Ather of his sone proff, or of the veri titles, & names thereof. As they be such in deue qoud pod you triuernge and that they be not mistaken, or misreported. 

The second boke, 249

Pe thynketh quod I that it frute which ye se springing of them, would he fustice to make you perceyve them so?负荷.

And yet a serues that that wedeth a nunne why his living is such, should make it eth to witt in yps seruing is not very good. Surely quod he, I cannot say nay but that the best & wittie tokens, I shal quad I do more for you. For I shall fynde the meanes that ye shall see

his owne bookes, & then perceyve your self that men belte hym not. I prey you quad be me heare some of his opposicions by monthe the bypple, and for the bring of them in his owne bookes, I shall be heare me after. First he benn quad with pardons, with the Pope power, denying finally any of both to be of any effect at all. And done after to solde what good spirit he moud him: be denied all the seuen sacramentes, except batisme, penance. And the sacrament of the alter-savvingly playd' that all the renumet be biforn thinges of none effect. Now these that he leueth so good it is good to se how he handeth them.

For in penance he saith, that ther is her contrapnyon no; satisfactiue. Also he saith that ther neberth no pries for the hearing of confessed, but euer a man & euer woman to, as is sufficient to heare confessed at all posible & al longeth to a cessor, as is a pries. Parly if quod your treuid thys were an easie way for one thing, For the easest thing that I spend in confessed, is that what I se many confessors at a pardon, yet can I not luke one of them so well by the light, that I would tel any suche thing to, to some in sore hand and I might not. 

But notte if I might after Lurcer may be cest in a pries wond, I would not let to be confesed wecel. He would quod I peraenture tel her a tale that ye would not tell every ma. But yet if some men told some tales to a faire woman that they tel in confessed to a soule free, the wold with I wene among that they had kept their confesse in their owen best. Parly quod he may happen also in the confessed is made into a pries. Possible it wer in deue qoud.

For Lyndall in his boke of obedience or therin disobedience, thys the curas,

And that the bishops therupon do cite therini & lay their secretes times to theys charge, and therin pe che to other chaires full penance, or campell them to poyse, at the bishops plesaunce. Now dare I be bold to say, & I suppose at the honed me in thes realme wold say, & iure, that this is a very soliche falshe unagyned of hys own mind, where he never saw the sample in his lyfe. We se in som rather the contrary fault, that not onely the rich but the poore also, hopen up queries & ples in open aduerye, what paiment or penaunce or any thing almost ondes layd in onto. But therew I findeth Lyndall no fault in the bishops, For he saith plainly that the Bishops hath none authoritie to punish any such thing at all. But he leueth not the other side of the Bishops & the curates to sayning that the tone borthe later folks confession to the other.

And what he hath he loked the lyth with as though he had powert hys sake, he taketh the same calles layd by for a ground therupon to byeld the distruction of that holy sacrament of penaunce. For upon that lyke such other like, he saith playny that confession to the pries is the worst thing that ever was founde. Now if that were trueth as it is as false as he that layd it, howe happe in it than (which question Lurcer and he asketh of, alway make as they had it noth.) howe happe in it luy of so many vertuoue, wise, cunning fathers as have ben in Chistes church in so many hundred yeeres, never none did the hit noth by grace to lyse thys great thing but al teach cession, tell now that Lyndall came, which yet in thys poynt talseth his mayster Luther. 

For he saith he wold in any wise have cestis land, but he wold have it made d at libertie as well to women as men. But Lyndall wold have none at all, because he listeth to belie both the bishops and the curates, saying it shold were them disclop our confessions. In saith quod your frend that to a thing that I never harch to have happe. For he neither quod I that dare I boldly say. And yet I wroth well as pe say right nowe, that prieses shold biter folks cession were well possible, & in many of them nothing in this world more likely neitherly, if godes hys holys spirit were not as it is sufficient & working with hys holys sacrament. But surely where as ther are many things
The fourth boke.

That we clearly prove the sacrament.

