The Fourth Book.

Not to stand, taking the matters of our faith be things above reason and of reason, being not in our faith, but into faith an enemy. And as for the laws of the church, he with other blameworthy heretics burned by openly at Wittenberg, singing in person a dirge about the fire for the laws souls. And that would he sunde to nothing but only scripture, not to that, neither but if it were very playne and visible. But note if it were in question whether the scripture were evident for him or against him, therein would he stand to no manner judgement but his owne.

For as for the hole faith of Chistians of the church continued by so many hundred years, he saith thereto at naught, calling it nameless benigne. And in scripture the interpretation of saint Piscator, lapt Austin, lant Ambrose, all the holy fathers of so many years passed, he nothing would esteem, but with blasphemy he spake not to destroy. I care not for Austin, I care not for a hundred Christians, I care not for a thousand Piscators, I care not for scripture alone, that is playne on my part. As though none of these old holy cunning men hadde under stand any scripture till he came. Some was he by this unreasona ble manner trouer to another heu hathlie device against saintes. For to the study their authority should not by the bemooning and reverence that all good men have them. And the scripture, he was forced to labour to bring men in that heersey that should pay to no lawes, but should have their pictures, and even upon their pergaminates left, as their reliques call out all their honour, and mens devotions toward them, with all, for forth he could neither above the honour of our blessed lady, nor the holy cross, nor Chistians blessed body, as plaignyly declarating his abominable books.

The 7. Chapter.

The author herewith what changes caules the peole to fall to Luthers tume and Euricant secte. And he herewith also what mischief his followers of that secte have done in Almaine, Lombarde, and Rome.

This is your seld a wonder to me of the people before brought up in the right beliefs, confes in their hartes to give them audience in some such heresies as their be. He must understand and more precise p. that he be not so false at ones. But as Luthar hath begun here in England with the things he had a good bise, though he had corrupted it and ment caught in deed, putting forth stille the new testament in such wise bised, that unlearned, folk were likely to take harme and conceive theses heresies in their hartes, ere they could perceive his falsed, than he art for by other books openly shewed himselfe to lacke nothing of Luther, but he hath not yet marred a name: so be Luther also put forth in the beginning no more but the matter of parsons as I tolde you, and therein nothing neither of Luther, but of these hese bookes sherto. How with this clause was there in many tyme. But yet be that some entend a farther unto, which he littell and littell pursuad, and thought to paffe. And one special thing, with which he spake at the popes, was liberty that he had grant commended unto the people by name in the believing that baving faith, they need nothing elles. For as for falsifying, paper, such other thynges, he taught them to neglect and set at naught as by his bisu fost in fruct ful ceremonies, teaching them also that being faithfull christians, they were to here consyns to chills, they be in a full freedom liberty discharged of all governors, all manner labors spiritual or temporal, except gospel keeke. And albeit he said of a special perfection it should be well done to forsake this here the rule of authentique, princes, and other governors, which rule, and that he called but so many, yet be faith that the people be free by faith, that they be no more bound thereto, then they be bound to suffice to. And this doctrine also teacheth Luthar, as the special matter of his hols boke of disobedienc, how was this doctrine in Almaine of the common plaine the people to peacefull harte, so bin the looking upon remenanted, in the place of the new house in Almaine come to. The seke before the lodes were glad also to here this gare against, and the people as glad to hear it against p. 2. 15. and against the lodes too, and against all the governors of every good tyme. And this was the last it bega to be at
The fourth boke.

Aout and fall to open forse and violence.

For entencing to begin at the selde,
Was gathered them togethe for the
Setting forth of these ungraciously done
Lee, a bolpons compny of y wicked pe
sect, and first rebeld against an abo
and after against a bishop, where with
the temporeall lodes had good game e
spoyt, dissembeld the matere, gapung
after the landes of the spirituals, as
they had almost placed as a loaf bully
the bagge, which to snatch at the sha
down of the chese in the water, let sal
and lost chese that be bare in hy mouth.

