

Which none heretike doth, or can denye, and in the heartes of this congregacion be they writen by y^e holy handwozke of god. And therfoze accursed is he y^e thoro his trust put in any man, belieueth the contrary of any paynt y^e the church of Chzist is taughte to belieue by God. This faith was taught by Chzist, preached by his apostles, of this wzote his euangelistes, and many mo thinges wer taught, than are wzitten. And thi^s faith should haue been taught & firmly staiden, although nothing had been wzitten. And the articles of thys faythe hadde in mens heartes; be the iust & sure rules of construction by which we costrue & vnderstand the holy scripture y^e is wzitten.

The sure rules whereby holy scripture is vnderstanded.

Gal. 1.

For very sure are we, that whoso would costrue any tert of holy scripture, in such wise as he would make it seme cōtrary to any point of this catholik faith which god hath taught his church, he geneth y^e scripture a wzong sentence, and therby teacheth a wzong beliefe. And as saynt Poule sayth. Cursed be he, & though he wer an aungel of heauen. And therfoze be we not excusable, if we belieue anye man to the contrarye of the fayth, howe good or howe cunninge soeuer he seme, whils we see that he teacheth vs a wzong way which we may some know if we be good chzistians & know y^e beliefe already. And we maye haue also a greate geasse therat, if he teache vs secretlye as a priuile miserie, the doctrine that he would not were vttered & shewed openly. For suche thinges be they commonly y^e these heretikes teache in hucker mucker, against the fayth that al the church belieueth. Now would I geue this counsayl to enery vnlearned man, whan any mā so teacheth thee whom thou hast in grete estimation for vertue or cunning, than consider in thy selfe that he neither hath moze vertue nor moze cunning, than had

Good counsayle.

Saint Austen, saint Hierome, saint Ambrose, saint Gregoize, sainte Cipziane, saynt Chzifosome, with many olde fathers and holy doctozs, which believed al their daies, and died in the beliefe that thou belieuest already, wherof he teacheth the contrary, and so say boldly to him. Than if he would begyle thee, and saye y^e those holy doctozs believed not as thou doest, but as he sayth: bring him to the rekening befoze some other good & wel learned men. And I dare be bolde to warant that thou shalt find him doubtlesse false. For neither shalt thou fynde it true y^e he tolde thee, and beydes that he

shall not lette to belye thee, saying and swearing to, that thou sayest wzong on him, and that he neuer told thee so. Mary y^e quod your frend, he wil happely say that he wer peraduenture in y^e point to be pardoned, because of the iopardie that he myghte fall into, by the mayntenance of his opinion. Pardon him if ye will. But yet is he not than so good as wer those good fathers. For either is his way naught, & than doth he naught to trache it, or if it bee good, than is he nought that for anye feare forsaketh it.

For he that forsaketh any trouth of chzistes sayth, forsaketh Chziste. And than sayth our sauour: that who so doth, shall be forsaken of him. And he that so doth, is not to be belieued like those holpe fathers, whiche haue taughte vs farre the contrary. For they did abyde by y^e right sayth that they taught, whiche is, as by theyz bokes appereth, the self same faith that thou belieuest. And so farre furthe abyde they thereby, that dyuers of them suffeyned great persecucion therfoze, & some of them death & martyrdome. So that we wer moze than madde if we had not leuer sende our soules to the soules of those holpe fathers, of whose cunning, vertue, and saluacion we be sure, than to cast them away with these folke, which how holy so euer they seme, yet thew the self naught, in that they teache the contrary of such thynges as those vndoubted holpe doctozs taught. I meruaile then quod your frende why they liue so vertuously, fasting & geuing their good in almes, with other vertuous exercise, both in forbearynge the pleasure of the world, and also taking pain in their bodies. To this mater quod I our sauour himself aunswereth where he sayth in y^e gospel of Mathewe. *Attendite a falsis prophetis qui veniunt ad vos in vestimentis ouium, intrinsecus autem sunt lupi rapaces.* Beware of the false prophetes that come to you in the clothinge of shepe, and yet withinfurth been ravenous wolues. For sith that they, by fals doctrine labour to denoure and destroy mennes soules, we be sure y^e enough that wolues they be in dede, howe they shylde soeuer they looke. And hypocrites must they nedes be, sith they bee so denounced by gods own mouth. And well maye we perceiue that he meaneth not well, whiche he teacheth euill. And that euill he teacheth we may well wit, whiche we see him teache the contrary, of the whiche God hath already taught his whole church. In whiche hath been so manye holpe fathers,

Luke. 12.

Gal. 1.

Mat. 7.

