

Ather of his sonde pzofo, oz of the very titles & names therof againe. If they be such in dede quod your frende and that they bee not mistaken oz misreporred.

We thynketh quod I that y frute which ye se spzinge of theim, shoulde suffice to make you perceyue theym for nought. And ywis a freres liuing that weddeth a nunne whē his liuing is such, shoulde make it eth to witt y hys teching is not very good. Surely quod he, I cā not say nay but that these be shzewde tokens.

I shall quod I do more for you. For I

W shall fynde the meanes that ye shall see hys owne bookes, & then perceyue your self that men belye hym not. I pray you quod he let me heare some of his oppynions by mouthe the whyle, and for the seing of them in hys owne bokes, I shall bethinke me after. First he began quod I with pardons, & with the Popes power, denieng finally any of both to be of any effecte at all. And sone after to shewe what good spirite moued him, he denied all the seuen sacramētes, except habitime, penance, and the sacramēt of the auter, sayeng playnly that al the remenant be but fained thinges & of none effect. Now these that he leueth for good it is good to se how he handlet theym.

C For in penance hee sayth, that ther nei-

ther nedeth contrycion nor satisfacciō. Also he sayth that there nedeth no priest for the hearing of confessiō, but y every man & every woman to, is as sufficient to heare cōfessiō & assoyle & do al y longgeth to a cōfessour as is a priest. Mary he quod your frend thys were an easye way for one thing. For the sorest thyng that I fynd in confessiō, is that whan I se many cōfessours at a pardon, yet can I scant lyke one of theim so wel by-

D on the syght, that I would tel any such tales to, ones in seuen yere and I might chese. What nowe if I might after Luthers way be cōfessed to a fayre womā, I would not let to be cōfessed weekly.

We would quod I peraduenture tel her a tale that ye would not tell every mā. But yet if some men told some tales to a faire woman that they tel in confessiō to a fowle frere, thei wold with I wene among that thei had kept their cōsaille in their own byest. Mary quod he y mai happen also in the confessiō y is made vnto a priest. Possible it wer in dede q I. And Tyndall in hys boke of obedēce oz rather disobedience saith, y the cura-

What a sal tes do go & shew the byshops the cōfessiō as ye is thys. ons of such as he rych in their parishes,

and that the bishoppes therupon do cite them & lay their secrete sinnes to theyz charge, and either put the to open shames full penance, oz compell theym to paye at the bishops pleasure. Now dare I be bold to say, & I suppose al the honest mē in thys realme wyl say & swere y same, that thys is a very solithe falsed ymagyned of hys own minde, wherof he neuer saw the sample in hys life. We se in som rather the contrary faute, that not onely the rich but the poze also, kepe open quenes & lyue in open aduouty, wout payment oz penaunce oz any thyng almost ones sayd vnto them. But therewyndeth Tyndal no faut in the bishops.

F For he sayth plainly that the Bishoppe hath none authozite to punish any such thyng at all. But he letteth not on the tother side to belye the Bishoppes & the curates to, sayning that the tone dothe vtter folkes confessiōs to the tother.

And whā he hath so belied the, the forth with as though he had proued hys tale true, he taketh the same fals sayned lye for a ground therupon to byeld the distrucction of that holy sacrament of penaunce. For vpon that lye & such other like, he sayth playnly that confessiō to the priest is the woziest thyng that ener was founde. Nowe if that were trewe as it is as false as he that sayd it, howe happed it than (which question Luther and he be asked often, & alway make as they hard it not) how happed it I saye y of so many vertuouse, wise, & cunning fathers as haue ben in Christs church in so many hundred yeres, neuer none had the wit nor the grace to spee thys great thing but al teach confessiō, vtil now that Tyndall came, which yet in thys poynt passeth his mayster Luther.

F For he sayth he wold in any wise haue cōfessiō stand, but he wold haue it made at libertie as well to women as men.

But Tyndall wyl haue none at al, because he listeth to belie both the bishops and the curates, sayning y thei shoulde betwene them disclose our confessiōs. In sayth quod your frend that is a thig that I neuer hard to haue happened.