For so was it shortly after that those
Holologie Lutherains toke to great
bolines and so gegan to growe stronge,
that they set abste the episcopal lodes.
Which had they not let hand speke the
lower witho they looked for other mens
landes, he had bin like solde to lose their
owne. But to vnto the yeem falling, that
they drew up the point of ye thousand
Lutheranis in one tourner, and laddered
the remnant in that part of Almaine to
the miserable straitamt. Howbeit I
must say while many mischeues bebes
they did. And yet in other places of
Almaine and Switzerlant these ungraciously done
by the negligence of the governours in great Cities, is so
forth grown that finally the commune
people have compelled the rulers to fol
them, who, if they had taken heed in
time, they might have ruled and led.

And now is it to proscuite a light to ye
disputious disputes done there in
many places to god wealde, in the
merits of all the cause failing of
chaunte, into a very tannous
perantage, not onely of a god chal
then people, but of the dead, but also of
child him self. For therfore they of
the goodly monasteries despoyt, the
places burned by, the religious people
put out and sent to their living, as
in many cities the places yet standing
be most dispute to god, thys they were
burned by to otheres. For the religious
people, monks, friers, and nunnes, be
close drawd and drive out, except such
as would agree to; but they the boes
of chaunte se be Wedded.
And the places dedicate to cleinesse and chastitie, lexe
ly to their sopertarae and bestsontes to tisse
there in terqery. Now the parc churche
in many places not only be holden,
all ornaments with paitnes, the help
ymages pullen downe, and ephir brok
then o; burned, but also the holy sacrifice
were cast out, and the abominable bestes
which adorseth me to thyngke on) nor
which adorseth me to thyngke on)
and in many places continually in
churches for a riven siege. And that
in so disspitefull waye, that a stranger
of other places where chist is warshiped
and redefted to these cities, the of those
unhaply weched cystones faile not as it
were for courtsey and souernes, to
accompany them in walking about to
shew them the pleasures and commo
nites of the town, and thys being them
no place lightly but only the chur
ches, to thow them in direct what tis
the churches serve for. Of this sect was
the great part of those ungraciously done
people also, which late entered in to Rome
with the Duke of Burope, not only
robbing and spoiling the cite as well
they owne frinches as the contrarye,
but like verry besets were also violatye
bypuses in the light of their hubandes,
new the children in the light of the fa
ters. And to extorte moneye, what men had brought
out all that they had to save them
of them from death or further pains; were
at paces and promyses of rest without
further bulines, than the wretched spoyt
ratenes cruel tormentones, so through
all that woodse; nothing, sealed not
to put the estones to intolerable tor
mentes. And old acquaintanceable men, those fierce feretques loced not
to barge by the prey members, and
from many they pulled them of, cast
them in the fire. And because they
not naked with bys bandes bounde
him, and acote tied fast into his
prey members. Than to write they set
before him in bys waye any other of those tis
ratenes with them; most the pikes, point
estowards by bastes of these poe naked
men. And thys one of two of those wyte
ces would I and bybeyond those most the
pikes and daun the poe towles by the
members towarde them. But, ther
was all their cruel spoyle and langan
erther to see the selv naked me in this
king from by pikes to teare of their
membres, or for pain of that pullings, to thus
their naked bolines in hepe upon the
pikes. To pisience and to abominable
were it, to reprehese the bilonous paines
and tormentes they deluded upon the
woims, to whose after they had besan
sused them, wines in the light of their
hubandes, and the marybans in the
light of their fathers, ther were rebened
The fourth booke.