A fathers, so many cunning doctors, & so many blessed martirs, that so haue bydden by the fayth to the death, that it wer a frenesie, if we would now, agaynst so many such, belieue any false heretike & sayning hypocrite, teaching vs the contrary. **W**hose holy fathers of our faith whome their bookes sheweth to haue believed as we belieue: we haue see & knowen theyz vertuous life well proued by their blessed end, in which our lord hath testified by many a miracle, that theyz fayth & their liues hath lyked hym. **B**ut now haue we not yet seen any such thig by anye of these heretikes: For yet so much as any constacie in their doctrine. **B**ut & if they wer once found out & examined, we see them alway first ready to lye and forswear themselves, if that will serue. **A**nd whan that wil not helpe, but their falshe & peritoury proued in theyz faces, than readye be they to abiure and forsake it, as long as that may saue their liues. **F**or neuer yet found I ani. j. but he would once abiure, though he neuer intended to kepe his othe. **S**o holy woulde he be and so wise therewith, that he wold with peritourie kille his soule for euer, to saue his body for a whyle. **F**or comenly sone after such as so doe, shew themselves agayn, god of his righteousnes not suffering y their false forswearing should stand them long in stede.

3. The. 17. Chapter.

The authoz sheweth y some whiche be Lutheranes and seme to lye holly, and therfoze be beleued and had in estimation, intend a farther purpose then they pted which they wil well shew if they may once find their time.



As for their liuing, the good apparace wherof is the thyng that mooste blyndeth vs, as muche suretie as we haue of the godlye life of our old holy fathers wherof the world hath witten, and god hath bozne witness by many great miracles shewed for theyz sakes, as vncertain be we of these men, with whom we neyther be alway present, and little also can tell what abhominacions they may doe to some of them secretly. **F**or yet can know theyz intent and purpose that they appoynt vpon, and the cause for whiche they be for the whyle content to take all the payn. **V**ery certayne is it that pryde is one cause wherfoze they take y payn. **F**or pryde is, as saynt Austine sayeth,

the verve mother of all heresies. **F**or of an hyghe mind to be in the liking of the people, hath comen into manye men so madde a mind and so frantike, that they haue not rough what payne they toke withoute anye other recompence or reward, but onely the sonde pleasure and delyte that themselves conceue in theyz heart, whan they thinke what worship that people talketh of them. **A**nd they be the deuilles martirs, taking much pain for his pleasure, and his very apes, who he maketh to tūble thoroze y hope of y holines that putteth them to pain without fruite. **A**nd yet often times maketh them misse of the bayn prayse, wherof onely they be so proude. **F**or while they delyte to thinke how they be take for holy, they be manye times well perceyued and taken for ypocrites as they be. **B**ut such is this cursed affectio of pryde, and so deepe setteth in the clawes where it catcheth, that harde it is to pull the out. **T**his pryde hath ere this made some learned men to deuise newe fantasies in our faith, because they wold be singular among y peple, as did Arius, Faustus, Pelagius, and dyuers other olde heretikes. **W**hose false opinions haue been long time passed, openly condemned by many holy synodes and generall counsailes, & now god be thanked, not onely theyz opinions queched, but also al theyz bookes cleane gone, and banished quyte away, ere euer any lawe was made for such bookes burning. **S**o that it well appeareth to haue been the onely worke of God that hath destroyed those workes, whiche wrought in their tymes muche harme in hys church. **T**his affection of pryde hath not onely made some learned men to byng furth newe fantasies, but maketh also many menne of much lesse than meane learning so soze to longe to seme farre better learned than they be, that to make the peple haue them in a rozitie, they deuise newe sectes and scylmes to the pleasure of newe fangle folke sparing no payne for the whyle to sette furth their sect withal, rewarding their labour with onely delite of beholdinge what pleasure the people haue in theyz preaching. **A**nd albeit that thys scratike pleasure with which the deuill inwardly sedeth them, be the only thing that satisfied and contenteth some, yet many are there of those that euil teacheth and appeare holye, whiche are both secretly moze lose & voluptuous than they seme. **A**nd some also which warely kepe them selfe

