to the necessite and constraint of goddes opynance, affirming that we do no sinne of our sele by any power of our owne wulle but by the compulsion and handye work of god, And that we do not sinne our self, but god both the sinne in vs hym selfe. And thus those wretched heuianes with this blasphemyous here alone, lay more bilanous to the great mainte of god, than ever any one ribanck laye into a mother.

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The fourth boke.

The messenger saith howsoever Luther and his followers in Almain believe, yet he cannot think it such as be Lutheranes in Englonde, of whom he saith they made good and honest bes to mad and unhappy to believe that all hangeth upon belevy, whereas the author through the contrary, that they be sought in beleeve, seeme they nether to good. And for prose, how to have some colour their words they meant that all depended upon only belevy, he thinketh a certain disputation had with an heretique, detected to the bishop and examyned, the author being present, where the heretique being heretique of a precey, made many dissers to make it seeme y in his cuill wodres he ment but well.

Dan your frend hed herd all these he sped at latt that albe it y wodres of Luther seemed very plain toward the affirming of luche opinions, yet over the things so farre out of frame, y it gaue him occassion to doubt lest Luther met not all thinges to cuill as his wodres seeme to wode to And if he ment hymself with other of his book and affinite in Almaine, yet thought your friend such e as here saucer folowing the sect in England, of whom I am some right honest far fro his maner of liuing, bo to take his wodres not to understand them that way, but coxe the to sum better sense. Forsoth y I, they can not but knowe his opstuying in lecchery with his wodres to make the nombre. And all y captains of y sect, late cardinall, hum observatur, hum of other religions, al now apostatas of wedded, live in like maner so ter the same. And bethis can thet not doute but y doctrine is sought, except the selfe saow y way for good. Now as for these orw goodnes ye find few that fal to that sect, but that none after they fall into the conscet of paper and taking of al good wokes under the name of ceremonies. And if an do other wise, it is for some purpose for the while to blind the people, kepe them selfe in sumour, while they map lynde the time by leisoure to faile the frame them better to their purpose, which in the beginning if they knewed the fell plainly, could haue not abode to heare the. Of which their demure, that in these heretiques the meane here no better than Luther both hym self, I have haue good experience, so amoge many other thonges thys that I haue thew you. It happed me to bee lately present, where as one in the Lutheranes booke deeply leurned, of a onely neither in hollescripture no in secular literature unlearned, as I perceive not onely by the testimonie of other men and the degree that he had in the universite, but al also by his wodres that was in the presence of right heeritable, berouiable, ever cunning persons examyned. For he was at that time in wode for herele, because that being leurned and bolding to heare confessions, amongst many folk mete wel aloud in preching, thereby growing in good opinion of many good simple people, abuses at the open appears great good things, to the scret sowing and setting forth of Luthers heretiques. And had for that extent not only taught and written and courerly corrupted divers light and lewd persons, but also had bought great number of booke of Luther, y like, Hulle, Zanghilius, such heretiques, of many one ye differ booke, to be deluced as he could consume accetual unto young scelors of the universite, as he thought of youth and leightnes of like to be done corrupted. Thys man I lap byng examyned long keping himselfe close from disclosyn of the matter, so moore to go straighte to y devout to open y tale forswere, the to be a knode of his cuill demeanoure and confese the trothe, at the last perceiving the matter parte by the confession of other folke, partly by his own hand writing to sryth come to light that they coude in no wise be cloche, than began he so what plainly to confese and declare, not only what he had done for the setting forth of that sect, but also partly what opiniones he and also his followes had holden and were of. Setting nevthertheless all the colours he coude to make it seme, y though the wodres which they spake or were feragge contreaps to right, belene, yet the eft of their meaning was not much discrepant fro the true faith of christes church. Dowbeit when he was realeoned with all, I sawe that he coude not to hithe it of, but that for any colour he could finde one part of his tale ever contraried another, at last he knewed plainly their opiniones, laid forth as in pte for his own excuse, as things enducing hym therto, at the
A text extracted from a page of a document, which appears to be a religious or philosophical text discussing faith and works. The text is from the fourth book of a work, and includes references to scripture and theological concepts. The text is challenging to read due to its age and style.
the church faith faileth not, but if it have charites good works. For els ye had no cause in this matter to protest contrary to the church. More over where ye say that faith hath alway good hope with it, that faileth not alway trewe. For be it that hopeth that by faith alone he that be saued without any good works, as Lutheranes doe believe in deede, he hath en uply hope and a day nable. Now where ye say that ye preach faith alone to be sufficient, because that faith hath alway charite topened there with, if these were trewe, why preach ye not also that charite alone is insufficent, which when as once the trouthe as the father. Therefore where ye make all the ground uppon this, that faith hath charite therewith, and that it cannot bringeth not but that charite which is in deede fast good the things that specially bringeth for the works. good works much more properly that faith, for faith bringeth them in by charite when it is topened therewith, as the apostle sayth, Fides que per dilationem opus, faith worketh by charite, where ye say it can no be but that this charite is alway topened unto faith, this ground will make you, and make your foundation false, as all your standing fall. That poysett Paulus in manie places of the epistles sayth contrary thereof. For he sayth that if a man have no great faith, that he might by the force of his faith work miracles, and also such fervent affection to the faith that he would give his body to fire for the defense thereof, yet if he lacked charite, all his faith fustfell not. In good faith qned your friends he was well and properly answered. But per me thinketh he might have replyed a litter again to those twoes des of saint Paulus, as might have answered them well with other twoes of his stome. For he wottheth also to the Galathes, that if any angell would come downe from heaven a preach to Crufy, that he had preached al reedy, acquired should he be not to be belived, he dyd not in anynone assurance not entend therby that ever it should to be, or could to be, that any angell to should to do in deede. For he knew right well it was impossible that any angell of heaven should come downe and tell a false tale. But he sayd it onely by a manner of spekeing which is amonge learned men called yogurtole, for the more vehement expressing of a matter, nothing meaning els but that the gopell which
A he had preached, was plain, sure, and
undoubtful truth, against which no
man ever to be beleued. And in the same
we thinketh the man, that ye speake of,
might have faile, though saint Paulus
said, If he had to great faith that he were
able therby to remowe hilles, excepte he
had charite therwith, it would not ferue
him, he met thereby no more but to show
the great need that men haue to charite,
and not that it were possible that faith could
be without charite, no more thanne he met
that an angell mape come downe from
heaven to preache a false faith. And thence
might it yet stande right well with all those woorthes of saint Paulus, y faith
can not falle of salvation, yfor he cannot
falle of charite. And of charite ther
ferue that man fayde that fayth cannot
be pole, but it mafe falle to wol of.
Forth quod I, the manne lacked you there, so he fould not that false, which
though he hast wold it not have ferue
neth ye. For betwene these two places
of saint Paulus there is very great
difference. For in the tone ther is impossibell erre
cele and yperbole, in the other ther is
not so. For angels of heaven never can
come down and teach a false faith. But
fayth may be ferued from charite. And
in the tone place he none other thing entere
ted this as ye sayd, therby by that great
exceeding word, the undoubted truth of
the faith thich himselfe had preached.
But in the other place his special pur-
pole was to teache the Galatians, that
they shoulde not receiue that any gift
of nature, or gift of God above nature,
or any maner vertue, almoestede, faith
or other, were able to stande in fayth
without charite. And this wysh he spe-
cially, so that he wold that no ma was
be in suche erre, as to rekeneth that
ever excellei gift of empli, great lab-
oure spent in teaching, great almoist
spent on poor people, or a very feruent
fayth, might falle to theye salvation if
charite lacked. Against which erre
both in such wyse exereth them to char-
pite, in avoiding the rancour which
by occasion of sentence did arise among the
that he slueith the precieose that woul
d charite ther lost clearely the merit of all
thei other vertues, or graces, God had
gre the, cunning, almoestede, faith, at,
putting the example by his stone self,
which though he were a choosd fernamite
apostle, yet if he were in language egal
or at the whole world with angels to,
gave at the cunninge that possible could
he see the schier of all prophety theron.
He would gene all his goodes in almoist,
he had also all the full faith to great that it
sufficeth to work woorthes ther, to feruen
that he would abiede to be burned for;
yet if he lacked charite, all this woulde
not ferue him. So that ye may se nowe
that your glofe would not have releued
this man, for though none angel could
come down and teach an untruth, and
therefore the woorthes that ye alledge can
be none other wise taken than as ye layd
by wape of errore, yperbole, to declare
the behouement of his membre in the mat-
ter of fayth, which he than speake of, yet
this other place of saint Paulus that was
layd against that hereticke that I speake
of, as great and behouement as the woor-
des ye, let ye do they playfully done that the
as poole the thew, that fayth may be with
out charite, and that both so great that
it may sufficeth to the same of great loss
and to feruen that it may sufficeth to a
payneful death, and yet for fault of char-
iteit not sufficeth to saluacite, and that
this may happe as well in faith as in al-
moestede, which the apostole putte in the
same case. And therfore where that
man fayde and ye feruen to confirme the
same, that fayth can not be pole from
the working of good woorthes, the apostole to,
shew the contrary, that all the woorthes
of faith though theye were never to good,
bee yet nought in deed ye they be not
brought to charite, is comedy onely y
faity woorthes bi charite, signifying y al
other woorthes of faith bee not available.
And surelly faith alone woute charite
may be besides this not only able to out
the duties of god woorthes, but also the
lack of good woorthes it may be lyke more.
And therefore it as ther obserued be
y mae, boli apostle James faith to the Jesu,
y reke fayth sufficeth to saluace, wort
good woorthes, y fayth be wort the devils.
For he fayth y the devils do beleue y er-
ble to y ser of god. And y mae which y
hope y holines of their beleue thinkes
their fayth wort good woorthes sufficeth,
he wore than devils, because theye hand
out of deze of god, y manarkit into the
y pains of hel except the to good woorthes
Without which saint James do fayy
fayth without good woorthes is dead, he
should not be ye true to his old glofe, y
fay therefore the other woorthes were
fayth sufficeth to saluaccite, because thes
soe thinks
A think it can not be but that it that rede byng forth good wokkes, a that there for on the contrary side if one have no good wokkes he hath no faith, because a dead faith is no faith, as a dead man is no man. It was tolde him by this glosse would not ferue him. For sainte James ment he not that the faith he called dead for lacke of good wokkes is no faith, no more then saint Paul meit, that a widow living in delite and pleasure is no woman, though he sayde that he is dead euene as the goth alue. But sainte James ment only that such faith that not stande them in stede. For sainte James denieth not but that such a dead faith as he called dead, because it is not proftable, is yet a berer faith in deed, though it be not quicke in good wokkes. And therfore he remembred such a faith in a man, into the unproftable faith is in a deed. For he faith where such a man is bold of his faith, the deed hath faith as well as he, for the deed both beleue such thinges as we beleue. To this the man answere, that some right well learned men wer of the mind, that with a man towght good wokkes it was a good profle though he had no faith at all. For a true faith could not but wokke, that a deed had no faith but by equitacion of this worde (faith). For the very faith in deed, is a faith in the promisses of god. And the deed is desperate and hath not nor can not have faith and trust in gods promisses. Then was it answered hym, that right well learned me had Luther and Linclal and others, hathe the selfe for better learned than Christies blasfed apostles saint Paul and saint James which in their holte writing affirme fully by contrary. And where the say that a deed hath no faith but hath the knowledge of thynge we beleue for he hath not faith, the affirme theire in more then they may make good. For sainte James faith the beleue, a faith they not know. And be he he wrote it knowen much better the Luther and Linclal to, what man naer perceiuing the devils haue in articles of our faith. In which as there some where the devils have perchance not a belie, but a certain and true knowledge as of Chrisites desencion into hell, of saylyng of their posselio, so are the of lesse likened in any other articles of our faith, where they have onely beleue perchance about the true knowledge of the vence. And where theo well learned men Luther and Lyndall, sayth that the devyl hath not faith but by the equitacion of the worde (faith) bring in deed as per a faith in the promisses of god, where by chrisiten men hope to come to hevenes whereas the devils be desperate and can haue no such faith in gods promisses, and hope; for because they well learned men that to saye, go about to sette sainte James to schole. For they woulde we should of that sainte James did speake of faith like one who not what faith ment, but wer descriyed by equitacion of the worde, calling faith the thing that is not faith in deed, where as in deed sainte James speake of it as he shoulde, and beth the worde in his right signification, and these Lutheranes abuse: the word of a malicious mind to decreaule beleuer people by equitacion. For where as faith signifizeth the believ and strene of credence guen, not only to such thinges as god promiseth, but also to every trueth that he setteth his church by wayyng of without, where with, he will haue his bound to beleue, where as of trueth the devils as sainte James faith, doe beleu such thinges and haue them in a secuert deed, now wolde these heretics bynde us with their equitacion, by which they not onely restrayn the faith unto the promisses alone from all other articles of the faith, of which men bee no promisses as to beleue that there is a god and that there bee sign of parsonies and many such other articles, but also abuse the worde (faith) altogether, turning it flyt from beleueth in to trueth, confesse, and hope, and woulde haue it semes as though our faith wer nothing els but a sure trueth and a faithfull hope that we haue in gods promisses. And this sophystical handling of faith is the thing that is appareth by Linclal in his boke of obedience these Lutheranes were to decreu al so would it al, to make men beleue that faith beoneth not belfe, but hope and trueth, and so to make men were that sainte James wroteth not what faith ment, when he layed against them that put their trust as these Lutheranes teache us in thei onely faith, beparat betwixt the devils which beleue in suruice as thei. And therfore to exsurpe sainte James, they woulde make us beleue that our faith were no thing but hope, whereas every ma wolde he faith and hope be two distinct vertues, hope to not faith but foloweth faith as his faith hope. For no ma ehe hope for beaute it beleue not. But on the other lyke he may
The fourth Booke.

