The fourth Booke.

As not the other, as he would have made a contrary chappel, the best & easiest in the the contrary chance.

The 12. Chapter.

The author inveigheth against the most pernicious sect of these Lutherans, which attribute our salvation and damnation and all our deeds to destiny.

But it were for to say as that he...
The Fourth Booke.

As fentul motion? For one should bee by this opinion brought forth, as the leaves come out of the tree, or as the stone falls downward, and the smoke upward by the power of nature, so should I say all our deeds good; bad, ascendant or descended by the violent hands of God, magree our minutes, and thus the beasts be not ashamed to say, when they preue hourly by their own experience in them selves, that when they doe a thing they do it, and when they lett the leave it. I say not by themselfe alone without God.

But his assistance is alwayes at hand, if we be willing to labour therewith, as the light is present with the sunne, if we will not willfully to hit our even and wineke, whereof should serve all laws? And wherefore should be become al good order among men, if every unjuste wretch might allege that his mischievous deed was his destiny? For they would say, that every man doeth or suffereth, what he will, that the will be angry with them that punish heretikes, except they will have it so, because it is their desteny to do so, and why should they be angry with them that punish heretikes, except they will have it so, because it is their desteny to do so? For they will hold them to their own feet, and say me not do them wrong to burne them for they heretikes, because it was their desteny to be heretikes. They may be ther willed answered with their owne words, as one of their sect was serv'd in a good towne in Almayn, which when he had robbed a company of men and was brought before judges he could not deny the deed, but he saide it was his desteny to do it, and therefore they might not blame hym. The answer was given to him after his owne doctrine, that if it were his desteny to steal, it is therfore must hold hym excused, that it was also ther desteny to hange him, and therefore he must as well hold them excused again. And undoubtedly among men these takers away of freewill, may never answer that만큼 were by reason. But that fall the wretches to the desperate waves of brute and damned souls. Than fall they to railing and reprouing the justice of God and fadly to himselfe he brought their evil works, and wrongfully punished them, cruelly created them to wretches. Our mother Eve sold the wit of her time to the serpent, and God was offended that the toke not her own part to her self. But these wretches excurse themselfe and the devil and all, and lay both the owne faults and the desteny to, to the blame of almightie God. But for the what to they saie, they lytell care in deed of hell or heaven, but would in this world lie in lewd libertie, and have all ruine to root. And fith they see that they cannot to be sufferd, no; they seie allowed in judgiment, they brewe by all the waves they can to gat to maie to fall into their bosom, that they may be able to consume the world by do dow, and defend themselves and falls himselfe by force. And this they call the liberty of the gospell to be discharged of all cursed and of all laws, and do what they list, which be it good, be it badde, as they say nothing but works of god wrought in the. But they hope that by this mean a god that he the world in the many very palatines. Wherein if they should be once receiv'd, and the world should change thereby they should finde them selfe necessary, for the laves and orders amonge them, to see of punishment once taken away, there were no man so strong that could hope his pleasure long, but that they should finde a stronger take it from him. But after that it were once come to that pointe, and the world once ruled and fallon in a willesnesse how long should it be, and what heapes of heavy mischiefes would there fall ere? Were found to let the world in order and peace again.

The 13. Chapter.

The authour notwith this oppyny concerning the burning of heretikes and that it is lawful, necesarie, and well done, and the clergy both not procure it, but onlie the good and politkke prouision of the episcopal.

The see of these outrages and mischieves to follow vpp such sectes and heretikes, with the protestant that men have had in some counteries thereof, have bene the cause that Princes and people have been constrained to punishe heretikes by terrible death, where as elles more easie wabetes had been taken with them. And therefore here will I sowe what (sawde they to your friend) antrue the points which ye moned at youre frendes yetinge, when ye sawde that manye menne thought it an harde and an uncharitable waye taken by
The fourth Booke.