A selfe for the while, intende toward moze liberall lewdenesse at lengthe. Will ye see ensauple therof? Loke on Tyndall that translated the newe testament which was in dede as ye sayde in the beginning) befoze hys goyng ouer, taken for a man of sober and honest liuing, & looked and preached holilye, sauing that yet sometime it sauoured so thye wolp, y he was once oꝝ thoyse examined therof. But yet because he glosed then his wordes with a better sense, & sayde & sware that he meynt none harme, folke were glad to take al to the best. But yet ye see that though he dissemble hymselfe to bee a Lutherane, oꝝ to beare any fauour to his secte whyle he was here; yet as sone as he gate him hēce, he gate him to Luther strayght. And where as in the translation of the newe testament couered & dissimuled hymselfe as much as he could, yet when he percepued hys cloked heresies elpyed & destroyed, then shewed he thortlye hymselfe in hys owne likenes, scndyng furth fyrste hys wicked booke of Mammon, and after hys malycious booke of obedience. In whiche bookes he sheweth hymselfe so puffed by with the popson of pride, malice, and enuie, that it is moze then meruayl that y skinne cā holde together. For he hath not onelye sowked out the most popso that he could find thozowe all Luthers bookes, oꝝ take of him by mouth, and al that hath spette out in these bookes, but hath also in many thinges farre passed his maister, rüning furth so madde for malice, that he fareth as though he heard not his olone voyce. He barketh agaynst the sacramentes much moze than Luther. For where as Luther left yet some confession, & reherened his secret confession necessarpe & profitable, though he set a lewd libertie therein, Tyndall taketh it a waye quite, & rayleth thereon, & sayth it was begonne by the deuil. Which thing had vndoubtedly neuer been obtained among y people, that folke should shewe thesēf their secret sinnes to another man, if god had not broughed it by hymselfe. For neuer could it haue continued so many hūdred yeres without great harme growen by disclosing of many mannes offences, if the holpe spirite of God had not assisted his holy sacramēt as y kynges hyghnes moste prudentlye wryteth. Luther also sometyme affirmeth purgatozpe, sometyme doubteth, and sometyme denyeth. But Tyndall putteth no doubt at all, but denyeth it as viterlye, as solthelye,

without ground, cause, oꝝ colour layde wherfoze. Concerning the holpe masse, Luther, as madde as he is, was neuer yet as madde as Tyndall is, which like hymselfe so rapieth therupon in his franke boke of obediēce, that any good christen man would abhorre to rede it. And yet to itig as he doth, he is not ashamed to say that the church wil not believe holpe saint Hierome, saynt Austine, & such other, as though these holpe doctoures were on hys side. Among all, whome he shal scāt reade one leafe wherin he shall not finde one oꝝ other of his abhominable heresies reproued. Luther hymselfe was neuer so shameles to say, that these holpe fathers helde on hys syde. But because they wer agaynst him, he reiected the authoritie of the all. But what conscience hath this Tyndall that thus can write to blinde vnlarned people with, whan hymselfe well knoweth that they doe all with one voyce proue that chryst and confession is of necessitie requisite to our saluacion, & that they laye for the the holy scripture plētously for the further proue of this part, whiche Tyndall wold wickedly with onely railing & iesting agaynst al theyz holefome doctrine driue away clene & he coulde. We knowe also hymselfe, that all they with one voyce teache and proue by scripture to, that there is y fyze of purgatozpe, whiche I meruayle why Tyndall feareth so litle, but if he bee at a playne poynte with hymselfe to goe strayghte to hell. They teache also all with one voyce the great profit of the masse, and honour y ought to be done therto, which Tyndal teacheth to dishonour. They teache all the woꝝ shipping of ymages and relikes, & praying to sayntes, goyng on pylgrimages, and credence to be geuen to miracles: of all which Tyndall teacheth the contrary. Al they teache also chastitie, & preche high preeminēce of virginite and widowhead aboue weddyng, & euer haue had in abhominacion the breche of any bowe of chastitie, whereas Tyndall agaynst them all teaching the contrary, is therin so shamelesse, & so litle respecte hath of his own conscience, that sending all them to write agaynst him, and hymselfe agaynst them all, and that euery man y learned is, must nedes percepue his shameles boldnes therin, letteth not yet both to raile agaynst chrystes church for saying as these old holy sayntes said befoze, and also to saye that the church will not heare them, whereas hymselfe

Confession of
necessitie re-
quisite to our
saluacion.