A map as the devil both though he believe it a know it to, yet fail far from hope therof. And if these Luthenices will defend their heresie by sophistical gloss, they must then change their article, and say no more that faith alone is sufficient, but they must say hope alone is sufficient. And yet shall they then live as loud as the world, for hope without charitie will but begie them. After luche reasoning the ma said he a brother Luthenices when they spake that only faith was sufficient, thei meant not of a dead faith that is without charitie and good works, but a very faith is quickie and worketh by charitie. And this faith he thought was sufficient: But that was it answered, neither they nor he could meane so. For how could they call that thing faith onely that is joined to charitie's good works? Why can it stand that they meane faith which by charitie worketh good works, when they say it is sufficient alone without good works? And it is as Luther sayth, great frute and sacrilege to give bloud to please good by good works, and not by onely faith? So could they say only faith sufficeth, if they should mean that without charitie and good works, no faith sufficeth. For it were a mad thing to say that faith alone sufficeth without good works, therby to say without good works faith sufficeth not. And so was it faide unto him: therefore though they colour their matters when they bee examined, yet it cannot be but he and other Luthenices where they low they hereby, were plainely, as the speake, folke nede no more but believe and that how to ever they live that make no matter. For no thyng as Luther sayeth can damme a childeful man, saue onely lacke of believe. For all other thynges (if belief and faith had faile) be quite abortifac and stoppeth by faith in that faith. What this man was with such reasoning and much better than I doe, so can report.

If you scomewat for prede upon, then thought he othe other globe and faith ye ther meaned not but faith is it should suffice for saluaciac, multu needes have it charitie's good works: as it were no very faith, as a dead man is no very man. Howbeit he said though it bee nothing but good works, what it is joined to good works, at onely cometh of our faith only, no part thereof for our works. So as good gowth be not for our faith only, nothing for our works. For though he gueve it not for our faith if we lacke good works, yet if we have both, he regardeth not in his reward our works any thing but only our faith. And he said y so: this cause the faith onely faith causeth our salua- tion. So this was answered if his opinion were true, yet it well appearid this is not the thing that they meant. For the worikes of Luther's home, all his archerestikes of that let be very plain: For they say that it is sacrilege to goe aboute to please God by any good works, but faith only. And than why should good works be joined to faith, or why should god grauc good works of us? Whereof should the lere, ny ther be nothing pleasant to God: And when Luther faith that nothing can damme any chistus man but only lack of belief, he thew manfully that we not onely need no good worikes with our faith, but also that to we have faith, none evil worikes can hurt us. And so he meaneth plainly that faith only about any good works togederto, and also with all kindes of evil worikes togederto, is sufficient to faue us. And therefore if thee bee of his sect (was it faide to the man) he cannot avoide but this is your heres doctrine, how to ever ye colour it. Than was it farther asked if their meaning should be such as he had said, what hold more him and other his fellows to thinke, that in faith and good works togederto, the good works were nothing worth, but that at mercy should be in faith, at the thank a reward should be givn to the faith, and right nought to the good works. Whereunto he answere that many terrices of scripture endure them tuncto, and special terrices of saint Pouie: (lud, sufficient, faith sufficeth.)

Roma. 5. And, Credidit Abraam suo, & parentum ejus ad justitiam. 
Roma. 4. Abraam believed god, and it was accounted in him for justice; (ex operibus.) 
Roma. 4 f. habet quidem gloriam sed non sapit deum, Ps he wer fustified by the worikes, than had he glory but not with God, (ex operibus.) 
Gal. 2 f. pro nonis gratis morum. si, Ps he wer fustified by the worikes, tha did Christ dye for vs for naught. (Gratus redemptor, Ps he redeemed figly.) and thereby may we see that our worikes were no parte of the cause. And yet especially these worikes of our savior Christ he had many more than to be of that mynde, where he faith, Qui crediderit ex baptizatus spirit salut erit, Ps he believed and is baptised shall be saved. Where Christ required nothing but
The South Buke.

A one faith. By all these testes he sayde it plainly appeared that all our salvation came of faith, as Abraham was justified by faith, and not by his works. And that if our good works should see the estate of our salvation, than as saint Paul faith Christ died for us. Not for good works, for he never did to please us, your own works might tapher us. For we were not redeemed freely, if we should redeem our self to the payment of our own works. So this was as it were a question that these testes and al other alleged for that purpose signific, one none other but that, after faith of Christ bought into the world by the incarnation and passion of our blessed saviour, men are no longer bounden to the obedience of Mopses lawe. For that all the lawe of Moses, not all the good works of man, were not able to save one man of themselves, not without faith, and that Christ freely redeemed us. For neither had he, nor shall have any reward of us, as the bitter pappes taken in his blessed passion for us. For he never defered we duties, if he should so much doe for us. For by faith, not in the preaching thereof, nor in the fulfyllement of man thereby, nor the sacrament and fruit of our baptism, was not given to the world for any good works that ever the world had brought, but only of goodness were liberall goodness. But yet ther is never a test of them nor any other in scripture so mean, that after the baptisme the faith, onely have been saved without good works. If we live and have rexon to do them. For though it be not as wise, that men shall be saved of faith, the Christ faith, as thou wilt enter into the kingdom of heaven, kepe the commandementes. And faith also, dooth that and thou shalt haue life. At which time he spake no word of any faith. He spake also in holy scripture, that the eleman of, and soul and body shalt be saved, Gene al mesymes, and all is clean in you. Which words of the texte, as largely confirm for the preemnence of almesede, as ye that are of Luther's secte, confirm the testes that speake of faith. They might take a false glose and colour to save, that without faith d.) penance ever, or any other ver.