After the clergy, to put men convicted of heresy lattime to shame, sometime put to death, and that Christ is farre abhorred all such violence, that he would not any of his sone Hamle figh right in any point, neither in the defence of himself or any other, in the defence of Christ himself, for which he blamed Saint Peter, but that we should all line after him in sufurance and patience, so far forth that folks thought as ye saie, that we should not fight in desce of our felle against the Turkes and infidells. These objections be done answere. For neither doth the clergy therein any suche thing as is laid and imputed unto thee, nor the temporall neither, albeit with good reason the might yet, had they never in hee fallen so loose to loose and violence against heristees, if the violeance cruell. But also by the heristees them selue against good catholike fole be true, good princes thereto for preuencie not of the facto only, but also of the peace amony their people. For albeit that after with the death of Christ when the beginning of the church many sectes and heristees began (as well appeareth by the Apocalypses of Saint John the evangelist, and the epistles of the apostle Paul) after almost continually divers heristees prased in divers places (as we plainly see by the form of the church by 9 bokes of sainte Istome, sainte Augustine, sainte Cuffobie, sainte Woffle, sainte Ambbe, saite Gregory, sanieanenues, saite Chrisstome, and many other doctors of the church) yet in this time by a long space of many yeres was ther never other punishment done upon them in effect, but onely rebabed and repenting by dispuctions, either in wordes of wring, or condemnation of their opinions in synodes and counselles, or finally communicationes putting out of Christes socie faking that they were putte sometimes to silence upon paine of loss of goverture of certain money. But as I sayd before if the heristees had never begun to violence, though they had used at the waies thei could to alfecte people by preaching, though they had therewith done as Luther doth now, and as Pacanome thence byb before, bying by opinions pleasant to the people, geving them libertie to lewones yet if they had set violence alse, god givn people had perdureture yet but to this daye, so late violence towards the than the now. And yet those heristees were worthy to be as lesse as any other fault with there is no fault that make of e. kenneth God. Howbeit while they so? As fault off bare violence, there was little disposition of god move done to them. And surely thought God then because be able against all persecutions to preserve and increase his faith amongst the people, as he dyd in the beginning for all superstition of the Papinim and the Jews, yet is it no reason to loke so chy. Ten princes should suffer the catholike chystian people to be oppressed by Turkes or by heristees were then Turkes. By my soule quod your friends, I wole all the wold were all agreed to take all violence and compulsion awaie upon all soules chystian and heathen, and that no manne were constrained to believe but as he should by grace, toyledom, good worikes enounced, and the se that would go to god on a goddes name, and he that will go to the devil, the burnell go with him. For seth quod, if it were yet would I little doubt but that ye good leve being lowen amongst people, shold as wel come by and be as strong to sake it same as the caste, and God shoulde always be stronger then the devell. For ye heristees and heathen men in two verses cases. For in case the Turkes Sarasinis and Papinim would suffer the faith of Christ to be peaceably peacech among them, and that we chystian men shold therefor suffer in lykewise all their sectes to be peaceably among us. A violence taken away by allent on both the sides. I nothing mistrust the fauth of Christ shoulde muche more increase then decaye. And albeit that we should fynde amidus, that would for the lord libertie of these sectes to owe to the devil yet so we shuld I doubt not amidus them also many a thousand, that would be content to lose that brashlie pleasaunce and come to the fauth of Christ, as came in the beginning to chystianism out of the Paimims, that fase as voluntariely as the Turkes do now. But this violence is bid on that part, and Christian faith nor there suffred to be preched so taken, that would now suffer that sect to be preached as taught among chystian men and not punition and destroy all peersons and plaine enemies to Christ, as he that were cornest to suffer Christ losse his woord in many soules. But note of violence were withelden on that side, and the speake of, were persecution between Christendome and
The Fourth Booke.

