

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 wozte his euangelistes, and many mo thinges wer taught, than are wozten. And thi^s faith should haue been taught & firmly staiden, although nothing had been wozte. And the articles of thys faythe hadde in mens heartes; be the iust & sure rules of construction by which we construe & vnderstand the holy scripture y^e is wozten.

The sure rules whereby holy scripture is vnderstanded.

Gal. 1.

For very sure are we, that whoso would construe any text of holy scripture, in such wise as he would make it seme contrary to any point of this catholik faith which god hath taught his church, he geneth y^e scripture a wozong sentence, and therby teacheth a wozong 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 wozog 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 counsayl.

Saint Austen, saint Hierome, saint Ambrose, saint Gregoize, sainte Cipziane, saynt Chzifostome, 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 wozong on him, and that he neuer told thee so. *Mat. 23.* *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. *Mat. 23.* 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 beliened 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 boke 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. *Mat. 23.* *meruauit* 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 ynough 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 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,

Mat. 23.

Mat. 23.

A fathers, so many cunning doctors, & so many blessed martirs, that so haue byden 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. Whose holy fathers of our faith whome their booke 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. But now haue we not yet seen any such thing by anye of these heretikes: For yet so much as any constacie in their doctrine. But & if they wer once found out & examined, we see them alway first ready to lye and forswear themselves, if that will serue. And whan that wil not helpe, but their falshe & peritourie proued in theyz faces, than readye be they to abiure and forsake it, as long as that may saue their liues. For neuer yet found I ani. j. but he would once abiure, though he neuer intended to kepe his othe. So holy would he be and so wise therewith, that he wold with peritourie kille his soule for euer, to saue his body for a whyle. For 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 therfore 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 thing that mooste blyndeth vs, as muche suretie as we haue of the godlye life of our old holy fathers wherof the world hath written, 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. For 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. Very certayne is it that pryde is one cause wherfore they take y payn. For pryde is, as saynt Austine sayeth,

the verve mother of all heresies. For of an hyghe mind to be in the liking of the people, hath comen into manye men so made 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 delyste that themselves conceue in theyz heart, whan they thinke what worship that people talketh of them. And they be the deuilles martirs, taking much pain for his pleasure, and his very apes, who he maketh to tūble thozow y hope of y holines that putteth them to pain without fruite. And yet often times maketh them misse of the bayn prayse, wherof onely they be so proude. For while they delyste to thinke how they be take for holy, they be manye times well perceyued and taken for ypocrites as they be. But such is this cursed affectio of pryde, and so deepe setteth in the clawes where it catcheth, that harde it is to pul it out. This 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. Whose 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 booke cleane gone, and banished quyte away, ere euer any lawe was made for such booke burning. So 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. This 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. And albeit that thys scātike 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. And 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 perceyued 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 malicypous booke of obedience. In whiche bookes he sheweth hymselfe so puffed vp 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 against 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 wher in he shall not finde one oꝝ other of his abhominable heresies reprovod. 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 holy scripture plētously for the further proue of this part, whiche Tyndall wold wickedly with onely railing & iesting agaynst al theyr 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, & prayyng 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 euerye man y learned is, must nedes perceyue 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 now 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 sprite 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. winniges caried 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 Germanye, 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, & finally turning the nature of mā into woꝝe thꝝ a beas, and the goodnes of god into woꝝe then y deuill. And all this good fruite woulde a fewe mischieuous persons, some for desyre 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.

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A doutedlye bying into thys realme, if the prynces and prelates, and the good faithfull peple did not in the begynnyng 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.



As 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 haue been wont to doe befoze, noꝝ no further than y apostle aduiseh hys self. For they doe no moze but whan one heretike after warring wil not amend but wareth woꝝse, eschew him thā & auoyd him out of chꝛistles flocke, which is y very thing y saint Poule counsaileth, where he writeth to Titus. *Hereticum hominē post primam et secundam correctionem 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 sayng 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 oꝝ their own good.

Which thing Luther & Tindall would haue al men do now. Did not. S. Poule write vnto y Coꝝinthies, 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 Coꝝinthies 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 woꝝdes we may well learne, that sant Poule as apostle and spirituall gouernour in that countrey, finding the twain fallen from the faith of chꝛist 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 byd saynt Poule as it appeareth vpon heretikes, to y if the cleargie byd vnto much moze blasphemous heretikes, than I wene they twain wer, much moze soꝝow thā saynt Poule did to the, they shoulde neyther doe it withoute good cause, noꝝ without great authoritie, & euident example of Chꝛistes blessed apostles. And surely whā our sauioꝝr hys self calleth such heretikes, wolues cloged 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 honoꝝable prelate of thys realme in his moꝝte erudite booke, answereth vnto Luther, the prelates of Chꝛistes church rather ought tēpoꝝally to destruy those rauenous wolues, than suffer them to wyꝝry & deuoure euery litle of y flocke that Chꝛist 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 commocions 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 chꝛisten 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.

Petes. 5.

1 Cor. 5.

1 Tim. 4.

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 punysshment of heretikes, thā did
 the olde fathers and holy doctours, and
 sayntes in tyme pasted, as by their own
 woꝝdes there alledged doth ope & playn
 C appeare. And that aswel the cleargie in
 the persecution of heretikes lawfullye
 may do, as the seporal princes in warre
 agaynst infideles be depely bounden to
 doe, much moze than they now doe, oꝝ of
 long tyme 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 sayntes. 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 reasōs 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. Forsooth q̄ I Tyndalles
 word alone ascribing al the myꝝacles to
 the deuill, ought not to wey much among
 chꝛisten mē, agaynst the wyꝛtyng of ho-
 ly saynt Austine, saynt Hierome, saynt
 Ambrose, saynt Chꝛistostome, saynt Gre-
 goꝝy, and many an other holy doctour,
 wyꝛtyng many a great myꝝacle done at
 F holy pilgrimages & sayntes relikes, 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 sayntes
 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
 himself dꝛizen 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 sayntes
 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 list, 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 cunfrey wherin there lacketh
 plenty

It is good it is
to preache to
a post, 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 post, 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 wifely 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 laibeth out scripture in hedelem
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 bowes
kept and obserued, byrginitie preached
and praised, pilgrimages deuoutly visi-
ted, euery kynd of good woꝝkes cōmen-
ded. And seeth nowe 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 vertuous 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 Gregoꝝ, & al the vertuous & 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
Tindal 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 soꝝt 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 spryng, 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, & shall 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 piteous 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 hūble & vnaacquaynted, and half for gotten supplantes, poze priefsoners of god, y^e sely soules in purgatoꝝy, here abiding & enduring the grieuous paynes & hote clesing fyꝝe, 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 meannes, vouchsafe to deliuer vs hence. Fro whence, if ve meruayle why we moze now molest & trouble you with our wꝝiting 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 for gotten of negligence,

yet hath alway good folke remēbred vs and we haue been recommended vnto God, and eased, holpen, and relieved, both by the pꝝiuate prayers of good vertuous people, and specially by the dayly masses, and other ghostly suffrages of pꝝiestes, religious, and folke of holye church. But now sith that of late there are sprongen vp certayne sedicious persons, which not onely trauayle and labour to destroye them by whome we be much holpen, but also to solue and sette furth such a pestilēt opiniō agaynst our selfe, as once receiued and believed 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 brake your slepe, doe nowe in thys our great feare of oure vtter loīse for euer, of your louinge cōmentꝝaunce and reliefe, not yet impoztunatslye bereue you of your rest

The sely soules in purgatoꝝy call vnto vs for help

Howe the soules in purgatoꝝy be relieued.