F For he neither quod I that dare I boldly saye. And yet I wote well as ye sayd right nowe, that priestes should vtter folkes confessiō were well possible, & in many of them nothing in this woze more lykely neyther, if god & hys holy spirit were not as it is assissent & woze king wyth hys holy sacrament. But surely where as there be many thinges

Confessio was
devised of god

A that wel & clerely p̄one the sacrament of confession to be a thig institute & devised by god, yet p̄fall the remanaunt lacked, thys one thynge were vnto me a playne persuayson & a full p̄ose, which thynge I finde in the noble boke that the kynge's highnes made against Luther, that is to wylt, that in so comen a custome of confession oster than ones in the yere where no man letteth holdly to tel such his secretes, as vpon the discovering or close keeping therof hys honestye cometh, and often time his life also depēdeth, so many symple as he of that sorte that heare theym, & in al other thing so light and laues of theyr tong, and some therwith so lewde in all theyr luyng ȳ for money they force lytel to steale to robbe and murder to, & might many times w̄ the disclosing of some such thiges gette so muche as some of them woulde kill a man for a lesse: yet finde we neuer any man take harme by hys confession, or cause giuen of complaint, though any such secretes vttered & shewed by the confessor. In good faith quod he thys is very trowth & a great thing in mine opinion. **B**ut vndoubtedly yf confession came ones to womens eares, there would be a sore chaunge. For it would be harde for god & the deuyll to, to kepe there tonges. **P**es pes quod I, a womā can kepe a counsaill well ynough. For though she tell a gossippe she telleth it but in counsaill yet, nor that gossippe to her gossip neither, and so what all the gossippes in the towne know yt, yet is it but counsaill still. And therefore I save yt not for any harme ȳ wold come by the but for the newelty therof. **P**owe in earnest quod your frende this was a much mery madde inuedcion of Luther, and Luther is in a maner as madde as Tyndall. For it wet as good almost to haue no confession at al, as to let women to heare it. Forsoth q̄ I, if it had ben wisdom & not against goddes will, it would of likelyhedde haue bene founden by some good men befoze these dayes, in thys longe tyme of so many hundred yeres. Howbeit he goeth nere ynough to take it al away. And diuers of hys scolers besyde Tyndall, do now deny it vtterly. And himself leueth lytel substantiaunce and lytel frute therein. For he wold ȳ we should not care much for any full confession of all deadly synnes nor be very stypouse in the gatherynge of our fautes to mynde nor pondering the circumstaunces nor the weight, &

All is in con-
sente that wo-
men tell.

grante therof, nor taking any soze w̄ therfoze. Now these thiges taken away and the sacrament of penance left inche as he woulde haue it, consider in your selfe what frute were a man lybelye to find in it, he ȳ taketh a confessor he soz ceth not whome, and the confessor he soz ceth not what, disposing hym to repentaunce he soz ceth not how, god woꝝkes in satisfacciō accēpteth for nought what maner of amendement shall thys man cum to: & specially if beside al this he mai take to his confessor a fayze woman such as a yonge man woulde haue a lust to breake hys minde vnto, doth it not playnly appere ȳ this sonde felowe so playeth with thys holy sacrament of penance, that he goeth aboute better lye to distroy it? And yet is thys one of the thre that he leaueth, taking foure away expressely. Surely q̄ your frende so doth he thys to, as thinketh me. Forsoth quod I, & he hadde the sacrament of baptisme not muche better. For he magnifyeth baptisme but to the sup̄cession of penance & of al god liuing. Forsoth therein he teacheth that the sacrament selfe hath no vertue at all, but ȳ faith onely. **I**tem he teacheth that onely faith suffyseth to our saluaciō with our baptisme, without good woꝝkes. He saith also ȳ it is sacrilege to go about to please god with any woꝝkes & not with faith onely. **I**tem ȳ no mā can do any good woꝝke. **I**tem that the good & rightuouse mā alway synneth in doing well. **I**tem that no sinne can dampne any christen mā, but only lacke of beliefe. Forsoth he sayth that our faith suppeth by all our synnes how great so euer they be. **I**tem he teacheth ȳ no man hath no fre wyl, nor can any thynge do therwith, not though the help of grace be ioyned therunto, but ȳ euery thinge that we do good and bad, we do nothing at al ther in our self, but onely suffer God to do all thinge in vs good & badde, as were is wrought in to an ymage or a candel by the mā's hande without any thing doynge ther to it self. **I**tem he sayth that god is as verily the author & cause of the euyl wyl of Judas in betrayng of Christ, as of ȳ good will of christ in suffring of his passion. In matrimony he saith plainly that it is no sacrament, & so sayth Tyndall to. **I**f a mā be not able to do his duty to his wife, he is bounde secretly without sleaunders to prouide a nother to doo it for him. Forsoth q̄ your frende thys was curteisly considered of him, & is a very

Luthers
conclusiones
of the same
wyl. oppinion.