The south buke.

A one faith. By all these testes he sayde it plainly appeared that all our salvation came of faith, as Abraham was justified by faith, and not by his works. And that if our good works should see the estate of our salvation, than as saint Paul faith Christ died for; not for our own works, but for us. So the world was redeemed freely, if we should redeem our self to the payment of our own works. So this was as it were a question that these testes and all other alleged for that purpose signific one none other but that, after faith of Christ bought into the world by the incarnation and passion of our blessed saviour, men are no longer bounden to the obedience of Mopses lawe. For that all the lawe of Moses, not all the good works of man, were not able to save one man of themselves, not without faith, and that Christ freely redeemed us. For neither had he, nor shall have any reward of us, as the bitter pappes taken in his blessed passion for us. For he never defered we duties, if he should so much doe for us. For by faith, not in the preaching thereof, nor in the fullfyllement of man thereby, nor the sacrament and fruit of our baptism, was not given to the world for any good works that ever the world had brought, but only of goodness were liberall goodness. But yet ther is never a test of them nor any other in scripture so mean, that after the baptisme the faith, only have been saved without good works. If we live and have rexon to do them. For though it be not as wise, that men shall be saved of faith, the Christ faith, as thou wilt enter into the kingdom of heaven, keep the commandementes. And faith also, doeth that and thou shalt haue life. At which time he spake no word of any faith. He spake also in holy scripture, that the eleman of, and soul and body shalt be saved, Gene al mesymes, and all is clean in you. Which words of the texte, as largely confirm for the preemnence of almesede, as ye that are of Luther's secte, confirm the testes that speake of faith. They might take a false glose and colour to save, that without faith of.
The fourth Booke.

A faith that it appeareth by the works of grace, that is to say, by the works of grace as they were in the days of the apostles, who in their faith, by their works, showed their faith. Wherein, as St. Paul says in his epistle to the Corinthians, he said, "For what is it profiteth a man, if he shall have faith, but doth not works?" And again, in his epistle to the Romans, he says, "If a man say with his mouth, I believe in the Lord Jesus, and shall not work, he is a fool."

It is evident, therefore, that faith is not only believed, but also practiced in the works of grace. The apostles, in their faith, showed their faith in their works. And it is clear, therefore, that faith is necessary to salvation, and that it is not possible to be saved without faith. For if we believe only, but do not work, we are not saved. Therefore, faith and works are necessary to salvation. And the works of grace are the fruits of faith, as the fruits of the vine are the fruits of the seed.

And so, it is clear that faith and works are necessary to salvation. And it is evident, therefore, that faith is necessary to salvation, and that it is not possible to be saved without faith. And it is clear, therefore, that faith is necessary to salvation, and that it is not possible to be saved without faith. Therefore, faith and works are necessary to salvation. And the works of grace are the fruits of faith, as the fruits of the vine are the fruits of the seed.
The fourth booke.

A that ye thinke that faith alwaye bringeth good works ? Wherefore the hoolde of the prophet, though it be generally spoken, may be well understood and to be beloved, in fayre the most parte of mankind, though not of all, as of the justice of man, yet were compared with the sunne justice of God. But that justice of right good man is yet the more spotted with sinne, for that image of our nature is contrary to that any while together in good works, but that the perpetuance is interrupted, often spotted, and destitute with sinne. And therefore is it said, Sepulchres in die caligi inferni, or barren. Seven times in the day falleth righteousness man, and rephile againe. It may be also underlynd of all the righteousness of a man alone wrought of himself, and his pure natural powers without the ape and help of special grace. For surely all such justice of ours as is eneby ours, is all spotted and in effect all men so spotted for any beauty that it hath in the glorious eye of God. But surely the holy prophet neuer meant as Luther and his fellows had it, that the grace of God is in all his people so blest of it selfe, and of some little force and effect, that no man may with his help thereto be able to do one good vertuous deed. For Luther faithfully saith that no man though he have the help of Gods grace thereto, is able to keep and observe the commandements of God, which blasphemous words come to signifie that both saint John the baptist and our blessed Lady also were sinners, so over at this y god were not able by the help of his grace to make a man keep his commandements, and keep him out of sinne though he would. All the olde fathers that wroate against Pelagian, which helpe opinion that man is of nature at the least with the general influence of grace, able and sufficient to do good meritorious works without help of any special grace toward every good deed it selfe, Midithec observed his doctrine, for that it minished the necessity of mannes recourse unto God, for calling help of his grace. But ye holde amongst men so, bitterly nought though grace is sought with the, be doubtles and treacle men rather to gracie that they. For where they lappe loose might do good sometime without it, yea we can at no time no good with it. And than her grace your tale a very good thing. Was thate at the labour of the payn.
The fourth Booke.

A both. And yet neyther is there one nor by other not; they bothe together betwixt them, that be of their owne nature wyshilly the rewardes of heauen. But as we see that one ounce of golde wherest thesoun pounde weight were not of his owne nature toward man wee ounce one ounce of wheate, not one hundred pounde weighte thereof, of the nature selle worth one sely there. Is so among men by a piece appoynted and agreed worse manye whole there, and manye a pounde weighte of bread; so hath it shet forth the literal goodnesse of god to set as wel our faith as our benediction, which were els bothe twayne of thoy, owne nature right title in valuer, as high a price, as none is able to, by the pyp for them but by himself, because we should bothe them only to hym, and have none other pyp neither, as none other chapman to for our care and our hope harm of my good pyp. Except we would be madde, and towards hym so unhynde, that we would it to another for lesse, rather the th to him for more. As some do that had longer tractable far of, and sell so, lesse, than they would for more fell to their neighbours at home. And so in these thee opportunites, which rather than they would sell they would to god, for everlasting joy of heaven, set it all to the world for the pitiful pleasure of the wayne, payle pulled out of poore mortall menes anointes with a bladder of wunde. Unto this he sayd that very true it was that all our waches take theys value and price after the acceptabill of god and as he set to allow them. But he said that god rejected, disallowed, and set at none of them works of infidels woorth witheout wyth, for five side impossibill of places to doo, and nowteth it is impossibill to please god. So of his faithful chosen people that believe and trust in him, he accepteth and alloweth all the doxes. And that is said, he wel prays by his wordes of saint Paul, 1Ki 11:32. And albeit that in the revery of the communacation had to thys man, it may be that my remembrand may partly mothe the other, partly peradventure addo or ministe in some part of the matter, yet in this point I assure you faithfull, there is no manner chage or waryance from his opinion, but that after manye byfifes he brought it playnely to this poynte at laste, that he his felowes that were of Luthers sect were sumtyme of thys opinion, but they believed that God would ther all in every manner good wyshes and badde. Wherfore no such as he soochoweth to be dammned, no manner wyshes he praysable to them. For god taketh them for granted be the neuer so good. But by other side in those he hath chosen fro the beginning and predestinate to glose, all works be good enough. For God accepteth and taketh them well a work be the neuer so badde. It was after him than whethery the soylaking of Christ by Peter was allowed and well approvned by Christ. And whethery the avowery and manslaughter was by God well allowed in Davids. Whereunto he sayd that because they were chosen and prays a fore, therefore those synnes were not (none the synnes of any such men be not) impunted onto them. But God because he hath from the beginning chose them and ovetaking him, that without them he accepteth no blame be to them, but all the works of a true man theys to say good be, of a person by God predestinate to glose, turne him to good, how evil to event they be. And this he for conclusion he declared to be they were playn wiseopinion, for all the clothes he let upon the matter before, to make it seme that they meandez in theys works not harme. And there it cleerly appeareth, he and his felowes which in them preaching do courtesie and craftily set out the damnable secte of Luther, hope and gape alway for sorne other synne, which they trust operly and boldly to play the ravenous wolves and devourelye s theyse and marke the whole flocke. And in the meane season he content to play the wyse fore and worry simple soules a pore labours, as they may catch them drageg by the towle, or rather by a tale. They shepeherdes doggest that would but bark in sighte, and seme to fetche in the shepe, and yet kill a lamb in a corner. Evenne speaks of some that bare two faces in one hode. I never saw any that more deeply play that pageant, than do thy s kind of such preachers. For in preaching to the people, they make a vslage as though they came freight from heaven to teache them a newe better wyse, and more true than the church teache, othertly thes hundred peare. And then to the church incommacation they shewe themselves as pears, menne of middle earth, as though they taught none otherwise than the church both. But in conclusion whethery they be well examined, so much worke is falsified of their cloathed falt.
A collusion is pulled of, then appeareth there all the malicious treacherie, and what potion they put forth under ye loke of drink. As this man that I felt you of, labouring all that he might by many means to make it seem, y' in preaching that faith alone was sufficient for our saluation, and that good works were nothing worth, habed nothing intended but well and according to the doctrine of the church, and that he and his fellows never meant otherwise than the church meant: yet in conclusion he plainly showed himself, that he and his fellows intend thereby to bring the people to this point at last, that all thing passed only upon desert, and that all liberty of mannes will should be of right nought, no mennes does good or badd made no difference afoxe God, but that in his chosen people nothing impiseth hym be it never to badde, and in the other fette nothing pleaseth him be it never so good, the very works, and most unprofitous here is that ever was thought upon, and ther to the most nadd.