Confession of confession to be a thing institute & beleved by god, yet of all the remnant lacked, this one thing were unto me a plain persuasione of a full prose, whiche thing I finde in the noble boke that the heavens hightnes made against Luther, that is to saie, that in to come a calof of confession other than ones in the yer where no man leteth boldy to teluch his secrets, as upon the discovering of close keeping thereof his honesty comes by and often time his life also dependeth, so many sypnple as be of that sorte that heare them, so in all other thing is light and laues of thesp long, and some therewith so leve in all they prayg for mony they close letel to treacle to robbe and murder to, as might many times to the deciding of some such thiges gette so muche as some of them were to be a man for a lettre; yet I finde we neuer any man takearme by his confession, or cause given of complaint, through any such secretes breted or shewed by the confessoure. In good faith quod he thys is very true of a great thing in mine opinion. But what be this for confession came ones to two mens ears, there would be a sore change, for it would be harder for god the devill to kepe there longes. Yes quod I, a woman can kepe a countell well enough, for though she tell a gol特派 she telith that but in countable yet, no; that gol特派 is her god and neither, and so whan all the gol陴es in the town know yt, yet is it but countable still. And therefore I ape ye not for any harme she wold come by the but for the newely thereof.

She in earnest quod your frende this was a much more mede instruction of Luther, and Luther is in a matter as madde as Lindall. For it were as good almost to have no confession at al, as to let women to heare it. Forsooth quod I, if it had ben in home not against goddes will, it would of likeliehede have bene goodned by some good men before thes dazes, in this longe time of so many hundred yeres. Howbeit he goeth was enough to take it away. And divers of his wellers before Lindall, now done it bitterly. And himselfe lentelet letel substanse and letel trute therin. For he wold we should not care much for any full confession of all deadly sines nor be very stoupous in the gathering of our santes to mynde no pondering the circumstancnes be the weight.
The fourth boke.

A very gilman I warrant you. It is no
merueil though his wise be wel temperid
that make her such poultries. Surely
this wise be not but, what other
bestinnes he faith in such thinnes, that dis-
ciple after hym of such sort as honest
care of such should abide the heare. In
the sacrament of euer be fayth, y pre-
thebe of all holy orders be but a fayne
intention. Item that every chistian ma
and every chistian woman is a priest.
Item that every man may concerantage
of chist. This is a shamefull say-
ing in good fayth on your frendes. Abide
ye y fayth, I seath that heart were wroth yet. For he
fayth ferenly that every woman or child
may concerantage the body of our fode.
Surely quod he, this is the ma mad out
right. He fayth, I ferenly that the
canon of the maile is false. For that the
bode in the maile is none ochion nor
sacrience. Item that the maile with vys
caud after the fourme that is and ever
be dyed in chistles church, is far-
lesse abominacion. And though much of
this curneth this bapting of heresies
touching the blesed sacrament of the
aure, fayth there to many hevp
doctrines. And among other he the-
eth it is bery pluye to believe there is
not bered, be bered in the sacrament of
the aure is by the body of our lord. If Swin
glius and Eclogue and Luther have beled ferenly
upon this ungracions ground of their
matter, I teache that this sacrament of the
aure is not the body but of our lord at all. And Luther hym self all
be it be now set in aeternitie to be his
set in saving, y.e. (as it be many thinnes apparely)
mineded and intended to put forth to
lay forth the same heresy hym self, trul
had changd hym minde for entry he bare
towarde them, what he sawe that they
would be seenes of a sect them self (for
be sucke no man to be but his self)
But before you saue him it hum self.
And therefore he made a way to
ward it by these other hereties I have
referred you, and by many other me.
For he teache also that the maile is
leth no man quicke nor dead, but only to
the priest hym self. Item he teache that
men shoude go to maile as well after
swowe as before eustaff, in bys com-
men clothes as he goeth all daies with
out light or ane honorable vyt be
therein. Item he faith it were best
men shoude never bee howesed, but ones
in their lyf. And that never til they lye
apeng, as they be but ones eristhen, and
that at their begynnig. He teche that
every man and woman shoude take
holy sacrament with out to touch it
handle it as much as them self. He sa
that the blesed sacrament of the
aure is ordened of god to bee receivd
but to be howished. In fayth on your
friend these thinnes be far out of course.
He se y know how he hadlthy blesed
sacraments. But now had he other
wilde heresies at large. He teche
against scripture and all reason, that no
chistian man is 30; can bee bounden by
an lawe made among men, no; is not
bounden to obserue 30 keep any. Item
he teche that there is no purgatope.
Item that all mens soules ly spyl and
spile till the daie of dome. Item that
man should pay to laytmes no; let
by an holy reliques no; pilgrimes,
no, bye any referance to any imaghes.
By my truth on your friendes I had
begotten, that when I was nowe in the
universe in the communication that
I had with my frendes ther in mater.
one of them objected against me, that
the howship of imaghes had bee ere
theys condemned by a great countespl
in Grece. There was in debe y a cou-
statle ones in Grece gathered by an em-
perour, that this was an heretique ther
which was of in the eighte th Sinode
by the general countespl bapmed and
adnulled. But this was no se thes to
mater, the ther would now in Sax-
ony and Swomberland and suche other
places, such people as that were fro the
faeth gather them selfs together kepe
as they would call it a generally coun-
tact, wherein they might determine what
theys woulde. And yet were all that no
pseudice to the right beleue of the ca-
tholique churche, yche which is alwaye
that known people that spil perferre the cathol
as one body with our church, Chist our
church; in theys former falte confirmed fayth,
from which faithfull body these other
withering branches be blown away
by the beffiel. And therfore as a coun-
table of Luthersians alloyng them
selfs in Saxony coude make none au-
thorite against the true faith of fayth
so could that countespl in grece nothing
prove their purpose, which made none
interrupt of the right beleue a godly
custome of howship done to laytmes
imaghes, that yet dyd fo all that caste
spill in the catholique churche of Chist
and euer tyme last done. Forsoth y
fore.
The fourth booke