A very gētillman I warant you. It is no meruail though his wife be wel teemig if he make her such prouisiō. Surely q̄ I, this wise deuise hath he, & much other bestlineſſe he ſaith in ſuch thiges & hys diſciple after hym of ſuch ſort as honeſt eares could ſcant abide the hearing. In the ſacramēt of order he ſayth, & preſ- hede & all holy orders bee but a ſayned iuencion. Item that eueri chriſten mā and eueri chriſten woman is a p̄ieſt. Item that eueri man may consecrate h̄ bodi of chriſt. This is a thamefull ſay- yng in good faith q̄ your frende. Abide ye q̄ I, & ye ſhal heare worſe yet. For he ſaith ſerther that eueri woman & child may consecrate the bodye of our lord. Surely quod he, thā is the mā mad out right. He ſaith q̄ I, ſerther yet, that the canon of the maſſe is falſe. Itē that the hoſte in the maſſe is none eblacion noꝝ ſacrifice. Item that the maſſe with hys canō after the ſourme that is and euer hath bē bled in chriſtes church, is ſacri- lege & abominaciō. And though much of this cōcerneth hys dampnable heresies touching the blessed sacrament of the auter, yet ſayth he thereof many letwede doctrines mo. And among other he tea- cheth h̄ it is hereſye to beleue h̄ there is not veri b̄zed, & veri wine in h̄ ſacramēt of h̄ auter ioynd w̄ the body & bloud of our lord. Itē Swinglius & Ecolāpadi⁹ ſcolers of Luther haue bypelled ſerther vpon thys vngraciouſe ground of their maſter, & teach that h̄ ſacrament of the auter is not the very body noꝝ bloud of our lord at all. And Luther hym ſelf all be it he now writeth againſt them ther- in, yet (as it by many thinges appereth) minded and intended to put ſozthe by layſour the ſame hereſy hym ſelf, tyl he chaunged hys minde ſoz enuy h̄ he bare towarde them, whan he ſawe that they would be hedes of a ſect them ſelf (ſoz h̄ coulde he ſuffer no man to be but h̄ ſelf) But befoze as I ſay he did entēd it him ſelfe. And therēfoze he made a way to- ward it by theſe other heresies h̄ I haue reherſed you, and by dyuerſe other mo. For he techeth alſo that the maſſe anaſ- leth no man quick noꝝ dead, but only tō the p̄ieſt him ſelf. Item he techeth that men ſhoulde go to maſſe as well after ſowper as befoze brekefaſt, & in hys cō- men clothes as he goeth all daye with- out light oꝝ anye honozable rpte bled therin. Item he ſaith it were beſt h̄ men ſhould neuer bee howeſeled, but ones in theyꝝ lye. And that neuer til they lye

a dyeng, as they be but ones criſtened: & that at their beginning. Itē he techeth that eueri man & woman ſhould take h̄ holy ſacrament & ſpare not to touch it & handle it as much as them liſt. Itē he ſayth that the blessed sacrament of the auter is ordeined of god to bee receiued but to be worſhipped. In faith q̄ your frend theſe thinges be far out of courſe. He ſe q̄ I, now how he hādlerh al h̄ bled ſacramētes. But now hath he other wilde heresies at large. For he techeth againſt ſcripture and al reaſon, that no chriſten man is oꝝ can bee bounden by any lawe made among men, noꝝ is not bounden to obſerue oꝝ kepe any. Item he techeth that there is no purgatoꝝpe. Item that all mens ſoules lye ſtyll and ſleepe tyl the daye of dome. Item that no man ſhoulde pray to ſayntes noꝝ ſet by any holy reliques noꝝ pilgrimages, noꝝ doo any reuerence to any ymages. By my trowth q̄ your frende I had ſoz- gotten, that whan I was nowe in the vniuerſite in the communicacion that I had wyth my frendes ther in h̄ mater: one of them objected againſt me, that the worſhippe of ymages hath bee ere thys condempned by a great counſayle in Grece. Ther was in dede q̄ I, a cō- ſaile ones in Grece gathered by an em- perour, that thē was an heretique ther, which was after in the eighteth ſinode by the general counſaile dampned and adnulled. But this no moꝝe dothe to h̄ matter, thē if ther wold now in Sa- rony and Swicherland and ſuche other places, ſuch people as ſwarued fro the ſayth gather them ſelfe togither & kepe as they wold call it a generall coun- ſel, toher in thei might determine what they woulde. And yet were all that no p̄iudice to the right beleue of the ca- tholique church, wyhche is alwaye that knowen people that ſtyll perſeuer as one bodye wyth our ſauour Chriſt in theyꝝ ſozmer ſayth confermed ſayth, from whiche faithfull body theſe other withering bꝛanches be blowen away by the deuill. And therēfoze as a coun- ſayle of Lutherans aſſembling them ſelfe in Sarony coulde make none au- thoꝝite againſt the true faith of h̄ church ſo coulde that counſaile in grece no thing pꝛoue their purpoſe, which made none interruption of the ryght beleue & god- ly cuſtome of worſhip done to ſayntes & images, that yet byd ſoz al that cōtinue ſtyll in all the catholike church of chriſt and euer ſinnes hath done. For ſothe q̄