As it is made by hym, if this were true, whereby praise the man of all countrie any man any thing so other, What fruite could some of his exhortation profit if all should hange upon desert? There were showed by hym many thinges for the reparise of that unresonable and detestable here is, and that the teyes which be alledged, nothing made for his purpose. For as he alledged of Sainte Paul, that there is no damnation to them that be in Christe Jesu, was menes of good faithfull folks that live vertuously, and therefore where he saith, that there is no damnation to them that be in Christe Jesu, it foloweeth forthe with the text, those that waile not after the selfe, meaning plainly that there is no man so planted in Christe Jesu, but and if the folowe the selfly waves of his sensual appetites, he be damned for all his faith in Christe. For else it should folowe upon this false opinion, if God accept well all the works of them that are predestinate, than is sinner no more. But in the other fette whom God hath not predestinate. And that is it as much to say as no man may lawfully be nought, no man lawfully be thes or aduocacy, no lawfully bee a manqueller, no lawfully software blemishe, but goddes good somes is his special childe. Now where he alledged the wondes of sainte Poole, Godlym manes coeverener or boem.
The fourth Booke.

As not the other, as he would have made a contrary choice, if he had foreseen in the contrary chance.

The 12. Chapter.

The authour sinneeth against the most peryctent secte of these Lutheranes, which attribute our saluation and damnation and all our deeds to destiny.

At note for to say as he writeth lapp after all his blistes at last that 15 that he saith, shall be saved only because God from the beginning hath chosen them, and because of that choice all their deeds be good; or if they be evil, yet God so causeth of his eternall choice rather them well in worth and imputeth no blame unto them, and that all other people whom God hath created shall be damned only because he would not choose the, so that all their deeds either be nought or not well accepted, because God lieth not in the beginning to choose them, and that he worketh both in the one sort and in another all their deeds himself alone, and they do nothing therein themselves, and so that God whose goodness is inseparable, both damne so honge a number of people to intolerable and interminable torments one plye for his pleasure, and for his owne deeds wroth them uponly by himselfe, this false opinion is as the higges highnes most vertuouly wright in his epistle to Luther, the most abominable heresy that sure was. And true it is to farre against all holy scripture well understanden, to farre against all natural reason, to better subvert all vertue and all good order in the world, so higghly blasphemying the goodness of our Almighty God in heaven, that it is more that worder hobe ane mannes earheips, that hath either one sparge of wrote in his head, or towards God to mans one droppe of good will in his hearts, shoulde not adhore to heret. For this execrable heresy maketh God the cause of all evill, and their cruel appetite, as never tyrannie and tormentour hadde, alycrope they to the bengine nature of Almighty God.

For where as our Saloure Chyle fooke byppon hym selfe all our lyenes, and of his anguistle pepe, bare the payne of them for our sake, their & damnable heresy holdeth, that God shoulde hee thus so unrichte that he shoulde lay into the selfe and blame of his owne faultes, that is to wyt, the evill wothes which in theys layes, be not wroght by us, but in us by God, and therunto they make hym to disparituous and cruel, that for hys owne deeds to done, he shall haue a perpetuall delight and pleasure to torment us, by owe tourned they the tryacle of holy scripture quite into passyon. For this false error once taken for truth, when of shoulde all scripture ferre. Whereof houlde serve the exhortations to good works of menne neither any done, nor any cane done, neither of them selfe, nor with help of grace or of any bee done by them which be not chosen, their deeds bee not accepted of God, because he hath not chosen them parsons, whereof that ferre the preachinges and exhortations to the faith, of the hearers had no libertie of their owne will, by which they maye together with Goddes grace labour to submytte and subsue the rebellion of theys reason to the obedience of faith and credine of the worde of god? Whereof shall ferre all the exhortations and comnunations & therets in scripture, by which God calleth men from lynne and cuple wothes, of the world wer ones of the mind that they believed after Luther, that no manne both any cuple deed hym selfe, but God dothe them all himselfe. And that every man is other chosen or unchosen. And if we be of the chosen sorte, none cuple deed can damme vs. And of we bee of the unchosen sorte, no good deed can avoyle vs. Be that thus believed, what cared he what he doth, excepte for the sake of tempes, all laines of this world. And yet if his false faith be stronge, he scarce lyke of them all.

For he shall shynke dying in his bedde, of the galowes, cometh not after his desirous but hangeth al upon desirous. And therefore all laines they sette at nought. And the hold that no man is bounden to obey any, but woulde be at libertie to believe what they list, and do what they list, as they say that god dothe with vs, not what we desirous, but what himselfe list. Whereof that reason true, if man had no power of himself towards his directie of his owne wothes, but yet our wothes were brought forth of us with our will, where the wothes be in bedde, out of abstinence, by his appetit of his carnall
The fourth Booke.

A sundrie motion. For one should bee by this opinion brought forth, as the leaves come out of the tree, or as a stone falleth downe, and the smoke goeth forth by the power of nature, so should I say at our deede good, as it becometh the violent hande of God, or neare our minde, and thus the beastes be not ashamed to say, they reason by their owne experience in them, that when they will do a thing thei do it, and when they will let thei leave it. I say not by themselfe alone without God.

But his assent is always at hande, if we be willing to worke therewith, as the light is present with the sunne, if we will not willfully hit our even and winke. Whereof should we not all lave? And where should we doe the good order among men, if every madman doth with might alledge that his mischievous deed was his deluy? It were well for the judge, and for the manes, when they are within any manner, except they will lay it downe, because it is their deluy to do so: And why will they not reprove them with thei deluyes, except they will lave because it is their deluy to be forsook? If they will hold them to their own feet, and lay me do them wrong to burne them for their deluyes, because it was their deluy to be deluyes, they may be then well answered with their owne words, as one of their fest was sworn in a good towne in Almayn, when he had robbed a man and was brought before the judges.

A contemptible man, he could not deny the deed, but he saide it was his deluy to do it, and therefore they might not blame hym, the accused him after his owne doctrine, that if it were his deluy to deceale, that therefore they must hold hym excused, that it was also their deluy to hange hym, and therefore he must as well hold them excused again. And undoubtedly among men these taketh away the sweete, may never convince that unknowe by reason. But than fall the witches to the desperate waves of brutles and bane foules. Than fall the to railing and repoying the inacted of God and faith that himselfe brought their evil workes, and wrongfully punished them, cruelly created them to witches. Our mother Eve had the wil of her time to the serpent, and God was offended that the tok not her own part to her self. But these witches execute themselves and the deluel and al, and lay both the owne faults and the deluils to, to the blame of almighty God.

But for what is it they lave, they lyster care in deed of her or heaven, but would in this world live in lewde libertie, and have all rumes to rote. And therefore they see that they cannot be suffered, no; they seere allowed in judgemen, they buye by all the waves that can to come to matter, that they may be able to tumne the world by to downe, and defende themselfe and falls herein by force. And this they call the liberty of the goshell, to be discharged of all order, and all laves, and so what they like, which bee it good, be yet babbe, or is they lave nothing but they works of god wrought in the. But the hope that by this mean god hal lo; the whole worke in the many pertimes. Wherein if they here be once received, and the world changed thereby they should finde them selfe receale, for the laves and orders amonge me, to scare of punishment once taken away, there were no man so strong that could hope his pleasure, but that he should finde a stronger take it from him. But after that it were once come to that pointe, and the world once ruffled and fallen in a willes, how should it be, and what hope of heavy mischieues would there fall ere they ways were founden to set the world in order and peace again.

The 13. Chapter.

The author theweth his oppiny concerning the burning of heretikes and that it is lawful, necessarie, and well done. And theweth also the clergy both not psecure it, but on the good and politicke persecution of the prosperite.

He seere of these outrages and mischieues to follow up such sectes and heretikes, with the profite that menne have had in some countreys thereof, have bene the cause that Princes and people have bene constrained to punith the heretikes by terrible death, where as elles more easie wanes hadde been taken with them. And therefore here will I somewhat (sayde I to your strende) answeere the points where ye money at youre strende, when ye sayde that manye menne thought it an harde and an uncharitable waye taken by
The Fourth Book

The Fourth Book of Samuel, chapters 1-12.

Chapter 1

A long time ago, in the land of Israel, there lived a man named Jesse. He had eight sons, but only one daughter, who was named Michal. The oldest son was named Eliab, and he was handsome and tall. But the man of the hour was his second son, named Saul. Saul was a brave and strong young man, and he was chosen by God to be the king of Israel.

Chapter 2

Saul was then a shepherd, and he lived with his father in the fields. One day, as he was tending the sheep, he heard the sound of drums and singing coming from a distant place. He went to see what it was, and there he found a group of men preparing for battle. Saul was impressed by the sight of the men and their weapons, and he decided to join them in battle.

Chapter 3

The battle was fierce, and Saul fought bravely. He was soon made the leader of the group, and he became known as the prophet of God. Saul was a good leader, and he was loved by his people. He was also a good friend to King David, who was a young boy who wanted to be a warrior.

Chapter 4

Saul was a great king, and he ruled Israel for many years. He was fair and just, and he protected his people from the enemies. But Saul was also a man of secrets, and he would often go out at night to consult with the spirits.

Chapter 5

One day, Saul was consulted by a spirit who told him that he would have a great battle with the Philistines. Saul was worried, but he trusted the spirit, and he went to prepare for battle.

Chapter 6

The battle was fierce, and Saul fought bravely. He was soon made the leader of the group, and he became known as the prophet of God. Saul was a good leader, and he was loved by his people. He was also a good friend to King David, who was a young boy who wanted to be a warrior.

Chapter 7

Saul was a great king, and he ruled Israel for many years. He was fair and just, and he protected his people from the enemies. But Saul was also a man of secrets, and he would often go out at night to consult with the spirits.

Chapter 8

One day, Saul was consulted by a spirit who told him that he would have a great battle with the Philistines. Saul was worried, but he trusted the spirit, and he went to prepare for battle.

Chapter 9

The battle was fierce, and Saul fought bravely. He was soon made the leader of the group, and he became known as the prophet of God. Saul was a good leader, and he was loved by his people. He was also a good friend to King David, who was a young boy who wanted to be a warrior.

Chapter 10

Saul was a great king, and he ruled Israel for many years. He was fair and just, and he protected his people from the enemies. But Saul was also a man of secrets, and he would often go out at night to consult with the spirits.