Confession.

t.ij.

seeth

A seeth that the church and they say al one thing, and aswel they as the church abhorre and condemne his deadly damnable heresies. Now were I that we nedelittle to doubt howe he liueth, that thus wyrteth. He liueth, of likelihod, as euill as he teacheth, and worse he cannot. But as I began to say this Tyndal in the beginning bare furth a fayre face, and led me vnto the peple peradventure an honest mā, as some other happely do nowe whom ye speake of, which when they see their time, shal, if they may be suffered, cast of their visours of ypocrisie, & shew themselves at length in their own likenes as he doth now. I pray you loke on Luther himselfe, if he shoulde in the beginning haue said al that he hath said since: who could haue suffred him? If he shold in the beginning haue married a nunne, would not the people haue burned him? And yet nowe by litle and litle, he hath brought them to be contente therewith. And let vs not thinke the contrary, but that of those heretykes that here seeme so good, if there be any such, we see not yet their stomakes, but shal if they be vpholden a while see them folow their author in lewde liuing, doctoꝝ Luther with his lemman, and shal by the deuilles helpe, enduce good and simple soules so farre into wrong wayes, y they shal at length well like & commend the thinges which nowe their vncorrupted conscience abhorreth. And therfore let al good chryste people knocke and breake as holy scripture counsaileth y yong childꝝ heades of Babylon against the stone, that is to say: let good chrysten folke suspecte, abhorre, and pursue in the beginning, all such euill doctrine, as is contrary to the sayth and teaching of chrystes catholike church, which God and his holy spirite both by wyrtting and without wyrtting, hath taught his church, and which hath in his church continued from Chrystes dayes hetherto, as it well appeareth by the good and godly bookes of al our forefathers, holy doctoꝝ of chrystes churche militant here in earth, and nowe glorious sayntes in his church tryumphant in heauen. From whose firme sayth ioyned with good woꝝkes which as .ij. winnges carried them by to heauen, there shal but we be moꝝe then madde, no sond heretike lede vs, seme he neuer so saintish with any new construction of Chrystes holy gospell oz other parte of holy scripture, which no wise man will doute but that those holy cunning men, illumined

with the grace of god, muche better vnderstode, than all the rable of these lewde heretykes. Of al which that euer sprang in Chrystes church, the very worst, & the most beastlye, bec these Lutheranes, as their opinions & their lewde liuyng sheweth. And let vs neuer dout, but al that be of that secte if any seme good as berve fewe do, yet will they in conclusion decline to the like lewde liuinge, as they maister & their felowes do, if they might once (as by gods grace they neuer shall) frame the people to their owne franticke fantasie. Whiche dissolute liuinge they be driue to dissemble, because their audience is not yet brought to the point to beare, whiche they surely trust to bring about, and to frame this realme after y fashion of Swycherlande oz Saxony, & some other partes of Germany, where they sect hath alreadye fordone the faith pulled down the churches, polluted the temples, put out and spoiled al good religious folke, ioynd freres and nūnes together in lechery, despited al sayntes, blasphemed our blessed lady, cast down Chrystes crosse, thꝝ owne out the blessed sacrament, refused all good lawes, abhorred all good gouernance, rebelled against all rulers, fall to fighte among themselves, and so many thousand slayn, that the lande lyeth in manye places in maner deserte and desolate, and finallye that most abominable is of all, of all their owne vngacious dedes lay the fault in god, taking away the libertie of mans will, ascribing al our dedes to deskenie, with al rewarde oz punishment, pursuing vpon all our dooinges, whereby they take away all diligence & good endeouour to vertue, all withstanding & strying against byce, all care of heaue, all feare of hell, al cause of prayer, all desire of deuocion, all exhortacion to good, all dehortacion from euill, all prayse of well doing, al rebuke of sinne, al the lawes of the woꝝlde, al reaso among men, set al wretchednes a broche, no mā at libertie, & yet euery man doe what he will, calling it not hys will but hys deskenie, laying their sinne to goddes ordenance, & their punishment to Gods crueltie, & finallye turning the nature of mā into woꝝse thꝝ a beas, and the goodnes of god into woꝝse then y deuill. And all this good fruite woulde a fewe mischieuous persons, some for despye of a large libertie to an vnbrydled lewdnes, & some of an hygh deuylishe pryde cloked vnder pretexte of good zeale & symplenes, vndoubtedly

The Lutheranes are the worst heretikes that euer sprang in this age.

f.

g.

h.

doubtedly

A doubtedlye bying into thys realme, if the prynces and prelates, and the good faithfull peple did not in the beginnyng mete with their malice.

3. The. 18. Chapter.

The authoꝝ sheweth, that in the cōdemnation of heretikes, the cleargie might lawfully do much moze tharply than they doe, & that in dede y cleargie doth now no moze agaynst heretikes, then the apostle counselleth, and the old holy doctors did.