A he, that is trouth. But yet quod he, was there one at our communicaciō lerted in the lawe, & in his chamber were we, which said that if he list he could shewe a fayre lawe incozporate in the decrees of the church, which lawe if it wer lated in thoir light that would take vpon the defence of any woꝛship to be done to ymages, wold make al theyꝝ epen case. Then longed not onely I but all the remanante also hery soze to se y lawe. In byngyng forth wherof he made a while somwhat fraunge, as of a thing kepte for a secrete mistery. But in conclusiō he set forth a boke of y decrees, & therein he redde vs in good sayth a playne tert as me thought and all that were present, by which saint Gregoꝛy wꝛiteth vnto a certain bishop that had byokē downe the ymages in hys church, & there saint Gregoꝛy albeit that he blameth him for byeking theim, yet for all that he commendeth him for that he would not suffer theim to be woꝛshipped. Dyd you q I, rede that lawe your self? In god sayth quod he I stode by and looked on y boke whyle he redde it. Dyd he quod I or you epyther rede the next lawe folowing in y boke? Nay verely q he, for me thought thys was ynough. So was it verely q I & to much to, wythout moze. But and if ye had epyther red the next lawe folowing of the glose vpon the selfe same lawe that ye redde, ye should then haue sene that the lawe which he shewed you made litle for his purpose. By my troth as for the glose q I neyther I nor anye man els that there was had list ones to loke on, considering that the tert was playne and eth to vnderstand. And as for the lawe next folowing we looked not

After, for we thought to fynde it contrary. And if we should, the should we not yet haue witt which we shoulde beleue. Yes, yes q I ye woulde not much haue doubted if ye had redde the lawe that foloweth, for it is a lawe synodall made in the. vi. Synode, in which there is well & playnely shewed that ymages be to bee woꝛshipped amonge chꝛisse me, & wel declareth in what wyse we woꝛship them & owe to do, that is to witt none ymage to be woꝛshipped as god, nor the hope of our helth to be set vpon the ymage, nor to loke that the ymage shal be he which shal iudge our soules in tyme to come, but we woꝛship the image and reuerce and well owe to do for the remēberāce of the thing that the image representeth. And yet though we do y ymage honour

*Ca. perlatom
de consecra.
distinc. 4.*

*Do to ymages
shoulde be woꝛ
shipped.*

& reuerence, yet for dyulne honour and seruice onely done to god, that kynde of woꝛshippe called latꝛya we neyther do nor may do, neyther to image nor anye creature in al the hole world epyther in heauen or earth. And thys shoulde ye haue sene if ye hadde epyther redde as I say the lawe next folowing or the glose of that lawe that ye redde. Nay quod he but in the lawe selfe that we rede, good saint Gregoꝛy saith plaine the cōtrary. For he commendeth the bishoppe there because he would not suffer the images to be woꝛshipped at al. That word at al quod I ye set to your selfe moze then ye fynde in the boke. For in dede the boke sayth no moze but that they shoulde not be woꝛshipped by thys laten woꝛde *adorare*. By whych woꝛde he vnderstode y diuine woꝛship called latꝛia. All hereby knowe we quod he, he vnderstode it so, for I bylene not muche the glose. We may quod I perceiue it by the lawe that foloweth. All here in albeit that thereby y same woꝛde *adorare*, yet is it there shewed howe we maye *adorare*, that is to wyt how we may woꝛshippe images. Why quod he if that lawe saye quod *possumus adorare* and saint Gregoꝛy sayth quod *non licet adorare*, be not they twayn playne repugnate? Yes quod I if they both toke that woꝛde *adorare* in one sence. But when the Synode vsed y woꝛd for such woꝛshippe as we may do to a creature, and saint Gregoꝛy vsed it for such woꝛship onely as may not be done but only to y creatour, the thei be nothing repugnāt at al. But yet q he wher bi shal I be sure y saint Gregoꝛy toke it so, for it appereth by the lawe as your self sayth y the woꝛde may be taken other wise. For the same lawe it selfe taketh it other wise, & then paraduenture so byd he, & thereby for bode all maner woꝛshippe to be done vnto ymages. That were very vnlikely quod I that saint Gregoꝛy were of one mynde and the hole Synode of the contrary. But now syth ye make the matter so clere bpō the woꝛdes of saint Gregoꝛy incozporate in the decrees, & wyll not beleue y glose, which appereth playnly that he ment onely to for bed vs to do such woꝛship to ymages as is only due to god: wil ye be cōtent therein to beleue saint Gregoꝛy hym selfe if he tell you hym selfe that he ment none other. We for god quod he that will I well. Then quod I we shall agree well ynough. And therewith I toke downe of a shelve amonge my bookes the registre of saint Gregoꝛies