A for strenuous, b for no more but cut theyr thotes. And very certaine is it, f not in Rome onely but also in the countrey of Sillein that they kept and apposident, after tormentes bled and many set out that way, than some calling hym self a gestima in Malta or Spayne, would fayne him selfe safe in love of hys fathers daughter, g that he would may her in ane wyle, h than make much erest business so to have some mony y her. And whither he gate ought or y gate ought be that becke, he letted not none after to put the father, the mother, the fayre daughte and al the hole house to newe torments, to make the sel where any more mongy were, i were there any or none. A And some failed not to take the childre and bynde it to a yrech, k and lay it to the pyre to roch, the father y mother looking on. A And than begin to cownen of a price for the sparing of the childre, l almenly an hundred dukkes, than fifty, than forty, than twenty, than ten, than five, than fayve, m whan the stay father had not ony lette, or the stay mother had all before. A And thys theyd lette the childre roch to death. A And yet in viction as though they pringed the childre to bide for to the father, y the mother. A Yet by fayve stane what meretale is it though god tende a vengeance amonge you. A What unnatural people are you, that can stude in your batles to se your owne child royst ador your face, rather than ye would out with one bucket to deliter it from death. A Thus deuised these cursed eche to many divers fallons of exquisit crueltie, g that I were they have taung y deviell new toemtes in hell, y heuer knewe before, g will not paye to piowe him fels a good fouler, e surely spreder theyr hys lession when they came there, where it is to be seerd that many of them be there, by this. A For longe after y they had in Rome execracted a whole typp sikere, and cruel tiranny, g ered into the holy churches, spoiled the holy reliques, cast out the blased sacraments, pulled the chaillets f y alter at masse, naine ystes in the church, left no kind of crueldie upor undone, but for howo y howe embuinge theyr handes in bloods, o in the wyle as any Turke p Sartine would have pypped, p abhysted, our lode sentone after lache a pedility amongeth them that he lef posterior to them the thryp parte alive. A For thys purpose I rebute you thys theyr crueldie.
The fourth boke.

Shall he not say to hym selfe that he may not spoile let God alone? What harms that they care to forborne, that believe Luther, that God alone without their will, worketh all? and because that they bad the thing in that he care how long he live or that he beleueth Luther, that he shall after this life neither see nor feel at all, but still till the day of dome, will not be true for why you say as the Welschman sayd: 'If thou guever that daye, by God Damp will have thy cote to.' And this thing I have but for a sample. For loke his opinions theow and ye shall finde that they plainly set forth all the world to wicked living. If they would say we miste contemne their words, their books be open, and the woordes playne, succulke againe and againe to often and often is, that men can not err therein, no; they by ane cloke or colour defende them. And besides that not only the comenalties of their secte have the effect and fruits of their doctrine by their abominable dealing as I have said, but also the doctours, s they occyse their selfes, well declare by their words of their doctrine by their same living. For as they live they teach, and as they teach they live.

The 9. chapter.

The author thereof it is a great cause that the world is now at an ende, while we pe people so farre fallen from God, that they can abide it to be contenct with this pestilent francliche secte, which no people christen or hepten coude have suffred a longe our days.

If the world were not here at an ende, and the formour of devotion so looke clyed it were almost quensed amoung christen people, it could never have come to passe that to many people should fail to the following of such a beastly secte. For albeit that the machines of men being a sensuallly filthy secte, byd in fewe peyres draw the great part of the world into it, by the selfe same pieses whych now the Lutherans bide, that is to witte, voluptuous living and violence, offering belte into the recepepoors, and death to ye refulours, yet was there before this abominable secte none any sect to hameelle, woulde by anowe them selfe for chisten folk, and granting the scripture to be true, therebied all to enemously blatheme and dogmne the church of Christ, the sacrament of Chrift, the sacraments of Christ, the crucifix of Christ, the body of Christ, so shamefully living, openly pisling a beastly manner of living, clearly contrary to the doctrine and life of Christ.