Das for the cleargie whom they labour to bying in hated vnder the false occasiō of crueltie, doe no moze therein than saint Austin, saint Hierome, and other holy fathers have been wont to doe befoze, noꝝ no further than y apostle adviseth himself. For they doe no moze but whan one heretike after warning wil not amend but wareth worse, eschew him thā & auoyd him out of chrystes flocke, which is y very thing y saint Poule counsaileth, where he writeth to Titus. *Hereticum hominē post primam et secundam correptionem deuita.* And this is muche lesse y the clerergie doth to heretikes, than saint Peter did vnto Ananias & Saphyza, for a farre smaller mater, that is to wit, for their vntreue saying and keping a spyde a porcion of their own money, whan they made seblance as though they brought to the apostles altogether. For though they wer not killed by his own hand, yet appeareth it wel y god killed them boch twayne by saint Peter hys meanes, as gouernour of his church, to the fearfull example of al such as would after that breake their promise & vowe to god wilfully made of the self or their own good.

Which thing Luther & Tindall would haue al men do now. Did not. S. Poule write vnto y Corinthies, y they shoulde deliuer to the deuil him that had defoyled his fathers wyfe, to the punishment of his body that the spirite myght be saued in the day of iudgement. What say we of Hympneus & Alexander, of whom he writeth vnto the Corinthies also. *Hymeneum et Alexandrum tradidi satane, ut discant non blasphemare.* I haue quod he, betaken Hympneus and Alexander to the deuil to teache them to leaue their blasphemy. In which wordes we may well learne, that sant Poule as apostle and spirituall gouernour in that countrey, finding the twain fallen from the faith of chryst into the blasphemy of that they wer bou

den to woꝝshy, did cause the deuil to toꝝmēt & punish their bodies, whiche euery man may wel wit was no small payn, & peradventure not withoute death also. For we finde nothing of theyꝝ amende ment. And this bodily punishment dyd saynt Poule as it appeareth vpon heretikes, so y if the cleargie dyd vnto much moze blasphemous heretikes, than I wene they wou in twer, much moze soꝝow thā saynt Poule did to the, they shoulde neyther doe it withoute good cause, noꝝ without great authoritie, & euident example of Chrystes blessed apostles. And surely whā our sauioꝝr himselfe calleth such heretikes, wolues closed in theyꝝ skynnes, & would that his shepheardes y gouernours of his flocke shoulde in such wyse auoide them as very shepheardes would auoyde very wolues: there is little doute, but as an honozable prelate of thys realme in his moſte erudite booke, answereth vnto Luther, the prelates of Chrystes church rather ought tēporally to destruy those rauenous wolues, than suffer them to wyꝝry & deuoure euery lākingly y flocke that Chryst hath comitted vnto their cure, & the flocke that hym selfe dyed for to saue it from the wolues mouth. But now though it well appere (as me thynketh it doeth) that y cleargie myght in thys case right soꝝe procure agaynst heretikes, yet doe they in dede no further than the olde holy fathers did in theyꝝ time, and the blessed apostle counsaileth the to doe. But all y soꝝe punishment of heretikes wherwith such folke as fauour the would sayne diffame the cleargie, is & hath been for the great outrages & tempoꝝal harmes that suche heretikes haue been alway wont to doe, & sedicious commociōs that they be wāt to make, beside the farre passyng spirituall hurtes that they doe to mens soules, deuyled & executed agaynst them of necessity by good chrysten prynces, & polityke rulers of the tempoꝝaltie, for as muche as theyꝝ wisdomes wel perceyued that the peple shoulde not fayle to fall into many soꝝe & intollerable troubles, if such sedicious sectes of heretikes wer not by grieuous punishment repressed in the begynning, and the sparckle wel quenched ere it wer suffred to growe to ouer great a fyꝝe. For soth qꝝ your frēd, it appeareth well that the cleargie is not in this matter to be blamed as many men reke. For it semeth that the soꝝe punishment of heretikes, is deuyled not by the cleargie, but by tempoꝝall prynces and

Mat. 7.

F

Ap. lorde of Rochester.

G

The causes of the punishment of heretikes.

D

Titus. 3.

Actes. 5.