Be that is truth, but yet quod he, was there one at our conununicatiue letterd in the laue, in this chamber were we, which said that if he left he could know a synge law incorpore in the decrees of the church, which law, if it were laid in that light that would take upon the the defence of any worship to be done to ymage, would make all thee open safe. Then longed not only but all the remanente also beory law to be law. It bringyng gely in in the biskopp where he made a whole somwhat strange, as of a thing kept for a sectere mistery. But in conclusiue he fet forthe a boke of ys decrees, therin he reveth vs in good law a plaine text as me thought and all that were presett, by which saint Gregorye bexteth into a certain biskopp that had boke downe the ymages in his church, and therefaint saint Gregorye alheit that he blaneth him for helpeing them, yet for all that he commandeth them, that all those that should not suffer them to be worshiped. Byp you go C, he that of ymage is free in godly lawke quod he I kowde but and looke on y boke where he reveth it. Byp he quod I go C, ye worship the next laue following in y boke. Say berype go, for me thought thyss was enough, doth it berye go I to much so, without more. But and if he had berye red the next laue folowinge, and the glos upon the selke same laue that ye revode, ye should then have seene that the laue which he shewed you made little for his purpose. By my truth as for the glosse go I neither I no any manners that there was had lost one to looke on, considering that the texte was plaine and eth to understand. And as for the lawe next following we looked not Patter, for we thought to finde it contrari. And it shoule, the should we not yet have lost which we should beleue. Yes, yes go I, ye woulde not much have bounted if ye had redde the laue that followeth, for it is a law synodatall made in the vii. Sinode, in which there is tell sprylyly theweth that images be to be worshiped amoung christiame, and declareth in what vspe we worship them owde to do, that is to wit none ymage to be worshiped as god, nor the hope of our helth to be fet upon the ymage, nor to looke that the ymage shal be which that ludge our foules in spme to come, but we worship the image and reverece and well owde to do: for the renuerence of the thing that the image repessteth. And yet though we do ymage honoure
The fourth boke