A and Turkay as Pagany, the two side were attened the unto and could hold it none euell mortar. For though we had no thing so much regard as the honour of god and increasing of the chistie faith, and wunying of men soules to heauen we should done to dishonoure god, if we mistrusted that his faith precede among other indifferent without disturbance should not be able to prosper. And believing that it were, we shold hynder the profit if we would resit the condition, where there be many mole to be done to Chistie on y sove, than to be lost fro hym on this side. But yet as for heretikkes rising among our selve, and springing of our selve, or in any wise to be suffered, but to be oppossed and overcome in the beginning. For by an covenant with them, chastisement can nothing winne. For as many as we suffer to fail them we lose fro Chistie. And by all them we cannot winne to Chistie one the more, though we loose them all home again, for they were our own before. And yet as I spoke for all that in the beginning, never were they by any temporal punishment of their bodies any thing harpeyned, till that they began to be dis-plot themSELve. We read that in the time of saint Austin the great doctor of the church, the heretikkes of Africa, called the Donatistes, sel to inter and brieve, robbing, beating, tormenting, and spilling, such as the yoke of the true chistie flock, as the Luthrena have done in Almayn. For anoying every where that holy man saint Austin, which longe had with great patience borne and suffered their malice, onely writing a preaching in the report of their errors, and had not onely them no temporal harme, but also had letted, resited any other that would have done it, dyd yet at the alafe for the peace of good people both suffer and exhort the counte Boniface, other, to resitze them with forces and take the wittile punishment, in which maner of dPYng holy saint Hierome and other devout fathers have in other places allowed. And since that time hath thereupon necessitie perceived by great outrages committed against the peace and quiet of the people in sundry places of Christendom, by heretikkes rising of a small beginning to an yghbe and broule, many force punishments bene deduced for them; and specially by yse, not onlye in Italpe and Almayn, but also in Spayne, and in effecte in evere parte of Chistien done. Amonge whiche in Englande as a good catholycke realm, it hath been long punished by death in the yse. And specially for as muche as in the time of that noble Prince of noble fame monoye Duke Henry the fifth, while the Lord Cobbin maintained certaine resites, and that by the means thereof, the number to increase and increase, that whithat though himselfe was with in Wales, yet ther assembled themself together in a field neere unto London, in suche wife and suche number, that the dyng with his nobles were faine to putte havestle on their backs for the repetition of them; whereas the were distresed and many putte to execution, and after that the Lord Cobbin taken in Wales and burned in London, the King his nobles and his people therupon considering the great perill and extarctica that the realm was like to have fallen in by those heretikkes, made at a parliament having very good and substantial petition before all suche as were mad before, as well for the withstanding as the repelling and grievous punishment of any suche as should be founden fauclite thereof, and the clergy left into the secular handes. For here we shall understand that it is not the clergie that laboureth to have the punished by death. Well may it bee that as we see all men and angels, some of them may have some time either over servent myriad or unthinke sele, or perca as an angry or a cruel heart, by which they may offend God in the same deede, whereof they should elles greatly merite. But surelve the order of the spirituall lawe therein is both good, reasonable, pitieus, and charitabile, and nothing being the death of any man therin, For at the first fault he is abjured, for the while all heretikkes, with much penance for his fault as the Bishop assigneth him. And is in suche wise graciously receiued againe into the favour of the church of Chistian church. But if he be taken estriones with the same crime as pagane, then is he put out of the chistien flock by excommunication. And bee ite that being such, his conversation was perilous among chistien men, the church resiteth him, and the other the clergie getheth knowledge to the temporal, not exhorting the prince or any man else rather to spill him or punith him, but only in the presence of the temporal officer, the spirituallis not delivereth hym, but
The fourth Booke.

A larne them to the secular hand, and so
labe them as one excommunicate and
removed out of the Christen flocke. And
though the church be not light and so-
lime in receiuing him again, yet at the
time of his death upon his request with
tokens of repentance, he is absolved &
receiued again.


The author somewhat construe the
clergy both no wrong in leaping
heretikes to secular hande, though
their death folo' them. And he
saw also that it is lawfull to
execute the Lurke, & suche other heresies,
that princes be bounden to do.

Are you good, ye friends, be
so as ye thinketh, the bishoppe
who is such as though be
laiceth him, when he leaceth
him to the secular hande, in
tuch time and place as he woulth well be
done be burned. I will not here enter
into the question quod I, whither a
priest might it, or any cause, and vis a
vis, whither it to heretike would blame
of irregulars, or of commandem by
man to death, either by express words
or under the general name of right
and justice. In which matter I could not
lack bot right reason, authorite, and cramped
of holy men. But in this matter that we
have in hand, it is sufficient if the bishop
neither doth it, nor commandeth it.

For I think that there will no reason bear
it, that when the heretike as he wovte a
brode, would take the sleeping of his
erreur infect other folk. And bishop shold
have such pite on app, that he should
rather then other men shoulde punyse
his body, suffer him to other men's
foules. In deede I, there be some as
seye that either of high preted pite
or of a taine obedience of the cou-
saies of Christ, would not no ma'th
punyse any heretike or villible ephemer,
not though he made us and byd us
all the harme that poulde. And in
this opinion is Luther's his followers
which among their other heresies hold
for a plaine conclusion, that it is not
lethat to any christen manne to fight
against the Lurke, to make againg
him ane resistence, though he come
into Christendome with a greete array
and labour to despose all. For they say
that all Christen men are bounden to
the countenances of Christ, by which they
say that we be for wrong to defend our
selfe, and that saint Peter was as ye
rehearsed, appointed of our sauton, when
he drake of palacie care, all be that
he did in the defence of his own ma-
fier, and the most innocent man that
ever was. And unto this they say as ye
said in the beginning. That is to
say, that christen menne stilk fell to fighting,
it hath alway increaced, but alway
enriwed and benried. So that at this day
the Lurke hath estrated as be was, and
brought it in within a right narrow
comape, and narrower that to say the
as long as we go about to defend Christ-
endome by the sword, which they say
should be as it was in the beginning
created, so to continued and preferred
onyly by patience & martirdom. Thus
holy make their godly fathers of Lu-
there secte, laboring to procure no ma
should with and the Lurke, but let him
wonne all. And when it should come to
that, than would they as it semed ympe
at al again by their patience, high vertues,
and martirdom, by which note the
not suffer to resist their beautifull bonun-
ousnes, but break their bowes, take
them harlot's under the name of tyme.