1 Cor. 5.

1 Tim. 1.

A god ley peple & not without gret cause. Well q̄ I, and to thintent ȳ ye shal per-
 ceive it muche the better, & ouer that be-
 lieue your own eien & not my wordes in
 many thinges that ye haue heard of my
 mouth, we wil not parte this night, but
 I shal ocliuere into your hādes here in
 booke than ye wil reade ouer till to mo-
 rowe. But for that ye shall neither nede
 to reade all, nor lese time in seking for ȳ
 ye should see, I haue laid you the places
 ready with rythes betwene the leaues, &
 notes marke in the margentes where
 the matter is touched. So caused I to be
 borne into his chāber a booke of decrees,
 & certain woꝝkes of saint Cypriane, S.
 Austine, and some other holy doctours,
 & therewithall a woꝝke oꝝ twayn of Lu-
 ther, and as many of Tyndall. And in
 this wyse went we to supper, and on the
 morow forbare I to speake with hym til
 nere diner time. At whiche our meting,
 he shewed me that in the decrees where
 the rythes lay, namely in *causa. xxii. questione
 quinta*, & diuers other of the questions co-
 sequently folowing, he had seen at ful ȳ
 the cleargie doth at this day no further
 for the punishment of heretikes, thā did
 the olde fathers and holy doctours, and
 sayntes in time pasted, as by their own
 woꝝdes there alledged doth op̄ & playn
 C appeare. And that aswel the cleargie in
 the persecution of heretikes lawfullpe
 may do, as the seporal princes in warre
 agaynst infideles be depely bounden to
 doe, much moze than thei now doe, oꝝ of
 long time haue done, oꝝ yet as it semeth
 goe about to doe. And ouer this he sayde
 that he had seen of Luthers owne woꝝ-
 des woꝝse than he had euer herd rehear-
 sed, and in Tyndall woꝝse yet in manye
 thinges than he saw in Luther himself.
 And in Tyndalles booke of obedience he
 sayd ȳ he had founden what thing Tin-
 dal saith agaynst myꝝacles and agaynst
 the praying to saintes. Mary q̄ I & these
 two matters made vs two muche busi-
 nes before your goyng to the vniuersi-
 tie. I wold it had happed you and me to
 haue read ouer that booke of hys before.
 Howbeit in god sayth if ye wil, we shal
 yet peruse ouer his reasoꝝs in those poin-
 tes, and consider what weight is in the.
 D Pay by my trowth quod your frend, we
 shall nede now to lose no tyme therein.
 For as for myꝝacles, he sayeth nothyng
 in effect but that which I layde agaynst
 them before, that the myꝝacles were the
 woꝝkes of the deuill. Saying ȳ where
 I said that it might peraduenture be said

so, he sayth that in dede it is so, & pꝛeneth
 C it yet lesse the I did. And therfore as for
 the word of his without better pꝛofe, is
 of litle weyght. Forsoth q̄ I Tyndalles
 word alone ascribing al the myꝝacles to
 the deuill, ought not to wey much among
 chꝛisten me, agaynst the wyꝛting of ho-
 ly saynt Austine, saynt Hierome, saynt
 Ambrose, saynt Chꝛistostome, saynt Gre-
 goꝝy, and many an other holy doctour,
 wyꝛting many a great myꝝacle done at
 F holy pilgrimages & saintes relics, done
 in open pꝛesence of many substantiall
 folke, & dyners done in their own sight.
 Al which myꝝacles al those blessed sain-
 tes do ascribe vnto the woꝝke of god, & to
 the honour of those holy sayntes ȳ were
 woꝝthypped at those pilgrimages. A-
 gainst al whom when Tyndal ascribeth
 the al to the deuill, he playnly sheweth
 himself as saythful as he woulde seme,
 very nere sibbe to the infidelitie of those
 Jewes ȳ ascribed Chꝛistes myꝝacles to
 the deuill, saying that he did cast out de-
 uilles by ȳ power of Belsabub pꝛince of
 deuilles. Surely q̄ your frend & as for ȳ
 he reasoneth agaynst praying to saintes
 is very bare. It must nedes q̄ I be bare,
 except he wel auoyd the myꝝacles wher-
 to whē he hath nothing to say, but to as-
 cribe gods woꝝkes to the deuill: he sheweth
 L. u. himself dꝛies to a narrow strayte.
 For he & his felowes as touching myꝝa-
 cles, neither haue God willing, nor the
 deuill able to shewe any for the pꝛofe of
 theyꝝ part, nor I trust in god neuer they
 shall. In sayth q̄ your frend as for rea-
 soning the matter of praying to saintes
 he is not worth the reding now. For al
 the substance in effect that ye pꝛoue it by,
 is by hym cleane vntouched. That is q̄
 I no meruayle, for he hath not heard it.
 In sayth quod your frend, & of his owne
 making, he layeth argumentes for it,
 suche as he liketh, whiche he layeth furth
 faintly, & than doth aunswer the so sꝛen-
 derly, & al his hole matter in those poyntes
 and other so plainly confuted by the
 olde holy fathers, that if I hadde seen so
 muche before, it had been likely to haue
 thorted much part of our long commu-
 nicacion. For by my trowth q̄ he, whan
 I consider both the partes well, & reade
 Luthers woꝝdes and Tyndals in some
 places where ye laid me the rythes, I cā
 not but wonder that either any Almain
 could like the one, oꝝ any english man
 other. I can not much meruayle quod I
 though manye like them well. For sꝛth
 ther is no cunsey wherin there lacketh
 plenty

It is good it is
to preache to
a pooll, as to
an heretike.