*Ca. venerabilis
leg. de conse.
distinc. 4.*

*The taking
of thys woꝛd
adorare.*

A Gregoꝛes epyſtles, and therein turned to the very woꝛdes which are by Graciane taken out of hys ſecūde epyſtle *ad feruonum epiſcopum Maſſilie*, and in cozpozate in the decrees. And the ſame cauſed I hi to rede the foꝛmall woꝛdes as they be cotwched in the decree. And by the colluſiō of the ſone with the tother I cauſed him to ſee that Gracian had taken but a parte of the epyſtle, and that by other woꝛdes of the epyſtle ſelf, it appereth euidentlye that ſaint Gregoꝛi ſpake of none other woꝛſhippe to be with drawen from ymages but onely dyuine woꝛſhippe and obſeruaunce deu to god, as by diuerſe other thinges in the epyſtle appereth plain, as in that he ſayth, that it is not ſefull to woꝛſhip any thinge woꝛought by hand, becauſe it is wꝛitten *Dominum deum tuum adorabis, et illi ſoli ſerues*. Thou ſhalt woꝛſhip thy Lord god and onely hym that thou ſerue. Powe is it in this place of ſcripture met none other woꝛſhippe noꝛ ſeruiſe the deuine honour, & ſeruiſe called latria as is to lerned me well knowne. And he that wyl affyꝛme the contrary and ſay that in ſcripture is foꝛboden fro ymages all maner of woꝛſhip, he muſte affirme alſo that all maner woꝛſhippe and all maner ſeruiſe is foꝛboden by ſcripture fro all maner creatures. Foꝛ the ſcripture ſayth there, thou ſhalt woꝛſhippe and ſerue onely god, and ſo ſhould we by that conſtruction neyther woꝛſhip noꝛ ſerue father, noꝛ mother, maſtre, noꝛ pꝛince noꝛ kyng. And in the ſame place ſaint Gregoꝛy ſayth that we do woꝛſhip only the holy trinite, which ſhelweth that he ſpeaketh only of diuine woꝛſhippe called latria, which is done wyth a mynde that reputeth the thyng woꝛſhipped to be very god. Foꝛ els by thoſe woꝛdes yf he foꝛbode any maner woꝛſhippe foꝛ to be done to any thinge ſauing the trinite, then did he foꝛbedde any woꝛſhippe to be done to any ſaynt, oꝛ to our bleſſed lady epyther. And euery man well woteth how reuerently hym ſelfe woꝛſhypped both our lady and all ſaintes as well by many bokes & epyſtles of hys, as by the letany which as hys epyſtles well ſhelweth, he ordeyned to be wyth great deuocion bleſed in honour of god, our lady, and al holy ſaintes. And ouer that by the great honour that he dyd to ſaintes in churches ſpecially dedicate vnto them, & alſo great honour and reuerence bleſed vnto theyꝛ holy reliques, as in hys owne bookes & epyſtles appereth. And finally if hys

epiſtles had been loſt, oute of which the decree is take: yet the woꝛdes of the decree it ſelfe would wel ynough ſuffice. Foꝛ the boke of Images be therein is ſt ſpecified that images be the boke of laye people, wherein they rede the life of chꝛiſt. And the if it be as it is in dede wel and vertuouſely done, deuoutely to kiſſe a boke in which chꝛiſtes lyfe and hys death is expꝛeſſed by wyꝛtyng: why ſhoulde it be euyl done reuerently to kiſſe the ymages by which Chꝛiſtes life and hys paſſyon be repreſented by ſcripture oꝛ paynting? In good faith y he, I am well ſatisfied in this matter, and ſo would they that were wyth me if they had ſene al that I ſay now. They may quod I. ſome ſe as much why ſo euer they liſt to loke therfoꝛe. But nowe to turne againe to the matter, neyther the Biſhoppe of Paſſie that breake the ymages that they ſpeake of, noꝛ the couſaile of grece neyther ſciſmatical as it was, went neuer yet ſo farre as Luther and Tindal, and theyꝛ company do, which not onely ſet at nought ymages, but alſo leue no ſait vnblaſphemed, noꝛ Chꝛiſtes owne moꝛther neither. Foꝛ Luther can not abide the comen anthem of our ladye and the moſt deuout *salve regina*, becauſe we there in cal that bleſſed virgine our aduocate. He ſayth that euerpe other woman nowe liuing, if ſhe haue the ſame ſaythe maye be. prayed vnto as our lady, and wyth her pꝛayer as much profite vs. Item he techeth that men ſhould doo no woꝛſhip to the holy croſſe that Chꝛyſte dyed on, ſaying, that if he had it hole oꝛ all the pecys therof, he would caſt it in ſuch a place as no ſunne ſhould ſhyn thereo, to thende it ſhould neuer be ſoude to be woꝛſhipped moꝛe. Item of all feaſtes he ſayth that he hateth the feaſte of the holy croſſe, and the feaſt of *Corpus Chꝛiſti*. He techeth alſo that no man oꝛ woman is bounde to kepe and obſerue any bowe that he hath made to God of hit ginite, oꝛ widowhed oꝛ other chaſtite of marriage, but that they may mary at theyꝛ liberte, their bowe not withſtanding. And howe pꝛoueth he that quod your frende: Mary quod I by the breaking of hys owne, whan he maryed the nunne. And now he rayleth againſt all chaſtite, and ſayth that if a pꝛieſt ynschaſte, he is like to the pꝛieſtes of the ydole Sibeles: Longe woulde it bee to wꝛite you all thabominable hereties of this newe ſect. But ſome of the haue I reherſed, that ye may thereby conſyder