Thespians, Pelagians, the Pantheists, in every sort of these things, began as such as though they wickedly erred in substantiall articles of Fath, yet was it outward fault of living to honest and spirituall in appearance. So men thought the selfe bounden better to believe their doctrine as Christ, for some spirituall reason and fashion of them chistenn living. But now the chasme of these irreconciable heresies, both teach and use mysetically a licentious living, that ever did Machomet. Which though be licentiar men to many wives, yet he never taught not suffer his folks to break their chasdile pared ones and openly dedicado to God. Where as Luther not only teacheth thankes, frires, nunnes to marry, but also being a freere hath marre a nunne of him self, with her liceth bide the name of wedlocke in open incestuous lecherous without care of shame, because he hath procurd and gotten to many blamfull and shameles compasions. Who coude haue bidden to looke any man in the face that shoulde have bountes in saint Hieromes and saint Auguinnes bapes; what spake we of saint Hieromin and saint Auguiner who durt haue done it? Some any time sick chistes by the brylour our wedlock bapes? Dz who sune Adam were amongs the chosen people of God: What spake we of the chosen people of Gods the very Paganis and Paganis voltes kept their charuse bowell to go to; they tale goddes, and rather chase to cut off the mithers to which they myght breke it, than to stande in the sepoard to break it. And in Some of olde tyms than they were Paganis, if any beth a virgine (so to called they their nune) were dioided, they not only beth the man to death with robbys in ye market place, and hurred the woman quicke, but also reden it for a woderfull mastere, and a token of wrath and indignation of their goddes towardes their cite, and emptye, putting thereupon them seft in deuour with open processemen, and prayers and sacrifices, to procure s
A recovery of the goddes favoure. As it is not so then we are to desirous caufe to be, since that the chaste promised ones to god, and also to the falsee souls under the name of god, hath alway be sith the world began, among chistens s heben so highe emmend, that the breakers thereof have alway be done by the common consent of the whole world, as a figthing taugh by God unto good men,  

\textit{as by nature to all men, taken, reputed and punished as abominable wicked witches, as it not to say now a wondrous thing to se that in s book of chistens people} which by Chist in selle, by al bys apoftles, by al bys holy mysters, colectours, and doctours, bi his holye church, all his holye time of the r.c. Eyres passed, that tarz hath been most highly practised 

\textit{emended than ever it was of any other sects} in the world begun, we shoule to se now a devi se se to holdes to hemettes to marre s nunne and bide therby, and be taken spil for a chisten man, and ever that for a man mere to be the begine of a secte, whose any honest man shoule vouchsafe to follow; 

\textit{for our lord god whose widowe is} infinite, should have set a studie to dese a way, whereby he might cak in our face the devils of our solf, how might he been in nature a more effectual, openly to thee on s s bane of our finne, that to suffer us that call our selle chisten folkke, to so such a cride spraying up amongs, as professing the saffty s religion of Chist, let not to se at nouthe at s doctours of Chistens churches, or to the onely authigite of sere and mayd nation. 

\textit{The 10, chapter.}
The fourth booke.

The messenger faith y howsoever Luther & his followers in Almain believe, yet he cannot think y such as be Lutheranes in Engeland, of whom he saith have feme good & honest bes to mad & unhappy to beleve that all hangeth upon destiny, wherein the author thought the contrary, y that they be nought in deed, seems they nester to good. And for to profe that how to ever they colour their words, they meant that all depended upon only destiny, he resteth a certain disputation had with an hereticke detected to the bishop & examin'd, the author being present, where the heretique being lerned y a præcessour, made many attemptes to make it seem y in his evil words he ment but well.