A Gregories epistles, and therin turned to the very words which are by Sanctane taken out of his seruile epistle ad ferox
numa episcopum in Magnae, and in corporis in the decrees. And the cause JIillowed the small words as thay be rancked in the decrees. And by the exclusion of the tone with the other I cannot him to see that Sanctane had taken but a part of the epistle, and that by other words thay the epistle self, it appeareth entirly the saint Gregorie spake of none other worshippe to be with dawen from images but only divine worshippe and observance bet on god, as by divers other things in the epistle apparely plain, as in that he saith, that it is not suffit for worshippe any thinge bought by hand, because it is instructing. Thynor thor thay saith theom to worshippe thy Lord god and only hym that thou serve, bowe it in this place of scriptuere met none other worshippe nor service the divine honor. Service called latrie is to seeme me well knowne, and be that it will insigne the contrary and fay that in scripture is fayden fow images all manner of worshippe, he made that saith that all manner worshippe and all manner service is forbidden by scripture so all manner creatures. For in that scripture saith there, then shall worshippe and serve onely god, and so should we by that construction neither to worship nor serve father, nor mother, nor prince nor king. And in this same place saint Gregorie saith that we do worship only the holy trinite, which is the worth that he speaketh only of divine worshippe called latrie, which is done with a minste that repents the thinge worshipped to be very god. For els by those words of he forbade any manner worshippe; to be done to any thinge sanctifying the trinite, then did he forbode any worshippe to be done to any faynt, so to our blessed ladye worship. And every man was well noteth how reverently hym selfe worshipped both our lady and all saintes as well by many bokes epistles of hym, as by the leatere which as hym epistles well theweth, he observed to be with great devotion bided in hounour of god, our lady, and all holy saintes. And over that by the great honour that he bade to saintes in churches specially dedicated unto them, as also great honour and reverence bided unto thay holy religiones, as in hym boke epistles epistles approveth. And finally hym epistles had been lost, out of which the 8 decrees of 8 epistles was added to decrees. Images be it faythe would bele enough lustice. For the boke the decrees is it specified that images be the lord people, wherein they rede the life of Christ. And the faythe as it is in bede and by devotion and of deceit, by devoutly to kisse a boke in which Christes lyke and hys death is expres by lyping; why should he be entertained? The kisse redently to kisse the images by which of Images. Christes life and hys pasifion be represented by scripture or painting. In law, in faith and by, I am well satisfied in this matter, and so would they then were within me if they had seen al that I saith. They may quad I leon as much wher so ever they like to take thereof. But nowe to turne against the matter, neither the Bishoppe of B这不是 the images that they speak of, nor the collatinate of greece or greece, not greece stillental as it was, wert never yet so farre as Luther and Kauper, and they company do, which not onely lit at youtigh ymage, but also leue no stone unblasphem. nor Christes owne mother neither. For Luther can not alle one hore beloth the comen anhymn of our lande and the most devout De regna, because he ther nabe, in call that blessed virgin our advocate. For he saith that eueri other woman is not living, if the have the same saiths may be prayed unto as our ladie, and with her praper as much profeteds.

Luther's
text continues to discuss the importance of images and their role in worship, contrasting them with the worship of Christ and the blessed Virgin Mary. The text emphasizes the need for reverence and devotion to Christ and the Virgin Mary, as well as the importance of scriptural teaching and the role of images in religious practice. Luther's views on images and their implications for Christian worship are a central theme in this passage, reflecting broader debates within the Reformation period.
The fourth boke.

As alsohe he that teacheth such things, go not about boistry to destroy the holy faith, religion, and vertue of christens home. And that he is not in any of these points belted shall tende the meanes that ye shall set it in his owne booke. And there shall ye see howe manie be labored to praise them. Praise them not if thy neighbour finde the substance of these matters be to abominate to be reasned. And to make hym hated of all good solace, is enough to here them affered. But I swears me much howe he fell into such an heape of heresies.

The 3. chapter.

The author deueth by what occasion that Luther first set to the bewraying of these heresiyes. And that the occasion was such as well declared, he was pitched therto by malice, and ever proceeded to cruel to worse, not breading where to hold hym, and that he refully to stand to the ingen of any people, the more they committed the truth or faileth of his opinions save one by brynself.