Luth. 4.

The woꝛſhip
called latria.The kiſſing
of Images.Luther
her hereties
moſt abhominable.

Whether he that teacheth such thynges, go not about utterly to destroy the hole faith, religion, and vertue of christen dome. And that he is not in any of these pointes belied I shall fynde the means that ye shall see it in his own booke. And there shall ye see how madly he laboureth to proue them. Proue them quod your frinde: the substance of these matters be to abominable to be reasoned. And to make hym hated of all good folke, is ynough to here theym reherfed. But I marvail me much how he fell into such an heape of heresies.

B

The 3. chapter.

The autho: sheweth by what occasion that Luther first fel to the deuyfing of these heresies. And that the occasion was such as well declareth, & he was pycked thereto by malice, and euer proceeded fro euill to worse, not wytyng where to hold hym, and that he refuseth to stand to the iugemet of any folk earthly, concerning the truth or falschod of hys oppinions saue onely hym selfe.

Now that is quoth I, somewhat worthe to consider, howe thys lewde frere began to fall in the mischeuous matters. We shall vnderstande that there was a ydon obtayned in Sarony, for which pardon as the maner is there, Luther was the preacher and preached to the people, exhortyng them thereto, & auaucinge the authoritie therof al that he possible might not wythoute hys great aduantage therof. So happed it than sone after, that the setting forth of the pardon wth thaduantage therof, was taken from hym & set to a nother. For anger whereof he fel into such a fury, that tozthwith he began to write agaynst all pardons. Howbeit because the matter was new and fraunge, he began fyrst by way of doctores and questions onely, submytting him selfe and hys wytyng to the iudgement of the pope, and desyryng to be enformed of the trouth. Wherupon whan he was by wytyng answered by the mayster of the popes palays, than ward he moze woode & fell to rallinge agaynst him, & made also another booke agaynst the power of h. pope affirming that hys power vpon the church was neuer institute of god, but ordeined onely by the comune consent of christen people for auoidyng of scysmis. But yet he said that all christen men wer bounden

The occasion wher Luther fell vnto hys rage.

to stand and obey therunto, and that h. Bohemes were dampnable heretyques for doynge the contrary. But sone after whan he was in such wyse answered by good and cunning men, that he perceiued hym selfe vnable to deserue that he had affirmed, than fell he from reasoning to rayling, & utterly denied that he had befoze affirmed. And thā began to wytte that h. pope had no power at all, neyther by God nor man. And h. the Bohemes whom he had in his wytynges befoze called dampnable heretyques, were good christen men, and all their opinions good, and catholique.

Whan whā he was cited by h. popes hoolynesse to appere, he appeled to h. nexte generall counsaile, whych shoulde be gathered in the holy ghost. So y what soeuer generall counsaile were after assembled, he might iest, and raile therō, and saye it was not it, that he appeled vnto, for it was not assembled in the holy ghost. He toke quod your frind a good wply way. As wply as it was q. I, yet woulde he not stande therby, but fledde from that to a nother. Now shall ye vnderstand, that yet sone after this, in the booke by which he not aunswereth, but rayleth agaynst h. boke wherin our soueraine lord h. king like a most faithfull vertuous & most erudite prince, euidently, & effectually reuincet, & cofuted h. moste venemous and pestilent booke of Luther entitled the captiuite of Babylon, in which he laboureth to destroy the holy sacramentes of Christes church: in that booke I saue Luther which had befoze appeled to the next generall counsaile, utterly denieth the authoritie of all generall counsailes, & setteth them all at nought. By my trouth quod your frinde eyther was the man very negligent befoze, or very naught after, whā he chaugeth so often, and wytteth euer the longer, the moze contrary, not to hys aduersary onely, but also to hym selfe. But I praye you howe eruleth he hys inconstauncie: Mary q. I, he saith, that he seeth ferther than he sawe befoze. Wherunto the kinges grace sheweth him that it wer vnluely, that he should see better throught a paire of seuell spectacles of ire and enuy. Very true q. your frinde by my trouth. But yet I here say h. he hath offered to stand at the iugemet of learned mē in all hys matters, if hys offre had ben take in tyme. In dede q. I, ones he promised to stande to that iudgement of the vniuersite of Parys, and