Dan your frensh had herd all y these he laid at last that albe it y words of Luther semed very plain toward the affirming of suche opinions, yet wer the things so farre out of frame, y that he made occult to doute left Luther met not all thing so euyll as his words semde to way to. And if he ment hym self wyth other of his schol & affinitie in Almaine, yet thought your friend y such as here saunter y follow his sect in England, of whom I am some right honest y far fro hym maner of living, who not to take hym wordes noz understande them that way, but costrue the to sum better sense. Forsoth y I, they can not but knowe hym espousing in letherwth with hym lewd wemens the unnes. And y captaines of y sect, if late curatiners, sum observates, if of other religions, y alnow apostatas y wedded, live in like maner y tech other the same. And bithis can thet not doute but y their doctrine is sought, except the selfe alow y way for good. Now as for them; owne goodnes y find few that fal to that sect, but that none after they fal into the concept of paper & falsing of al good workes ynder the name of ceremonies. And if any do otherwise, it is for some purpose for the while to blind the people y kepeth them selfe in sum, while they may snyde the tune by leasure to falsy & frame them better to their purpose, which in the beginning if they heeded the felt plainly, could happely not abide to hear the. Of which their demence, y that in these heresyes thet meant here no better than Luther both hym self, I have had good experience, y amde many other thynge thy that I shall thew you. It happed me to be lately present, where as one in the Lutherans boke deeply lerned, of truthe neither in holie scripture noz in secular litterature unlearned, as I percieue not oncely by the testomony of other men and the degrees that he had take in the univeersite, but also y hym wordes y hym wynting was in the presence of right henderable, bercious, y very cunning peros examined. For he was at that time in waide for heresie, because that being lerned and duling to heare confessions, y amongst many folk metely well aborde in praching, thereby growing in good opinion y laue of many good simple people, abused at the open appare y apper good things, to the secrect sewong and feriting of Luther heresies. And had for that extent not only taught and written and courtely corrupted durers light and lewd perons, but also had bought great number of bokes of Luther, y wiele, Hulio, Zangulius, y such other heresyes, y of many one lost durers bookes, to be delude as he couldunde accollisione yong eulewers of the univeersities, suche as he thought y youth and lightnesse of likely to be done corrupted. This man I lay been examined long keeping himselfe close from disclosing of the matter, y more repley to go straighe to y deth to innerge y talke forswering, the to be a knowe of hym cupi demeanor and confuse the trouthe, at the last perceiving the matters partie by the confession of other folk, partly by his own hand writing to ferseith come to light that they cond in no wise be clothe, than began he so what plainly to confess y declare, not only what he had done for the setting forth of that secte, but also partly what oppinisse he and other his felowe had holden and were of. Setting nevertheless all the colours he could to make it seem, y though the wordes which they spake ofor were strange & corarys to right behave, yet the effect of their meaning was not much discreet from the crew faith of christes church. Howbeit when he was reaconed with all, I saw that he could not to holde it of, but that for any colourhe could find one part of hym tale ever contrariated another, at last he holde at plainly their oppinisons, y laid forth as in pte for his owne cruce as things ensuenge hym thereto, at the
A text, or scripture, by which ye pretend to prove their opinions true. Amongst which opinions when they came to the opinion, by which they hold that only faith alone is sufficient without good works, unto that they say in the beginning that they met nothing else there, but that men should put their faith in God's promises, and hope to be saved thereby, and that they should not put their trust in these works, for that would tend them to pride. Then was it answered hym that he and his fellows could not mean it. So if they be, why should they blame the church as they do, making as though the churches had all these whole part the true faith from the people, and the truth were now then for preaching the gospel truly. For if they were these meaning, they then went none other than every common preaching of the church hath always preached before, and others days, for what soberly hath not the people the parable of the publican ashamed of his manner, and the prodigal son brought up by his brethren, who hath not been so vile, and albeit that God will reward the for their good deeds, yet put not their trust in themselves, but in God's good works. Who hath not the church, as God had used them in the gospel that that they have done at all can do, yet say to them, we be but unprofitable servants, we have done but our duty. These things and such other churches hath always taught against the putting of a proud trust in our own works, because we are not always sure to judge our own works, and this also in the church meeth, that were they preach but as the church preached, and not bishest the church in your sermons, as though ye began true preaching of the gospel, it that the church had hitherto preached falsely, and also ye must needs more other thing. So as it is possible you shall have me written in this matter for other wise. So as it is possible you shall have me written in this matter for other wise. So as it is possible you shall have me written in this matter for other wise.