A plente of such as be nauight. What wo-
der is it y vicious folke fall to the fauor
of their lyke? And then as for such, whā
they heartes are once fired vpon they
blynde affeccions, a man maye with as
much fruite preache to a pooll, as reason
with them to the contrary. For they no-
thyng ponder what is reasonably spokē
to them, but wherto their fond affeccion
inclineth, that thyng they leane to, and
that they beleue, or at the least wise that
way they walke and say they beleue it.
For in good sayth, that they so beleue in
dede, they matters be so mad that I be-
lieue it not. And yet make they seblaūce
as though they believed that no mā wer
able to cōfute Luther or Tindal, where
me thynketh for these matters of they
heresies y they so set furth (if the audiece
were indifferent) there were not in thys
wozld a man moze mete to matche them
both twain in dispicions, then wer mad
Colis alone, if he wer not of y same sect.
For he laiketh out scripture in bedelem
as fast as they bothe in Almayn. And in
good sayth they both erpoune it as mad-
ly as he. And so help me god, as me thin-
keth y man is as mad as any of al thre:
whiche when he seeth the right sayth of
Christ cōtinued in his catholike church
so many hundred yeres, & on that syde so
manye gloriois martyrs, so many bles-
sed confellours, so many godly virgins,
And in all that tyme vertue had in ho-
nour, fasting, prayer, and almes had in
pryce, god & his sayntes worshipped, his
sacramentes had in reuerence, christen
soules tenderly prayed for, holyc vowes
kept and obserued, byrginitie preached
and praised, pilgrimages deuoutly visi-
ted, euery kynd of good woꝝkes cōmen-
ded. And seeth now todaynly start vp a
newe secte settyng furth cleane the con-
trarye, destroying Christes holy sacra-
mentes, pulling down Christes crosse,
blaspheming his blessed sayntes, destroy-
ing all deuocion, forbidding mē to pray
for their fathers soules, contemning fa-
sting dayes, setting at nauight the holpe
dayes, pulling down the churches, ray-
ling against the masse, vilanously deme-
ning the blessed sacrament of the auter,
the sacred bodye of our sauour Christ.
And seeth the one syde and the continu-
ance therof so clerely proued by many a
thousand myracle, so clerely testified by
the vertuons and erudite bokes of al the
olde holy doctours frō the apostles time
to our dayes, and seeth on y other syde a
fond frere & his felowes without wit or

The deuoute
dedes of he-
retikes.

grace beare vs in hand y al those holy sa-
thers neuer vnderstode y scripture, but
onely these beastes y teache vs byce as
fast as euer y other taughte vs bertue, &
that seeth on the one syde, saynt Cypri-
ane, saynt Hierome, saint Ambrose, saint
Austine, saint Basile, saint Chrysostoe,
saynt Gregoꝝy, & al the vertuons & cun-
ning doctours by rowe, frō the death of
Christ & the time of his apostles til now
& seeth amōg al these neither priest, mōk
noꝝ frere, that euer did after his professi-
ō made, marry & take a wife, or any suf-
fred to breke their vowed chastitie in all
their time, & seeth on y other side none o-
ther doctours of this newe secte but frere
Luther & his wyfe, prieste Pomerane &
his wife, frere Huiskinz his wife, priest
Carlastadius and his wyfe, Dā Dtho
monke & his wyfe, frere Lambert & hys
wife, frantike Collins, & moze frantike
Tindall y saith al priestes, monkes and
freres, must nedes haue wyues: that mā
wer I say as frantike as they both, that
would rather send his soule with such a
soꝝt as these be, than with all those holy
sayntes y euer synce christes daies haue
testified by their holy hād wyꝝting, that
they dyed in y same sayth y the churche
belieueth yet. And all thys, rb. C. yeres
hath done, & shall doe to y woꝝldes ende,
goe there neuer so many heretikes oute
therof, & leaue it neuer so little, yet shall
it remayn & be well knowen alway by y
profession of y sayth, & those holy sacra-
mentes y haue continued therein from y
beginning thereof, & the holy doctoures
therof euer had in honour and reuerēce
& they acceptacion with god incessant-
ly testified by miracles, whiche neuer
one soꝝte of so manye sectes of heretikes
could yet ailege for any doctoꝝ of theirs
noꝝ neuer shal I thinke, til the great in-
dignacion of god prouoked by our sinne
& wretchednes, shal suffer the head of al
heretikes Antechrist (of whō these folke
bee the foꝝe walkers) to come into thys
wretched woꝝld, & therein to woꝝke such
wonders, y the sight therof shal be hable
to put right wyse men and good men in
great doute of y trouth, seeing false An-
techrist preuing his preaching by myra-
cles, wheras now nether good man noꝝ
wyse mā can haue any colour of excuse,
if men wer so mad to beleue these madde
maisters of whom they see the principal
archeretikes & first authoꝝs of y secte,
neither shew miracle for y profe of their
doctrine, & yet they teaching & they li-
uing al set byō sinne & beastly concupis-
t. iij. cence,