And where they make not fight against
the Lurke, arise by in great plumpes
to fight against their own chilten. It
is I trowe no great maister to percei-
the home the labour to please that baus
that opinion. And if the Lurke happen
to come in, it is let in doubt whole parts
they will take, and that Christen people
be like to finde none to ruel Lurkes as
them. It is a gentle holiness to obtayn
for devotion from resisting the Lurke,
in the mean while to rise in courtes
and fight against christen men, and
destroy as fast as hath done many a good
religious house, spoold, spouled, shi-
line many a good vertuous man, rob-
bed, polluted, and pulled downe many
a

A conside this about fand
such where

This text is a page from a historical document written in English. The content discusses the role of the clergy in dealing with heretics and the justification for executing them. It also touches on the contrast between following a pacifist stance and actively engaging in conflict. The text is rich in religious and historical context, reflecting the religious debates of the time.
A reason and by the reports of old men a little wrote the occasion that so good an haven was in so few years to lose decayed, and such landses preyed, and such paltry states made therewith, that it was not small vessels that made to come in at dyuers vessels, where great ships were in few years past accustom to trade without difficulty, and some laying the fault to Goodwyn landes, some to the landes filled by dyuers owners in the Isle of Man, out of Chanell, in which the sea was wont to open the Isle and bring the vessels round about it whole course at the ebb was wont to scour the haven, which the sea excluded thence, for lack of such course and courting is chokes with lands, as they thus alleged, dyuers men, dyuers causes. There lare by one good old father and said, per matters say every man what he will, the mark of his master well as some other. And by God I wrote how it were would nought well enough. For I knew it good, and hung marked to chaste, when it began to ware woos. And what hate built it good father, good the gentlemen. By my faith matters quod he, yrnder same tenor men speke and nothing els, that by may chase thereof were a faire false bill. Why hath the stike burn the have good father quod they? Spe by Lanye matters quod he, yere cannot tell you well why, but chose well it hath. For by God I knew it a good haven till that speke was bybed, and by the mary mase, the marked well, it never thens. Spe and thus toowe make their holty therans, which thorough toises and seditions among chister people, lare the late thereof to the withstand of the Lintes invasion, and the resisting of his malice, where they there not, yet they had any reason in their heads, lap it to the contrary. For disdain chister princes did they despise against impredates and insidies, there be Laws 2 monuments enough that witness the manifest yepe and hjelp of god in great victories gotten to good chister princes, by his almightie hand. But on the other side since that the ambition of chister rulers being why others dominion, have set the at warre, deadly disposition among these, where by while such hast appered to the embarriage of his own, they have little forced what came of demen corps of Chistendor, god for the reneging of thee, inordinate appetites hath withdowane his helye and showed that he careth as little, trusting to the eche of the labouret to eate by other, y Turk to prosper and so farre to go, there that if they havee affections stope not there to the inner, he shall not fail (which our lorde sed) within short to passe to swallow them all. And albeit Chist forhode saint Peter being a priest, and under hymselfe prince of his priests to fight with the temporal suad, toward the empechement and restitut of his fruitful passion, whereupon dependeth the fatuation of mankinde, which affecteth our sortour had before that time to so resound and rebuke in hym, that he calleth hym therefore Satan, yet is it nothing to the purpose to allege, that by that emplaspe topall princes should without the lets of such spiritual profit and the suade of muche spiritual harme suade they people to be inuaded and oppressde by insidies, to thes better binding not only temporal but also of a great part perpetuall, which were like of these traitors for less of tolie grief and incomodite, to fal from the faith and renne their baptism. In which perple thes our Lord would not that any man should woulfullye put hymselfe, and for that cause admoide his disciples that if they were pursed in one eite, they should not come forth and so harshlye put themselfe in peril of conuing Christ by impaciens of some intolerable tortures, but rathers flee them into some other place where they mitht terme him in quite, til he should suffer them to fall in such pointe that there were no way to escape, and that he should have them acause by their rackling like mighty chlungs wherein they shall not in such case flaye of his help. God albeit to Chist Chistlers and his holy apostles, chrost every man to patience and suade, without reading an any devine or making any defence but bring further suade, x doing aly good for will, yet neither doth this counters and bind a man that he shall of necessitee against the comen nature suade another man incautels to kill hym, nor leteth nor any man fro the drafte of another, whom he seeth innocent and inuaded and oppressde by malice. In which case both nature reacon, and Goddes behelte bymede, and the prince to the safegarde of his people with the peril of hymselfe, as he taughts people to know hym
A self bounden to hylle the Egyptians in y defence of ybreheue, and after be bound every man to the helpe and defence of his good and harmelesse neighbour, against y malice and errerlitt of y wold. For as shal the holy scripture say, God hath given every man charge of his neighbor to helpe him from harme of bodye and soule, as much as may lie in his power, And by this reason is not only circula-ble but also commendable, as also was war which enuencl people taketh in y defence of their country against enemies that would invade it, yet is that every mane