And therupon was ther opē dispicions kept & the veri wordes wrytten by notaryes sworn for both the parties. But whan hys oppinions were after at Paris by the vniuersite condemned, thā he refused to stande to their iudgement, and fell agayne to hys elde craft of rayling. He appered also at Worms befoze the emperour and the princes of the empyre by a safeconducte. And ther recognized, and knowleged as well the said pestilent boke wryte against the sacramentes, as many other of like sort to be his owne, & offered to abyde by theim. Whych he might boldly do beyng by hys faulse conducte in good suretye of hym self that he could take none harme. Thā was he moued to dispicions by hys articles, so y he should agree vpon soe plosertuous, and well leraned, that should be iudges of that disputacions, & that he should be cōtent to stande to their iudgement vpon hys same. Wherupō he agreed to come to dispicions, but he would in no wise agre to make any men iudges iudges vpon it, nor stande to no mans iudgement earthly.

The .4. chapter.

The author sheweth how that Luther in the boke that him self made of hys owne actes at hys cite of Wormes in Almaine, dothe so madly ouerles himselfe, that he discloseth vniware certayne folies of him selfe, whych a man will wel laugh at, and meruaile much to se it.

Ad that these thynges be true, it well appereth to all hys worlde in the booke that he made hym selfe of hys demeanure and his actes at the cite called Wormes in Almaine. Whych boke who so redeth, shall haue a great pleasure to see therin, both the frantpke baingloze of that sonde frere, and yet there with all to see hym carped out wpyth foly so farre from hym self, that in a line or twaine he discouereth all that he went aboute to hyde, in all the booke beside. For ye shall vnderstande that albeit he made hys booke hym selfe, yet he made it so, that he would it should seme to haue ben of some other mans making and not of hys owne, to the intent that such worshipfull wordes as he speaketh of hym selfe, might make hym in the eares of the reader, seme soe honozable person. Whych wordes elles he wpyth wel spoken of his owne mouth, all the worlde woulde wonder on, how

in thys booke beside y he leueth out soe thynges ther said and spoken where the wordes wrytten in, coulde doo him no worship, & some thynges reciteth wpyth aduantage for hys part, reherling the tother syde nakedly & barely and some parte pared of to, to make it seme the moze slender, one thyng he obserueth diligently, that where as, speaking of hys emperour he calleth hym neuer but simply and syngly charles, he neuer speaketh of hym selfe but he letteth forth his name in great capital letters & solepne titles. The man of God Luther. And where as they that spake agaynst hys errours, he wryteth that they brast out in byzulet and venimouse wordes, whā he cometh to hys owne aunswere, than he wryteth in thys wyse, but than D. Martyne for hys incredyble humanyte and bountye, aunswere in thys wyse benignely. And sometye with these wordes. The most benigne father most mildely made aunswere. And finally he synthet & endeth hys booke as it were wth a Gloria patri to the hole psalme in thys wyse. Thys holy deuout man therfore euen bozne to teach and preserue hys gospel of god, our lord longe p̄serne for hys church wth his holt word also Amen. Now who was there euer bozne so suspicious y euer woulde haue suspected that he whych wrote such gloriouse wordes of Luther, should be Luther himself. For wher should a man finde so bery a baingloriouse soole, y would not in himselfe be ashamed of himselfe to think such thynges. But now ye y reade this, I pray you for gods sake see how bitterly thys ch & tisking of vanite & baingloze had cast hym clene besyde hys minde & memory. For where as all the booke beside was so deuised & hādeled, that it should seme some other to haue made it, & not hymselfe, sodenly the sonde selowe betrayed hym selfe vniware. For in one place forgetting himself, he speaketh in thys wyse. Whan thys was spokē, thā the oratour of the empire in a chidinge maner saide that I had not aunswere to the purpose, and that those thynges whych had be dampned and determined in general counsailes of old, ought not now of newe to be brought agayne in question by me, & therfore I should giue a playne aunswere whither I woulde renoke myne errours or not. Thā vnto thys I aunswere in thys wyse. With y it is so, &c. No here may ye see hys incredible humilitie and lowely minde of thys