Now that is quoth I, somewhat worse then to consider, however this debate first begane to fall in the mischevous matters. Ye shall underthe that there was a powd observed in Sarony, for which pardoe as the matter is there, Luther was the prouer and pruched to the people, exculping them therto, an aunting the auther and therofall that he possible might not wrythe his great advantage thercfro. So bapped it then after, that the setting for the pardon with the advantage theroff, was taken from hym set to a nother. For anger brether of the set into such a fury, that toth with he begane to wrye against all pardons. Howbeit because the matter was new and strange, he began first by way of doctores and questions only, submittyng him selfe and his wrytting to the judgement of the pope, and desiring to be examed of the truth. Whereupon when he was by writing answerd by the master of the papes palaces, that wrote his places where he fell to railing against him, was made ala another booke against the power of the pope affirming that his power upon the church was newer institute of God, but ordained only by the communs consent of christens people for: abomining of errors. But yet he said that all christens men were bounden to stand and obey their sects, and that the Bohèmes were battable heresiyes for cagings contrary. But done after when he was in such wyle answere with good and cunning men, that he perceived hym felt not able to defend that he had affirmed, than fell he from reasning to cagings, a bitterly schene that he had before attuned. And this began to wrye that a pope had no power at all, neither by God nor man. And by the Bohèmes thern, he had in his wryttings before called battable heresiyes, were good christens men, and all their opinions good, and catholike. Than wha he was cited by the papes boynous to appere, he appere to the next general councel, where he should bee gathered in the holy ghost. So what sooner general counsell were after assembled, he might et, and talk therwith, and saye it was not his that he did wrye into, for it was not assembled in the holy ghost. To take quod your finde a good wyle way. As wyle as it was ge

The occasion where Luther set unto the booke is
A and therupon was ther opf dispecons kept the vtrt wordes written by notaries sworn for both the partes. But when hys opinions were alter at parps by the vtrtifcetie condemned, thst he refusd to finde to their judgement, and fell again as hys olde craze of rapling. He apperred also at Worship the emperour and the princes of the empyre by a safe conduct. And ther recognized, and knowledge as well the safficient bohe writ against the sacramentes, as many other of the stes to be hys owne, as offered to abide by them. Which mightn beholde so being by rante conduct in good deere of hym self that he could take none harme. Thst was he moved to dispecons by many articles, so he would agree upon the pest vertuous, and well learned, that should be judges of that disputacion, that he should be content to change to their judgement upon ysfame. Whereup was agreed to come to dispecons, but he would in no wise agree to make any men lasting judges upon it, noe saft to no mans judgement earthly.

The 4. chapter.

The author thevord how that Luther in the bohe that hym self made of hys owne actes at lyke of Wymes in Almaine, and beformly ourles hys selfe, that the disclosd on the certane wodes of hys selfe, which a man will we laugh at, and merualls much to se.

Amd that these thynges be true, it well appeared to all wodes in the bohe that he made hym selfe of hys bencame and his actes at the cite called Wymes in Almaine, which bohe who so redely, thst he have a great pleasure to see therein, both the franck parting of that fonde there, and yet there with all to see hym carried out with hpy to faire from hys self, that in a line of threne he discerned all that he went aboute to hpe, in all the bohe beside. For ye had understand that albeit he made a booke hym selfe, yet he made it so, that thst he would it shoulde seen to have bene of some other mans making and not of hys owne, to shentent that much worthifull wodes as he speaketh of hym selfe, might make hym in the eares of the reader, some the honoureable person, which wordes elles he wolde wel spoken of his owne mouth, all the wodes wolde take on. Now in this bohebesides he leaveth out the thynges ther saft and spoken where the wodes written in, could he doo hym no worship, some thynges secretly by hys advauntage for hys part, reseruing the touter lyke nakedy and some parte pared of to, to make it seem the more tender, one thyng he oblieved diligently, that where as speaking of hys emperour he called hym never but in and stingly charles, he never spake of hym selfe but he faythe forth his name in great capital letters & foliome titles. The man of God Luther, And where as thev that make against hys errours, he wissteth that they haust out in hyjust and benine wodes, whst he come to hys owne answere, than he inprinted in this wyse, but than D. Partyn for hys incredible humanye and bountye answered in this wyse benigne. And someynge with these wodes. The most benigne father most marvelously made answere. And finally he signifid sended hys boke as it were a glorie part to the bohe plaine in this wyse. This holy devout man therefore even borne to teache and preserve god, to call of god, our loft longs viability for his church to his holl wyse also Amen. Now who was there ever borne so suspiciously ever would have suspected that he which wrote such glorious wodes Des of Luther, should be Luther self. For who should a man finde so very so bastingious so true, who would not in his self be ashamed of himself to think such thynges. But now ye rede this, I pray you for gods sake see how biterly this tech a tilling of vanite bastingius bad call hym cler before hys minde a memory. For whereas all the boke beside was so bastingious so be ALERT, that it should seeme some other to have made it, not bastingious, fowldly the fonde tewe be Langed hym selfe unware. For in one place fogerrting himself, he shpeaked in this wyse. When this was spoke, thst the opatour of the empyre in a chivinge manoyt false that I had not answereed to the purpose, and that those thynges which had be bumpted and determined in general cornifales of old, ought not to be foure and unerred in thys I answered in this wyse. But by it is so. So a her may poe f the increidible humilitie and lowely minde of this lyke.
The fourth boke.