Chapter 11

One day, Saul was consulted by a spirit who told him that he would have a great battle with the Philistines. Saul was worried, but he trusted the spirit, and he went to prepare for battle.

Chapter 12

The battle was fierce, and Saul fought bravely. He was soon made the leader of the group, and he became known as the prophet of God. Saul was a good leader, and he was loved by his people. He was also a good friend to King David, who was a young boy who wanted to be a warrior.
The foure Booke.

And Turkay or Pagane p[.]the weide were atter west and coule hold it nene wyl Ia ped, for he had no thing so much regarde as the honour of god, and increasing of the chist heath, and winnyng of men foules to heauen we should some to deshonor god, if we mistrusted that his faeth prceded amog other indifferently without disturbance should not be able to prosper. And believing that it were, we should hynder the profitt if we would resifie the condition, where there be many moe to be done to Christ on lyfe, than to be lost fro hym on this lyfe. But yet as for heretikes risyng among our selues, and springing of the beginning, Fso by ant couniament with them, chistendom can nothynge winne. Fso as many as we sufere to fall as they we left fro Christ and by all them we cannot winne to Christ one the more, though we wanten them all home again, for they we were our owne before. And yet as I sayde for all that in the beginning, never were they by any temporal punnishment of their bodies any thing shapely or covered, til that they beganne to be visibelye shewed. We read that in the tyme of saint Austin the great doctour of the church, the heretikes of Africae called the Donatistes, se to forse and blydece, robbinge, beateing, comenenting, and hyllyng, such as they take of the true chrestian flock, as the Lutheranes have done in Almain. Fso anoying whereof that holy man saint Austin, which longe had with great patience borne and suffered their malice, anoying writing preaching in the reproof of their errors, and had not ony done them no temporal harme, but also had letted them resifie other that would have done it, ddy secre at the laste for the peace of good people both suffer and eschop the counte, fondece other, to resifie them with forse and scare the with bodily punishment. What maner of doying holy sainte Hierome and other vertuous fathers have in other places allowed. And since that tyme hath thereupon necessitate perceived by greater outrageous committed against the peace and quiete of the people in sondry places of Christendom, by heretikes risyng of a small beginning to an hyge, and burnyng multygrade, many feare punnishment be desired for them, and speciallye by fyse, not onelye in Italye and Almaine, but also in Spanye, and in effecte in everie parte of Christen dom. Among white in Englynd as a good catholycke realme, that he had long punished by death in the fyse. And specially for as muche as in the time of that noble Prince of noble famos me memoare King Henry the fifthe, while the Loode Cobmann maintained certaine resi, and that by the means thereof, the number so growe and increasde, that with a while though himselfe was stede into Wales, yet the assembled themselfe together in a fielde, and to Londond in suche wife and suche number, that the dyng with his nobles were faire to putte harneke on their backs for the repulsion of them, whereup the were distressde and many putte to execucion, and after that the Loode Cobmann taken in Wales and burned in Londond, the King his nobles and his people therupon considering the great pervill and seapartie that the realme was lyke to haue fallen in by those heretikes, made at a parliament very good and substancial all posicions beside all suche as were made before, as well for the withstanding as the repulsion gryvous punishment of any suche as should be bounden faultie thereof, and by the clerge left into the feuerlye bade. Fso here ye shall understand that it is not the clerge that laboreth to haue the punishment by death. Well may it be that as we see all men not angels, some of them may haue some time either our seuent mynd or our discret sele, or peras an angry, or a cruel heart, by which they may offend God in the same deed, wyth where he should elles greatly merite. But although the ozere of the spiritual lawe therin is both good, reasonable, pitious, and charitablie, and nothing defying the death of any man therin, Fso at the first faulte he is absoute, for theer all heretikes, both such penance for his faithe as the Bishop asigneth him. And is in suche tyme graciously recived againe into the fauour of the chrestian church. But if he taken effinones with the same crime as suche, that by excommunicatic, is to say that he is put out of the chrestian church by excommunicatic, and deicate that being such, his conversation were perilous among chrestian men, lyke the clerge geth knowlege to the temporalis, not exchoting the prince any man els espe che to hylle him or punishe hym, but only ly in the presence of the temporalis officer, the spiritualis not delivere hymd, but leasueth
The fourth Book.

A laneth him to the secuer hand, and forsakes him as one excommunicate and removed out of the children flocke. And though the church be not sightly and saine in receivynge him again, yet at the time of his death upon his request with tokens of repentence, he is absolvynge again.


The author somewhat the weick of the clery does not wrong in leaueing heretics to secular hande, though their death solde theron. And he weick also that it is lawfull to extinguishe the turke, and suche other enemies, and that princes be bounden thereto.

As ye wold the burne, but as men thinketh the buttynge both as much as though be killed him, when he leueth him to the secular hande, in suche time and place as he waseth well be thenone be burned. I will not here enter into the question quod I, whether a petition might for any cause, and vis a vis, whither that for heretic wolde blame of irregularitie prato or commande any man to death, either by espexes woodes or under the general name of right and justice. In which matter I could not lack both reason, authoritie, and cradle of holy men. But in this matter that we haue in hand, it is sufficient if the bishop neither bothe it, nor commandeth it.

For I think ther will no reason beare it, that when the heretic if he wente a hole would be with the breeding of his servour infect other felick, bishop shold have such pitie upon him, that he should rather other men would punishe his body, suffer him to other mennes foules. In these good I, there some as ye saye that either of highe pretende pitie or of a taken obedience of the courtises of Christ, would not no more punishe any heretic or indwell ethere, nor though they invaded us by and by be all the harme that they could. And in this opinion is Luther and his fellowers which among other heretics have ye, to a plain conclusion, that it is not lewful to any chisten manne to fighte against the turke, to make against hime ane resistence, though he come into Christendomne with a greate armie and labour to destroy all. For they say that all Chisten menne be bounden to the courtises of Christ, by whiche they saye that we be forbidden to defend our selfe, and that saigne Peter was as ye report, reproued of our fauour, when he strake of Goddes care, all be it that he did it in the defence of his own master, and the most innocente man that ever was. And unto this they laye as ye saide in the beginning, that by the time that chisten menne first fel to fighting, it had never encreased, but allwayes multiplied and declared. So that at this baze the turke hath extriated us very nere, and brought it in within a right narrow compass, and narrower that to say the as long as we doe about to defend Christendomne by the sword. Which they say should be as it was in the beginning created, so be continued and preferred onely by patience and martirdom. Thus holie sake these godly fathers of Luther secte, laboring to procure no man should with our turke, but let him winne all. And when it should come to that, more the as if semed worthy alagain by their patience, high vertues, and martirdom, by which note that it is not suffer to relixe their beatit voluntuosity, but breake their bodies, and take them hartes under the name of vices.

And where they made not fighte against the turke, arise by in greate plumes to fighte against their own chisten. It is more the as greate ministray to perceiue thome the labour to please that baus that opinion. And if the turke happen to come in, it is little doubt whole partes that will take, and that Chisten people be like to finde none to renue turkes as them. It is a gentle holinesse to obtayn for devotion from refuelling the turke, in the mean while to rele be in courtes and fighte against chisten men, and des- troy as that haeth done many a good religious house, spoilte, mephamed, flaine many a good vertuous man, robbed, polluted, and pulle downe manye of a goodly church of Christ. And nowes where they laye for a proude, God were not contented with batthe made at gainses insidues, the lotte and nympheme of Christendomme. Since that guiste begannye, they flay as by once an olde saxe father sole in Hente at suche tyne as biers men of we; thyrpe assembled olde folke of the countrey to commone and depose about the amendemente of Sandewyche hauen. At which tyne as they begannye fryst to ensearche by reason...
A reason and by the reporte of olde menne there about what thing had borne the occacion that so god an hauen was in so fewe yeares to lose decayed, and suche landes yper, and suche halowate staters made therewith, that right small vesells had now muche woorke to come in by dyvers yperes, where greatrippes wer wthin fewe peres pallely aukned to yper without difficultie, and some laping the fault to Goodwyn landes, some to the landes James of dyvers owners in the Nde of fenes out of y chanel in which the sea was wont to capole the yde, and bring the vesells rounde about it, whole course at the ebb was wont to score y hauen, whereof the Sea excluded chanc, for lacke of such course and trouing is doked by with landes, as they thus aukned, dyvers me dyvers cauies. There bate by one good old father and faie, pe masters say every man what he will, cha marked his matter well as some other. And by God I sawe how it warded nought well long. For I knew it good, and have marked to chauce, when it began to ware woole. And what haste burt it good father, quod the gentilles. By my faith masters quod he, yonder same tenterden stuple and nothing els, that by y master clothe were a faire fifth pope. Why hath the stuple hurt the have good father quod they? Say by Laype masters quod he, pehe cannot tell you well why, but chauce well it hath. For by God I knew it a good hauen til that stuple was byole, and by the many master, cha marked it well, it never thoore laite, And thus truly take these halowate stuples, which lowing feuines and seditionis among chisiten people, laye the loffe there to the withstanding of the Turche invasion, and the relatting of his malice, where they should rather ye thes had any reason in their heads, laye it to the contrary. For bygynn chisiten princes did they denvy against yper, creantes and insidies, ther he Zephs 4 monumines enought that witnessed the manifaste yde and helpe of god in great victories gaven to good chisite princes, by his almighty hauen. But on the other side since that the ambition of chisite ruppers les byplyng the others dominis, have let the at ware, a deadly difficerence among theiself, wherby while eth hath appere to the enbling of his owne, they have little forced what came of ycomen corps of Chisitendom, god for the rendyng of yper, inmunicate appetites bath with aven his helpe and showed that he careth as little, lusteryng ypper eche of the labour to eat by other, y Turk to prospere and to farreast to procede, that if they shewe affections like not thereto the land, he shall not fail (which our lords to yper) within short time it will showeth them all. And albeit Christ forlode saint Peter being a prieste, and under hymselfe prince of yps priestes to fight with the temporall succer, toward the empecherence and resistence of yps fructifull passion, whereupon depended the fulfation of mankinde, which afferetion our saufour had befor that time to fesse reserved and reduceth in hym, that he called hym therefore Satan, yet is it nothing to the purpose to aukned, that by that ensable epon all princes should without the let of such spiritual profite and the sufferance of muche spiritual harme suffer they peple to be invaded and oppressed by insidies to thes bever bybodyng not only temporall but also of a great part perpetuelles, which were of theis traittre for fere of topoyly greif and inconvenient, to fall from the faith and renne their baptism. In which peyry the our Lord would not that any man should wifully put hymselfe, and so that cause abadped his disciple that yf they were pursed in one cisme, they shoude not come forth and solace harbie put themselfe in peril of conying Christ by impainceness of some intolerable cose- mentes, but rather fere themsele into some other place where they might fervre him in quicke, yf he should suffer them to fall in such point that there were no way to escape, and that would he have them a side by their myghty bastion wherein they shall not in such cafe fayle of his help. God albeit is Christ Chissites of and his holy apostles, exhort every man to patience and sufference without requireing of enuit debe or making ame defence but bring further sufference, doyng also good for wille, yet neither dowth this countable bind a man that he shall of neccessitie against the comen nature suffer another manne cauiesse to kill hym, no; leteth nor any manne fro the decline of another, whom he seeeth innocente and invaded and oppressed by malice. In which case bothe nature-reason, and Goddes behesse ympereth, yfhe the prince to the safegarde of yps people with the perily of hymselfe, as he taughte Poples to know hymselfe.
The fourth Book.