Thynges be determined in general counsailes of old, ought not to be brought in question

s. iij. most

A most benigne father which vnder h blis-
four of a straunge herald, bloweth out
himselfe hys owne boast. Than may ye
se therewith hys marneilsuse pzofoide
pzofoide, that had not the wit to beware
that hymselfe bewrayed not hys owne
so folithe a deuice, in the baine auan-
cing of hys own false boast and prayse,
that though h wordes had ben true, yet
woulde almost a verry naturall foole
haue ben ashamed of hym selfe to writte
theym. By my trowth quod your frend
thys deuise was madly minded, of Lu-
ther, & madly habled, & madly ouersene,
to shew him self so sonde, but if pride as
h pzoouer be is must nedes haue a shame.

The .5. chapter.

The authoz sheweth the perpetuall
inconstaunce of Luther, and hys con-
trariete and repugnaunce agaynst
hym selfe.

Now as for his constaunce apper-
eth of I, by I haue before re-
herled of hys cotina all chaunge
in his herelles, fro dai to dai fro
wozle to wozle, whych course he kepte
not onely in the matters aboue rehear-
sed, but almost in al the remenaüt. For
as concerning purgatoz, he wote first
that all though it coulde not bee pzooued
by euident scripture as he affirmed, yet
was there no doubt but that there is
purgatoz, & that thynge he saide was
of al chyzten mē firmly to be beleued.
And than he wote that he woudded of
the madnes of such false and folithe he-
retiques as were bozne with in one hū-
dred yere passed, and are not ashamed
to denye purgatoz, which the hole
church of chyzt hath beleued this fiftene
hundred yere. Now what constance is
there in this frere, that wote this of he-
retiques that deny purgatoz, & with in
a whyle after denieth it himself, saieng
in the sermon that he wote of the riche
man and Lazare, that all mens soules
lye still and slepe tyll domes day. Mary
quod your frende than hath some man
had a slepe of a sayze legth. They wil I
twene whan they wake forgette some of
their dreames. By my sayth quod I, he
that beleueth Luther that his soule shal
slepe to long, shal whan he dieth slepe
in thre wyde rest. I muche meruayle of
your frinde what euyll ayled hym to
fynde out thys sond foly. To thys oppi-
nion quod I, or rather to the faining of
this oppinion (for I verely thynke that
him self thynketh not as he wyrteth) he

The church
beleueth that
theres a
purgatoz.

sel for enuy, and hatred that he bare to
pziesthode, by the malice of which, hys
vngacious minds, he rather were con-
sent that all the world lay in the fyre of
purgatoz tyll domes day, than y there
were one peny gyuen to a pziest to pray
for any soule. Thys is quod your frind
very likely. Like constaunce of I, hath
he bled in y matter of holy bowes. For
in hys boke of the captiuite of Babilo
he writeth that neither man nor aügel
is able to dispense with the bowe made
by man to god. And some after he wote
that no bowe could bynde any man but
that every man maye boundely bryake
them of hys owne hedde. But it well
appereth that he wote the fyffe of an-
gre and malice towards the pope, and
than chaunged to the second of a lecher-
ous lust to the numme that he minded
to mary.

The .6. chapter.

The authoz sheweth howe that Lu-
ther hath bee sayne for the defence of
his vndefencible errors, to go backe
& forsake al h maner of pzoofe & trial,
which he first pzoouised to stande to.
And nowe like a man shamefull and
shamelesse, hath no pzoofe in h woizbe
but hys owne woizd, and calleth that,
the woizd of god.

As inconstaunt wyrt and verry
deuylishe entent speciall ye
wed it selfe, by thys also which
I shal now rehearse you. In y
beginning the man had the minde that
commonly such sooles haue, he reckened
all the woizbe wyld geefe saue hym
selfe, and al the wyrt & learning to stand
in his own hed. And than weening y he
shoulde fynde no mathe but y he shoulde
as he list be able to pzooue h mone made
of greene cheese, he pzoouised in hys
boke y he would for h yse or repzoofe of
his oppinions, stand to natural reason, to y
authoritie of y old holy fathers, y lawes
and canons of chyztes church, & to the
holy scripture of god with thinterpre-
tations of the olde holy doctours. But
some after whan he perceiued himselfe
in hys oppinion deceiued, and y he saw
hymselfe confuted and concluded eu-
dently both by scripture, naturall rea-
son, the lawes and determinacions
of the church, and the hole consent of the
holy fathers interpreters of holy scrip-
ture, than beganne he to singe a nother
songe. For thas as for reason he refused