A most desaigne father which bude 5 his four of a strange herald, bloweth out himselfe 5 his owne boate. Than may ye se the wardynges wyth many marvells to the prouide, that had not the wit to beware that hymselfe knew, and not his owne to soliste a stenice in the baines. Arouning of his owne false boat and pape, that though he worde had been treue, yet woulde al-most a verie naturall soile have ben ashamed of hym selfe to write them. By my trouth quo your friend this dare was madly minde of Luther, madly hasted, madly over-taken, to heve him selfe to lyfe, but lyfe for 5 provere is madly seene a name.

The 5 chapter.

The author descriueth the persfal incontinence of Luther, and his consterpete and repugnance against hym selfe.

As for his constance appeareth 5, by I have before reuery of his estin all change in his heresie, sec dat to bathe to weste to wiste, which course he kepte not onely in the matters above rehearsed, but almost in al the remanent. For as concernine purgation y, he wrote firste that all though it could not bee proued by expleturture as he affirmed, yet was there no doubt but that there is purgation, that thynge he made was of all children mire stynly that to believe. And than he wrote that he wondred of the madnes of such saile and solthe he-retices as were borne with in one hides ree passed, and are not aduamed to denye purgation, which the hole church of christ hath beleived this thynge hundred yere. Now what constance is there in this sect, that wrote this of he-retices that deny purgation, with in a wyle after denieth it itselfe, fauing in the heresie that he wrote of the riche man and Lazare, that all mens foules lyfe still and slape till days day? Saty goud your frende than hath some man had a slape of a slape length. They wil I were when they wake to gette some of their dreames. By my faith quo I, be that beleueth Luther that his soule had sloped so long, that the slape of the soules rede. I mure to mercuare to your frende what explet apes hym to kynde on thy soul duly. To thyss opinione quod 5, or rather to the denying of this opinione (for I weryly thinke that hym tell thinke not) as he doth, yet he sel so sply, and batered that he dare to pryshode, by the matter of which, his owne gracious mindes, be rather were conten-tent that all the world lay in the lyfe of purgation till bone day, than there were one penp gyven to a pries to sapy for any sollye. His is quod your kynde boote very like. The constance of 5, hath peded in 5 matter of holy bowles. In his boke of the Exposice of Babylons he writeth that neither man nor angell is able to dispence with the bowle made by man to god. And for he wrote that bowle could be saue any man but that every man wapre boldely breakes them of his owne bowle. But it well appeareth that he wrote the lyfe of angell and matteres towards the pope, and than changed to the second of a lesse onus to the name that he minded to make.

The 6 chapter.

The author heveth howe that Luther hath beene fayn to the deceiue of his unconstante errors, to go backe to soltike as manes of prose a trial, which he first promises to rande to. And note we like a man Namefull and Nameleste, hath no prose in 5 wordes but his owne word, and callethe that, the worde of god.

His inconstante lyf and terreall the present specially heveth it seke, by thys as also which I shall now rehearse you. In the beginning of the man had the minde that commonly such bowles have, he returned all the wordes wyllye gode face hym selfe, and at the lyfe learning to rand in his owne word. And than occasion he would rande no matche but he should as he lett be able to powre y monomsode of grene chese, he professed in his bowles he would for 5 prose or secrete of his opinione, faute to natural rede, to authentique of all old fathers, his laws and canons of chistes churches, to the holy scripture of god with thi interpretactions of the old holy doctours. But done after when he perceived himselfe in his opinione deceived, and he found hymselfe seved and conuerted evidently both by scripture, natural reason, the laws and determinations of the church, and the hole chesent of the holy fathers interpreters of holy scripture, than did he to songe a other songe. For the as fayn reason he refuseth,

The church beleueth that there is no purgation.