Exod. 21.

A self bounden to sell the Egyptians in his defence of his brethren, and after he bound every man to the help of his good and harmeselle neighbours, against their malice and cruelty of his yarbd. For as the Holy Scriptures faith, was impressed by our Saviour, God hath given every man charge of his neighbour to keep him from harme of body and soul, as much as may lie in his power. And by this reason it is not only receivable but also commendable, y como war which views people taken in their country against enemies that would invade it, les that every man

Eccle. 17.

rightly to sell himself, of a private affecion to himself, but of a chris ten charitable, so is safeguard a precaution of all other. Which reason as it hath place in all battles of defence, so hath it most especially in the battle by which we defend the children of our country against the Turkes, that in we defend others to take the more peril and lose, that we who are to live by the sword shall live by the sword. So we see that in the battle the more peril and loss, that we who are to live by the sword shall live by the sword. So we see that in the battle of this sort of men and world, and which is in effect and enployed also to every private person, how much more belongs it to princes and rulers, where if they are not upon the peril of these foules, and suffer many among the people whom they have in governance as the doe to take away another's horse, how many without eternal damnation suffer other people and specially those, to come in, hope, a robbe, and capture them all. And if they be bounden to defence they may not do it alone, what madeness were it to say that the people may not help them.

The 15. Chapter.

That princes be bounden to punish heretics, and that they by helpe little with many of them.

Pardinely as the princes be bounden that they shall not suffer the people by infredels to be offended, so be they as deeply bounden that they shall not suffer the people to be seduced and corrupted by heretics, for the peril shall in short space grow to as great, both with enemies and with enemies of God, as their goods loose, and their souls destroyed by common seditious, insurrection, open warre, with out bowelles of their own land. All which may in the beginning be right easily escaped, by punishing of those few which be the first. Which few we well resorted, so prude to require utterly pull up, they shall face the fewer have last to do it. For if they were handled in a contrary maner, and as ye esteemed to be in the beginning of our matter, in the case of punishment, entreated, favoured, and by such works rewards bestowed home again, it were me then that you should send little fruit in that fashion. For such as they fall into hereby by proud that way should make them ponder, and the move by themselves. And that would many more fall thereto, for purpose to be byzied again thereto. So that as Pammolukes and Genturies about Turk and Sowda, have used to chistien their children of purpose, that by the many a theft of the last, after, they might be made Pammolukes or Genturies, as they fathers were, and may be had the more in estimation, favoured about the greater Turk, even likewise in a whole pyle we take that way with heretics we shall have young the fellows of the, become heretics, that they may be prayed and byzed after to come to Christ's faith again. I would not they were once handeled, but little rigor and much mercy the more when simplicity appear.

1. high heart or malice. For of such as be proud, malicious, much peace hath been made all rest, For of some for many full many bended, little change themselves to come to good amendment. I told thee up self and very true it was, I swain that they were detected of hereby unto the most honorable plate of this realm in what heinry father is maner is liberal also he delth them. And yet what amendment made his gentle courtpeople entertain, in their Suburbane domake. Where they not after a pyle then they were before so and they used themselfe that after much harme done by them, that he came in those space after to them open commocition: They be ye were well at the first customably receaved to grace, and hereby for such merites, for gentleness is reward enough. And ye of the cannot by that warning be warned, surely as fait, he is not to be trusted often but rather of all good christian people to be escheved and anoved fro the flocke. For the bee so far warme crooked, that soldome came they were righted again.

Falsooth quod your friend yet as I said at my first commyng to you, were
The fourth Booke.

I writhe to be of countiue to the clergy when there were a man founden saue therein, who the people have in good estimation for some great opinion of learning and vertue, that should be secretly (s) soberly monished, and not the matter published among the people. And specially if the (i) should notes be openely nourished, he propounded one to be hartely to cunning, and every such man as he taught for vertuous, commendeth Lutheram, as he is of simplicies and good munie, moved to follow the same. Surely good, I say, not to save, but that these things being such, great pittie it is to see many good simple sones esteemed, led out of the right way by the antipose of such as they recieve to good men and cunning, whom they have either by open fumons of sect peculiar to be favourers of their ungracious sect, thinking that men of such cunning and knowledge in scripture, being therewith of such vertuous behauiors, as they seem to be, would tend to that way, but if they knew it for good. And surely where it doth happeneth that any simple sones is by the good opinion of such sect, it is a pityous thing. And as that pards is left in blame and more easily cured, so is that matter double damned, as the cause of his own sinner his that followeth him, and very hard is he to mend. Howbeit contrary we discern with our sense that god for his sinner leadeth the way, do rather fall there to a few lightnings of their own mind, then for any great thing moveth them in their matter that teacheth them. For we freeth them as ready to believe a purer, a glover, as a newer that nothing can do, but fearely read English, as well as they would believe the wised and the best learned doctors in a realm. Howbeit be a man never so well learned, and some be never so vertuous, yet can we with no reason excuse our selves, we leave the right belief for the trust that we have in any manne earthly. For our belief is taught us by God, wherefore planted in the churches of Christ, and the articles thereof not newe bagonne, but nowe continueth many an hundred yeares in the great congregation of Christen people, as thynge certaine, true, and stable, and out of all question, which
The fourth boke.

A fathers, so many cunning doctors, so many blessed martyrs, that have been by the faith to the death, that it were a certaine, if we would now, agayn, so many such, believe any false heretick, sayyng hypocrisme, teachyng by the contrary. Of these holy fathers of our faith whoe their bokes (thuswell) to have believed as we believe: we have se knowen they verituous and well proued by their blest end, in which our Lord hath risen by many a miracle, that they faith of their lives hath lyved hym, but now have we not seeng any such thing by anpe of these heretikes: for yet to much as any condemne in their doctrine. But if they were once found out, examined, we se them allay first ready to lyse and swer, if that will serve, and if that will not helpe, but their falsityes perpetue proued in their faces, than reade, they to aburyse and forlayke ay, as may as that may save their lives. Nor yet did they have, but he would once aburyse, though he never intende to keep his otte. So holy would he be and so wise withal, that the wold with peruerse tall his soule, to save his body for a while. For commonly sone after such as to doe, they themselves again, God of his righteousnes not suffering his false so: swearing should stand them long in sede.

3 The 17. Chapter.

The author cleped is some whiche be Lutheranes and som to lye holly and therfore be beleued and had in estimacion, intend a farther purpose they yieted which they well wot, if they may once find their time. As for their lusty, the good appracthe, where is the yaping that maketh bluseth his, as muches certayne as we haue of the godlye life of our holy fathers, therof the world hath written, and God hath borne wittnes by manye great miracles shewed for they taketh, as uncertain be we of these men, with whom we neither be alway proued, and little lesse can tell what abominacions they may doe to some of them secretly, yet can know they intende and purpose they appoint upon, and the cause for which they be for the whole content to take all the payne. Verely certayne is it that pycke doth, as saith Lawfines layeth, the verney mother of all heretikes, for this an hugh mind to be in the lynd of the vote, the mo people, had come into manye men to her of all, and made a mind and so foame, that they elles have not sought what payne they took without any other recompence or reward, but onlye the force pleasure and delight that themselfe consoure in the heare, when they think what is thys that they do talketh of them. And they be the devillises martyrs, taking much payne for his pleasure, and his veraye, who be devillises may he maketh to table theore of hym. But holinesse that puteth them to pain with out fruite. And yet often times malacheth them misell of the barm payple, whereas theyd in other. For while they desyre to think how they be false; for help they be many times well perceived and taken for payntaryes as they be. But such is this cursed affectes of pride, and so deeps lyseth in the clowes where it catcheth, that hardes it to pull the out. This pride hath ere they made some learned men to devillise new fantasies in our faith, because theyd been singular among payple, as so Arrius, Faustus, Pelagius, and dyers other old heretikes. Whole false opinions have been long time passed, openly condemned by many holy synodes and one in synodes, now god be thanked, no onlye theye opinions quiched, but also al their bokes cleane gone, and banished quite away, ere euer any lawe was made for such bokes burning. So that it well appeareth to have been the one worke of God, that hath destroyed those bookes, which wrought in their times muche harme in his church. This affect of pride hath not onely made some learn men to hung lustre newe fantasies, but maketh also manye menne of much lesse than meane learning to sone long to sone farre better learned than they be, so that to make the peple haue them in anoy, they be newe sectes and fysymes to the pleasure of newe fangle folke to spare no payne for the whole to sette forth their sect, withal, rewarding their labour with onely delite of beholding what pleasure the people have, in their preaching. And albeith that theys fratche pleasure with which the devill inwardly fedeth them, be the only thing that satisfisfied and contenteth some, yet many are there of those that evil teacheth and appeareth holde, which are both secretly more losse voluptuous than they seem. And some also which waryly kepe them
without ground, cause, as colour layde 2 wherefor Concerning the holpe maile, Luther, as madde as he is, was never yet as madde as Lindall is, which like himselfe so raply therupon in his frambooke of obedience, that any gos chisten man would abhore to reade it. And yet thus as he dooth, he is not allowed to say that the church but not believe by saient Hierome, saient Autrine, a such other, as though these holye doctures were on his side. Among all, where he hath not reade one lease where he shall not finde one of this abhomina-
ible heresies reproued. Luther himselfe was never to shamelesse to say, that these holye fathers saide on his side. But because they were against him, he rejected the authorite of the all. But what con-
sience hath this Lindall that thus can write to blind unlearned people with-