Eighter for se defex of himselfe, of a private affection to himselfe, but of a chil-ly charitie, so as safegarde a preserveation of all other. Which reason as it hath place in all bataile of defence, so hath it most especially in y bataile by which we defende the children of our purpose, that by the renegy of their faith, after, they might be made ammolites and Gentiles, a fathers were, and may be had the more in estimation a favour about the great Turke, and likewyse within a whole yf we take that war with heretics we shall have yong streight fellowes to be come heretics, that they may be prayed and hyed after com to Christes faith again. I woule not they woule be ordered, but little rigour and much mercy, when yf similies appeare, no high heart or malice. For if suche as be pride, malicious, muche prouo hath bene made al rest by. For of some fos many full face hidde, little change themselfe; so come to good amendent. I tolde you just, and very true it was, I sawe that were detected of heresy unto the most honorable place of this realm in what honest fathers in manner a liberal also he delit them. And yet what amendent made his gentle s courthouse entertain, in their suburbene homakke. Where they not after, then, and so did themselfe that after muche harme done by them, they came in those space after to open conntion: They be ye wote wel at the first usumblly receyved to grace, and hereby for suche merites, for genues is reward enough. And yt they cannot by that warnynge be warned, surely as last. Poule faith, he is not to be trusted often but rather of all good christen people to be escheued and anowed fro the flocke. For the bee so far warne crooked, that Selome came they be nigted again. Forsooth quow your friend yet as I said at my yfte commynge to you, were
A I wythe to be of countay to the clergy when there were a man sownen fau{s} in the world, who the people have in good es	imation for some great opinion of learning & vertue, they should be secretey & soberly amended, & not the matter publi'es among the people. And specially if the to should know be openly convicted a corrected in face of the world, so wold the not yet have them called Lutheranes, lest the people which had good opinion of the, or if they happen to perceiue them for nought, and so take them, than shall their aduenture gene the lesse creede to all good men, & let the lese by all good preachares after. Surely of A, a certaine rule that we alwaie best were heard to gene in such case. Sometimes there may pereaduenture such biting be uppoyed to such repentance, that it would not bee much a misse to persever the mans e	memation among the people, to whom his peris change may pereace more than recompenne his former errour and oer sight. But where as the contrary shall some convenient, can I not why we should so hearre to call them Lutheranes, lest it be both an olde blage to cal heretikes after the name of hyn, whom they folow in their heresi, & also as Lutheres sect is in effect the whole heave of all heretikes gathered together, it is now all one to call a Lutherane or to call an heretike, those two words being in manner equivalent. Luther teaching al	most nothing but heresi, nor none heretikes founden any where alowitz that all Lutheranes have not among them. And yet it so is, reason both in my mine require that the name of Lutheranes shold be cunstomably brouhte men ears as odious as the name of heretikes. So is not so great scare & either folke hale for oppinion of any mans vertue in whom the are se themselves deceiued, where they fau{s} to affixd his suche as are good in dede, or fall into his fau{s} of Lutheres sect for estimation of a man who the now se peined nought. For this wil no man do but such as either be foles or they would have all Chislen apolites for the satisfied of Judas. So to nought is they would fain have at the world to fall to the same sect and be of the own suit.

The 16. Chapter.

Of simple unlearned folk are deceiued by the great good opinion that they have perceiue in the leyerneyng and learning of some that teache the error.