A while it saideth in ythe comma, a is never y better therefore. And then was it asked by no whilster a man must not if his faith will ferue hym have charite therewith and a purpose to do good whorks. Yes quad he, that he must if he have age and discretion there. Then was it answered hym that the he was all gone that hym selfe had sayd before. For though dyd not faith alone inright the man, but the charite with a purpose of good whorks, must by his owne granting nesses go therewith, or else would hys faith inright nothing at all. For if he had never so great a faith and never so sure a beresfe in gods promises, yet if he purposed to do no good dedps therewith, but paradventure harne, he shoulde have spetell injustification by hys owne faith. And therefo it was false y he had sayd a man is never the better for hys good whorks, yobole hys good whorks bee so taken y reputed with god, that the purpose of them yet indone so farre forthe whorketh by hys inrightification, that what purpose he can not be inrightifie. And it is also false that he said y faith alone inrightifie a man, while hym selfe is so fair to graunte that faith without charite a purpose of good whorks can not inrightifie which is as much to say as faith alone can not inrightifie. Lo thysh he anwereth that he had sayd that faith onely was sufficient, so that faith alone both inrightifie, because that if a man had faith, it could not be but that he should make good whorks. For faith he sayeth could never be well, as the eye must needs burne a gone heat. And therefore as a man may say, y eye is enough to brenn a tree though he speake nothing of hete, and yet the fire both by heat, a man may say the eye maketh me by night and yet the eye both it by the light, so may a man say that faith both the same ys, though faith do it not without hope and charite other vertuous whorks, because that faith hath alway good hope and charite with it, y can not but worke well, no more than the fire can be not heate and light and brenn al combustible things that it may touch and brenn with. Then was it said unto hym that albeite a man might to speake by the fire yet would not hys things endure theys facts. For he that has his eye alone is enough not brenn, would not say any en wym that would say the eye could not brenn but if it had hete. But your lecte eksth y blameth the church, because the church faith y faith will not suffice & but if it have charites y good whorks. For elys ye had no cause in this matter to preche contrary to the church. More over where ye say that faith hath alway good hope with it, that semeth not alway trewe. For he that hopeth that by faith alone he shall be saved without any good whorks, as Lutherane doe believe in rede, he hath an euply hope and a dayable. Now when ye say that ye preache faith alone to be sufficient, because that faith hath alway charite openned there, if thysh were trewe, why preache ye not as well that charite alone is insufficent, which when as none the truth as the father. God where ye make all the ground upon this, that faith hath charite therewith, and that it can not be good but that charite which is in rede feynd good the thing that specially brengeth y the whorks. good whorks much more properly than sayd, for faith brengeth them insufficent by charite when it is openned therewith, as the apostle sayd, Eides que per dilectionem opes fudor, faith worketh by charite, where ye say it can noe be but that this charite is alway openned unto faith, this ground will taple you, and make your foundation false, all your building fail. Tha poseth Poule in manie places of hys epistles laipt y contrary therof. For he sayth that if a man have so great faith 1. Corinthian, that he might by the force of his sayd saytise my provices, and also such servent affection to the faith that he would gue his body to y fire for the defence therof, yet ph he lacked charite, all hys faith brenneth not. In good saytise quod your friend he was well and properly anwered. But per ne thinketh he might have replied a little again to those tevdes of saint Poule, ys might have answered them well with other whorks of his owne. For where he sayth also to the Galathes, that if any angell would come bethome from hym a peache & Gal. trary gospell to y that he had perched al reby, accused shoulde he be not to be beleved, he dyd not in y word assisse neyttent therby that ever it should to be, y could to ves, that any angell to should doe in rede. For he knew right well it was impossible that any angell of heaven should come bethome and tell a false tale. But he sayd it onely by a maner of speaking which is amonge ler-med men called synbole, for the more vehement expressing of a matter, nothing meaning els but that the gospell which he