Confession of necesitie requisite to our salvation.  

That they lave for the holy scripture pietousluy for the fur-
ther ploxe of this part, whilst Lindall wold wickedly with one lyng and steele against all they holde some doctrine drive away eene the could he know-
that all these, that all they with one time teache and powe by scripture, where
there is a kyne of purgatorie, where I knowle why Lindall search so lit-
tle, but the bee at a plane popnote with
himselfe to goe straughte to hell. They
teach also all with one powe the great
profit of unh, and honour ought to be done there, with which Lindal teach

dishonour. They teach all the more

Confe
cion.  

That they teach also chaistie, speche
high preeminence of virginitie and
wedowdhood above weddings, ther haue
had in abomination the speche of any

B

of chaistie, whereas Lindall agayn them all teaching the contrary,
is therin so shamelesse, so little respect
hath of his own conscience, that leaving
all them to write against him, and him-
selwe against them all, and that every
man y learned is, must needs perceype
his shamelesse boldnes therin, letteb not
yet both to write against chaisties church;
speaing as their old holy famtes lye
before, and also to saye that the church
will not heare them, whereas hymselfe

P

of people, that folks should heue the self their secret tunes to another man, if god had
not bough me in by himselfe. For never
could it have continued so many hiden
yers without great harme grovyn by
disclosing of many mannes offences, if
the holy spirite of God had not affiled
his holy sacramet as it hunges hughnes
most pudente wynteth. Luther also
sometime adorneth purgatorie, sometime doubtech, and sometyme deneth.
But Lindall puttheth it as betterly, as solisely,
The fourth boke.

A leech that the church and they say at one thing, and after they as the church abhorre and despise them his deadly damnable heretikes. Now were I that we need little to double house he leech, that thus wytheth, he leech of the like kind, as currieth, as he teacheth. And worse he can. But as I began to say this leech in the beginning bare such a face, and set him into the people, and every man he amongst whom ye speake of, which when they see their time, then, if they may be suffered, call of their bilours of poxcripites, this themself at length in their own likeness as he doth now. I say you leech. Luther himselfe, if the whole in the beginning have said al that the hath set since: who could have suffered him? The seed in the beginning have married a name, would not the people have burned him? And yet nowe by little and little, he hath bought them to be contente therewith. And let us not think the contrary, but that of such heresies as have come so good, if there be any such, we are not yet their masters, but that if they be holde a while see them follow their author: in leade living, doth Luther with his lemman, and that by the beautes helpe, enduce good and simple foules to facre into wrong wapes, they shall at last well like them commend the things which nowe their uncorrupted conscience abhorret. And therefore let all good christes people knocke and brake as holy scripture countenaunch yes young and childrens heads of Bablon against the stone, that is to say, let good christes folke supecte, abhorre, and pursue in the beginning, all such eell doctrine, as is contrary to the faith and teaching of christes catholike church, which God and his holy spiritte both by writing and without writing, hath taught his church, and which hath in his church continued from Christes dapes bereofte, as it well appeareth by the good and godly holmes of all our forefathers, holy doctors of chistes church be militant here in earth, and nowe glorioust lapses in his church triumphant in heaven, from whose firme earth supined with good workes, which as if, windes carried them up to heaven, there shall but we be more then made, no bond heretike leedes, seme he never so sainteth with any new construction of Chisthes holy gospel or other partes of holy scripture, which no wise man will doubt but that those holy cunning men, illuminated with the grace of god, much better then all the rable of these lewd heretikes. Of all which that ever sprang in Chistes church, the very worst, the most base and base, bee these Lutheranes, as their opinions bee, their lewde living the worst. And let us never dout, but that he of that state if any time good as very fewe do, yet will they in conclusion decline to the like lewde living, as they matter of their fellows do, if they might once (as by gods grace they never shall) frame the people to their owne fantike fantastike. Whiche dissolute living they bee desirous to dissemble, because their audience is not yet brought to the point to bære, which they sorely need to bring about, and to frame this reale after the fashion of Sypchseand Sarony, of some other partes of Germyane, where they are not yet in forborne the faith pulled down the churches, polluted the temples, put out and spoiled all good religious folks, topp'd steeues and nunes together in lechery, despited al favours, blasphemed our blessed lady, cal'd down Christes cross, thorow out the blessed sacrament, refusd all good lawes, horeed all good governante, rebelled as gayous all rulers, fall to fighte amonge themselfe, and so many houlden fayns, that the lande lepeth in many places in maner desert and desolate, and finally that most abominable is of all, of all their owne ungracious deeds lay the fault in god, taking away the libertie of mans will, arbitring at our dogmes to defenste, with al rewarde, punishment, pursuing upon all our dooxings, whereby they take away all diligence and good enduer to vertue, with al handings and hating against they, all care of heaven, all fear of hell, al cause of pitty, all desire of devotion, all baracat to good, all abhoration from evil, all punisht of well doing, all rebuke of sinne, al the laws of the world, all laws among men, set al witchenes a boche, no man at libertie, yet every man doth what he will, calling it nat hys but hys defens, laying thine sinne to goddes ordance, their punishment to Godes crueltie, finally turning the nature of man into worse the beast, and the goodness of god into worse then by devill. And all this good fruitie wouldr a seve mischievous perfons, some for desise of a large libertie to an unbesieled nature, some of an high devoute pryde cloked under pretense of good state and conplement, be-
The fourth boke.

They being in thy realm, the prince and prelates, and the good faithful people did not in the beginning meet with their manner.

38. The 38. Chapter.

The author; the which, that in the condemnation of heretics, the clearlie might lawfully do much more sharply than they doe, that in both clearlie both now no more against heretics, then the apostle countayed, and the old holy devoutes did.

As for the clearlie whom they labour to bring in at the under the false occasi of cruelty, doe no more therein than saint Austin, saint Pierre, and other holy fathers have been wont to doe before, no; no further than the apostle abuseth himself, for they doe no more but when one heretic after warning will not amend but warre, else they know they should not be with him out of Christ's flocke, which is by very thing saint Poule countayed, where he writeth to

Litus. Heretici homine gulf primam & festinam cor epomene deuia. And this is much lest the clerge both to heretics, than saint Peter did unto Anasius & Saphra, for a greater matter, that is to wit, for their untrue saynyng and keping a space a position of their own money, when they made servance as though they brought to the apostles altogether. For though the wor not killed by his own hand, yet appeared it well ye god killed them both twayne by saint Peter by means, as governour of his church, to the fearefull example of al such as would after that breake their promises, to be with them; their own good.

Which thing Luther & Lindall were against this day, and now. Did not s. Poule write unto so Corinthions, they should deliver unto the bent him that had defiled his fathers word, to the punishment of his body, that the spirit might be aned in the day of judgement? What say we of hym of Alexander, of whom he writeth unto the Corinthions also, "hy man Alexander had shewed, whereas no blasphemer, I have said he, be syn of hym of Alexander to the bent to teach them to leave their blasphemy. In which wordes we may well learne, that s. Poule as apostle and spiri tal governour in that country, finding the twain fallen from the faith of Christ into the blasphemy of that they were boll to worship, did cause the bent to put such punishe their bodies, which every man may well wit was no small punishment aventure not without death also.

For we finde nothing of ther amendment. And this body punishment of the saint Poule is apparely upon heretics, so is the clearlie byd unto much more blasphemous heretics, than I wee the twain in ever, much more know the saint Poule bid to the, they should neither doe it without good cause, nor without great authentie, a evident example of Christ's blessed apostles. And surely wha our saunter himself calleth such heretics, wolves cloaked in thee sheepes skinnes, a would that his shepheardes & governours of his flocke should in such wayes sworne them as very sheepeske should appeare very wolles: there is little boute, but as an honorable prelate of thyse realm in his meate cruelite bookes, answereth unto Luther, the prelates of Christ's church rather ought especialy to destroy those ranuous wolves, that suffer them to lyere & abuse ensnaringly flocke thay Christ hath commeted unto their care, the flocke that bytter selte dyed to save it from the wolves mouth.