Antechrist,
the head of all
heretikes.

ence, & so cleane contrary to y^e doctrine of al y^e old holy doctours, for whom god hath & doth shew so manye myzacles in hys church, which as I sayde shall not fayle to be conferued and his right faith therein to be preserued, in despyte of all y^e heretikes y^e euer shall spring, Antechrist and all, & in sight of the deuill the great maister of the al, who Chzist shal at the last restrayn & destroy his ydolle Antechrist with the spirit of his holy mouth, repaying & delating his church again, & gathering therinto aswel the remenat of the Jewes, as all other sectes abzode about the world, shall make all folk one flocke vnder hymself the shephearde, & shal deliuer a glorious kingdome to his father of all the saued peple fro our formar father Adam, to the last dape, from

henceforth to raygn in heauen in loye & blisse incogitable one euerlastyng dape with his father himselfe & the holy govt, which send these sedicious sectes y^e grace to cease, & the fauourers of those factios to amend, & vs the grace, that stoppyng our eares from the false inchantmetes of al these heretikes, we may by the veri faythe of Chzistes catholike church, so walke with charitie in the way of good woꝝkes in this wretched world, that we may be partners of the heauenly blisse, whiche the blud of Goddes owne sonne hath boughte vs vnto. And thys prayeꝝ quod I seruing vs for grace, let vs now spt downe to diner, whiche we dyd. And after diner departed he home towards you, and I to the courte.

The supplication of soules

made, Anno. 1529. by I^r Thomas More knight, counsailour to our
soueraygne Lorde the Kyng, and chauncelour of hys
duchye of Lancaster.

Agaynst the supplicacion
of beggars.

To all good chzisten people.



L moſte pieteous
wiſe continuallye
calleth & cryeth vpon
your deuoute
charitie & moſt tender
pitie, for help,
couferte, & reliefe,
your late acquaintance,
kinred, ſpouſes,
copanions, play felowes,
& frendes,
& now your humble &
vniacquaynted, and
half forgotten ſupplicants,
poore prieflers
ners of god, y^e ſely ſoules
in purgatoꝝy, here
abiding & enduring the
griuous paynes & hote
cleſing ſpore, that freteth
& burneth oute y^e ruſtie
& filthie ſpottes of our
sinne, til the mercy of
almighty god y^e rather
by your good & charitable
meanes, vouchſafe to
deliuer vs hence. Fro
whence, if ve meruayle
why we moze now moleſt
& trouble you with our
wziting then euer we were
wont befoze, it may lyke
you to wit and vnderſtande,
y^e hether to, though we
haue been with many
folke much forgotten of
negligence,

yet hath alway good folke
remembred vs and we haue
been recommended vnto
God, and eaſed, holpen,
and relieved, both by the
pziuate prayers of good
vertuous people, and ſpecially
by the dayly maſſes, and
other ghoſtlye ſuffrages of
pzielles, religious, and
folke of holye church. But
now ſith that of late there
are ſproungen vp certayne
ſedicious perſones, which
not onely trauayle and
labour to deſtrove them by
whome we be much holpen,
but alſo to ſolue and ſette
furth ſuch a peſſilēt
opiniō agaynſt our ſelfe,
as once receiued and
beliued among the people,
muſt nedes take from vs
the reliefe and coufort y^e
euer ſhould come to vs
by y^e charitable almes,
prayeꝝ, & good woꝝkes
of the worlde: ye may
take it for no wonder,
though we ſelye ſoules
that haue long lven and
cryed ſo farre from you,
that we ſeldome bꝝake
your ſlepe, doe nowe
in thys our great feare
of oure vtter loſſe for
euer, of your louinge
cmentbꝝaunce and reliefe,
not yet impoztunately
bereue you of your
reſt

The ſely ſoules
in purgatoꝝy
call vnto
vs for help

Howe the
ſoules in
purgatoꝝy
be re-
lieued.