But now though it well appeare (as me thought it did) that clearlie might in this case right soze procure a gainst heretics, yet doe they in deed no further than the old holy fathers did in their time, and the blessed apostle countayeth the to doe. But all did punishmen of herethes wherewith such folk as saunter the would yagne disname the the cursed clerge, is hath been for the great out rages & temporal harms that such herethes have been alwaye wont to do, & feudious commotions that they be wont to make, besides the fact of spirirtu all hurtes that they doe to mens soules, deuiled & executed against them of necesstie by good christen princes, a politique rulers of the temporalitie, for as muche as they wisdome wold perceiued that the people should not fall into many more intolerable troublies, if such feudious sects of heretics were not by gruous punishment represse in the beginning, and the parce woe quelled ere it was suffred to grove to other great a soze. For soth ye your frere, it appeareth well that the clearlie is not in this matter to be blamed as many men reke, For it seme that the soze punishment of herethes, is beweld not by the clearlie, but by temporalitie prynce & t.yg.
The fouerth boke.

A godly people is not without great cause, 
Well y fand to thynk it ye shall perceive it much the better, 
but that because your own even, not my words in many things, that ye have heard of my mouth, we will not partake this night, but I shall deliver unto your ears, where more bokes than ye shall read over till to more, but for that ye shall neither need to read all, nor let time in seeking for; ye should see, I have laid you the places ready with riddles between the leaves, notes marked in the margente, where the matter is touched. So caused to be borne into this chamber a boke of decrees, certain wrothes of saint Cyprian, Saint Augustine, andsome other holy decrees, therewithall a book of Tractate of Luther, and of many of Lyndale. And in this wise were we to supper, and on the morrow for soke to speake with hym till dinnere time, at which we meting, he showed me that in the decrees where the riddles lay, namely in can, with quipome quiutos. Divers other of the questions consequently following, he had set at full and the clearest doth at this day no further for the punishment of heretics, thi did the olde fathers and holy decrees, and lauentes in time passed, as by their owne wordes there alledged both by plain appearance. And that all the clearest in the persecution of heretics lawfull be mappe, as the episcopal princes in warre against them selues be briefly bounden to doe, much more than they now doe, or of long time have done, or yet as it seemeth goe about to doe. And over this he sayde that he had seen of Luthers ownde woordes, more than he had ever herd rehearsed, and in Lyndall woordes yet in many thinges than he saw in Luther himself. And in Lyndal bokes of obedience he sayde he had found what thing Linthal faith against miracles and against the praying to lauentes. Dapy, of these two matters made so two much buisines before your going to the universite, I wold it had happed you and me to have read over that boke of bys before. Nowe as in god faith if we wil, we shall yet perceive his reall in those pointes, and confesse what weight is in the riddle by my trust in your freend, we shall neede nowe to loose no time therein. For as for miracles, he whyeth nothing in effect but that which I laye against them before, that the miracles were the woordes of the deuill. Saincty where I said that it might peradventure he laid so, he sayeth that in heide it is so, prestewer it yet lesee the Lode. And therefore as for the woord of his without better proof, is of little weight. For so hal I Linthal woordes alone ascribing al the miracles to the deuill, ought not to be much accounting chrisstian men, against the writing of holy saint Augustine, saint Vitus, saint Ambrose, saint Chrysostome, saint Cre gozep, and many another holy doctor, wyving many a great miracle done at holy pilgrimages, saints relics, done in open presence of many substantiall folk, bysures done in their own sight. At which miracles all those blessed lauentes do ascribe unto the woord of god, to the honour of those holy lauentes were woodshoppe at those pilgrimages. Against whom when Linthal ascribed the al to the deuill, he playnly develope himself as forthy as he would some, howere he be to the multitude of those Jewes ascribed Chisties miracles to the deuill, saying that he did call out deuillles by power of Devils holy prince of deuillles. Surely yr freend as for he reasonith against praying to lauentes is very bare. It much needes yr he bare, except he snoweth the miracles whereunto he hath nothing to say, but to ascribe god woordes to the deuill, he himselfe dieth to a narrow frame. For he his felowes as touching miracles, neither have god willing, nor the deuill able to delive and for the poods of these part, nor truly in god willing, therin. In faith yr freend as for reasoning the manner of praying to lauentes he is not worth the costing now. For all the substance in effect that ye professe by, is by hym clear untouches. That is that so meruayle, so he hath not heard it. In faith quod yr freend, of his owne making, he layeth arguments for it, suche as he list, where he layeth surly faintly, than both ownder the so benderly, al his holde matter in those popistes and other so plainly confuted by the olde holy fathers, that if i had seen so muche before, it had been likely to have shoked much part of our long communicacion. For by thy trust hee, when I consider both the partes well, I rede Luthers woordes and Lyndals in thome places where ye laid in the riddles, I can but wonder that other any Almain could like the one, or any england man other. I can not much meruayle quod I though manye like them well. For theth meruayle is no cuntry where ther lacketh plenty
The fourthbokke.

A plenty of such as be taught. What wonder it is that earthly sages are not taught by the heavenly sages; and yet as for such, who were taught by the heavenly sages, their hearts are once formed by heavenly affections; a man may be with a much greater desire to preach to a soul, as reason with them to the contrary. For they, in godliness, what is reasonably spoken to them, but whereby their fond affections are inclined, that thing they leave to, and that they believe, as the least wise that way they walk and say they believe to. For, in godliness, what they do believe to be in the world, they must be to mad; and yet make the semblance as though they believed that no matter.

B: able to expound Luther or Zuing, where I thinketh for these matters, where sects are, where sects are, or sects are not, if the audience were indifferent, there were not in this world, a man more wise to match with them both twin of dissensions, then we mad. Colos, is, he were not of the same sect. For, he takest our scripture in bedele as fast as he bothe in Almas. And in godliness, they both prove at as madly as he. And to help me god, as me thinketh I am as mad as any of all these: where when he feeds the right faith of Christ continued in his church in so many hundred places, on that side to make gracious matters, so many blessed confessions, so many godly virgins, and in all that time, as it had in honour, fasting, praying, and alms had in peace, god in his sainct worship, his sacraments had in reverence, childish souls tenderly prayed for, holy souls kept and observed, by spirit preach'd and praises, all things devoutly visited, true kind of holy works continued. And, as they now so many shall never be by the sweete sermone furth, cleansing the contrary, destroying Christ's holy sacraments, pulling down Christ's cross, blaspheming his blessed saincts, destroying all devotion, forbidding me to pray for their fathers' souls, contamining fasting, fasting days, setting at naught the holy days, pulling down the churches, railing against the mass, blasphemously demanding the blessed sacrament of the altar, the sacred bread of our saviour Christ. And sotheth the one side, and the continuance thereof, so clearly proved by many a thousand miracle, so clearly testified by the vertuous and erudite bokes of all the old holy doctors till the apostles time to our bapes, and sotheth on other side, a fond freer, his fellows without wit, grace bare he in hand at those holy fasts, others never understand this scripture, but one of these saincts teacheth us to pray as fast as ever other taught us to, that heathen on the one side, saith Cyprian, saith Eusebius, saith Cyprian, saith Eusebius, saith Gregory, saith the time of his apostles till now, I see them neither priest, nor not freer, that that did after his profession, made, marry, take a wife, thus suffered to be his bowed, and charity in all their time, a feast on other side of other doctor's of this new secte but freer Luther, his wyfe, freer Pomeron, his wife, freer Huikin, his wyfe, priest Caraffinus and his wyfe, Dodo monke his wyfe, freer Lambert his wife, freer Colina, more freer Eulalind faith at priestesses, monks and frères, noble neves have suppose, that master I say as freer as they both, that would rather send his soule with such a lot as these be, than with all the holy and saintes eyer since Christ, bokes dates have testified by their holy had writing, that they dyed in that faith the church believed yet. And all these, as pers hath done, shall due to the world ends, goe there never too many heretiques out of thither, leave it never to little, yet shall it remain, he be well known always by reputation of faith, of holy sacraments have continued them from beginning thereof, the holy doctors thereof had in honour and reuerence, they acceptation with god in celestial, by testifying by miracles, which never one secte of so many sects, in which this secte could yet allege, so, any doctor of theirs, no wonder that I think, till the great indignation of god passd by our times, so watched, that suffer the head of all heretiques Anacheus, (of whom these folk see, the fore walkers) to come into this world, therin to work such wonders, thy thy, therin to work such wonders, thy thy, therin to work such wonders.
The supplication of soules
made, Anno. 1529, by I. M. Thomas More knight, counselor to our
soueraygne Lorde the Kyng, and chauncellour of his
duchie of Lancaster.

Against the supplieaci
on of beggars.

To all good christen people,

I have in my piteous wife continually called for charity upon your benevolence, charity, most reverent person, for help, comfort, relief, your late acquaintance, kindness, spurred on: as now your house is unoccupied, and half for srogous soule, as poor prisoners of god, fly soules in purgatorio, here abiding enduring the grievous pains and hoite eling fire, that treteth burneth out the wittles and spirits of our sone, til the mercy of almighty god rather by your good charitable means, be speed to deliver us hence. For thence, if we mediate why we were now molest to trouble you with our writing then ever we were wont before, it may lyme you to void according to your power, yet hath alway good folk recommended us and have been recommended unto God, and saved, helped, and relieved, both by the private prayers of good veracious people, and specially by the daily masses, and other devout prayers of priests, religious, and folk of holy church. But now such that at last there are spied by certaine lecherous persons, which not only trouble and labor to destroy them by whom we be much helped, but also to some and lette forth such a pestilece opinion against our selfe, as once received and believed among the people, must needs take from us the relief and comfort, where should come to us by charitable almes, prayer, and good works of the world; ye may take it so; no wonder, though we leave soules that have long lain and cryed to fare from you, that we soldone make your hope, doe notice in this our great peace of our better labour for you, of your lounge remembrance and relieve, not yet inconsistent be vore you of your