The fourth boke.
A fathers, so many cunning doctors, as many blessed martyrs, that do have hy-
den by the faith to the death, that it were a seretis, if we would now, agayn to saw, fuch, believe any false hertesie: sayyng hypperctis, teaching by the contrary. Of the holy fathers of our faith whom their bokes (of which) to have be-
lieved as we believe: behaw we se b; know we that they; vertuous life, well proued by their blessed end, in which our lord hath 
selfe by many a myrrake, that they; fayth, their lines hath lyved hym, but 
now have we not yet seen any such thing 
by anpe of fuch heretikes: For yet to 
much as any contasite in their doarine. 
But yet if the were once found out examined, we se them alway first ready to 
say, and fayth be heretikes, if that will 
serve. And when that will not helpe, but 
their faultyes percture prove in fuch 
terms, than ready be they to abusse and 
foake it, as say that may fave their 
lives. For never yet told I am, but he 
would once abusse, though he never in-
tended to kephe his eth. So holie would he be and so wise therewith, that he would 
with percture hile his soules for ever, to 
foake his body for a whistle. For customly 
some after such as doe, shew themselfes 
again, god of his righteousnes not sustai-
nyng, fuch false devotion. Should stand them long in thee.

23. Chapter.

The author thewed somwhat be Lutheranes and some be holly, 
and therefore be beleved and had in 
estimation, intend a farther purpose 
then they pried which they will tell 
thee if they may once find their time.

As for their listinde, the good appare de, whereof is 
the saying that makes blime 
theis, as much certayne 
as we have of the godly 
life of our godly fathers 
whereof the world hath written, and god 
hath bore wittnes by many great mira-
tiles showed for they take, as uncer-
tain be we of these men, with whom we 
neither be alway present, and little also 
can tell what abominations they may 
doe to some of them secretly. For ye 
can know they inte and purpose that they 
appoynte upon, and the cause for which 
they be for the whyle content to take 
all the payn. Veru certayne is it that prude 
is one caule wherefore they take f payn. 
Fo, prude is, as saynt Austin layeth,
A selfe for the while, intende toward more liberall leuowelle at lengthe. Will ye see an example thefe: Lucie on Lynball that translated the newe testament which was in dvd as ye fayde in the beginning, &c. when he was going out, taken for a man of sober & hand living, & lowed & preached holie, sauing that ye sometime he fauore d to the world, he was once oulye examined thereof. But yet because he glosed then his wordes with a better sense, & fayde & swore that he meane none harme, folke were glad to take all to the best. But yet ye see that though he dissemble himself to see a Lutheranie, or to beare any favour to his secte while he was here; yet as soone as he gaue him bice, he gave him to Luther straitly. And where as in the translation of the newe testament coverte & dismused himself as much as he could, yet when he perceived his cloked heresies slipped & destroyed, then showed he himselfe in his owne likeness, servyng fyrth hisw wicked boke of Monimone, & after his malicous boke of obedience. In whiche bookes he declaration himselfe to passed by with the possession of pride, malice, & enmity, that it is more then increaue that his chine cai holde together. So he had not onely sought out the most popule that he could find thowe we all Luthers bokes, or take of him by mouth, & all that hath sette out in these bokes, but hath also in many things farre pased his matter, running fyrth to make for malice, that he sethe as though he heard not his owne bope. He barcket against the sacrametes muche more than Luther. For where as Luther left yet some confusion, he reckned his secret confusion necess ary properly. Though he set a lewde libertie thew in Lin dall take it awaye quicke, take the thereon, & saufhe it was begonne by the deuill. Which thing he doubtedly never been obtaine among his people, that holde shoulde thew theire theire secret purpose to another man, if god had not brought it by himselfe. For never could it have continued so many hyed peres without great harme grown by disclosyng of many names of offences, if the holy spirite of God had not assis ts his holy sacramet as lynges pyghines most pydantype wytch. Luther also sometime affirmed purgatory, sometime doubteth, & sometime denygeth. But Lyndall puteth no doubt at all, but denygeth it as vterlye, as solislye, without grond, cause, or colour layde &wherefore. Concerning the holye masse, Luther, as madde as he is, was never yet as madde as Lin dall is, which like him selfe to rapeth the upon in his sacramet boke of obedience, that any good chyldren mane wole adore to rede it. And yet living as he doth, he is not allowed to say that the church & yl not believe the saint Hierome, saint Auistine, a such other, as though these holye doctures wer on his side. Among all, whome he that doth reade one leaque when he shall not finde one or other of his abominable heresies reproued. Luther himselfe was neuer to shamelesse to say, that these holye fathers held on after his side. But because they were atheist, he reected the autheritie of the all. But what conscience hath this Lin dall that thus can write to blinde unlearned people with, when himselfe well knoweth that they doe all with one boye prayre that stiftt & confession is of necessarie requisite to our saluation, that they lave for the holye scripture pleteouly for the further wise of this part, whiche Lin dall wold widclye with onelye raling tending against all theye holome doctrine drive awaye cleare he knoweth also himselfe, that all they with one boye teache & praye by scripture, & there is not a purgatory, which I recape why Lin dall search so little, but the bee at a planee pointe with himselfe to goe straitlye to hell. They teache all with one boye the great profit of th. masse, & honoure ought to be done thew, which Lin dall teethe to dishonoure. They teache all the worshipping of images & reliques, praying to santyes, going on pilgrymage, & credence to be giv to miracles of all which Lin dall teethe the contrary. Al they teache also chaflitt, speche high premination of virginite & wedowhead above weddine, & never bough in abomination the beache of any bove of chaflitt, whereas Lin dall agaunt then all teaching the contrary, is therin to shamelesse, to little respect hath of his owne conscience, that leing all them to write against him, & himselfe against them all, and that every man higher is, must nede perceypre his shamelesse boldines therin, lettehe not yet both to write against chyldren church for laping as thow old holie santyes faild before, & also to say that the church will not heare them, whereas hymselfe t.s.
The fourth boke.

A leech that the church and they say al one thing, and add they as the church abhorre profane, [and] as his hand damnable heresies, how were I that we neede little to double house he lieth, that thus wy confronting, he lieth, of like sort as aull as he teacheth and wrong he cannot. But as I began to say, this simbal in the beginning bare such a face, and fea med into the people peradventure an honest man, as some other happe do now, whom ye speake of, which when they see their time, that, if they may be suffered, call of their bisours of ypecrifice, the whom themselves at length in their own likenes as he doth now. I say you know on Luther himselfe, the should be in the beginning haue sate at that the hath the sonne, who could have suffered him? If he had in the beginning haue maried a nunne, would not the people haue burned him? And yet now by little and little, he hath brought them to be contente the better. And let us think not the contrary, but that of those heresies that here came so good, if there be any such, we are not yet their commaund, but that if they be hol den a while see them follow their authors in ledes living. But Luther with his letters, and by the beauties helps, endure good and simple foules to forsake.

Into wrong waves, they shall at length well liked to commend the things which move their uncorrupted constience abhorred. And therefore let al good chysten people knocke and breake as holy scripture comandeth, yong children, heads of babylon against the stone, that is to say: let good chysten solfe, subjecte, adore, and pursue in the beginning, all such error doctrine, as is contrary to the faith and teaching of chystenes catholike church, which God and his holy spiritte both by objecting and without objecting, hath taught his church, and which hath in his church continued from Chystenes vapes betherto, as it well appeareth by the good and goodly bokes of al our fore fathers, holy doctes of chystenes church the militant here in earth, and now glorious saintes in his church triumphant in heaven. From whose fire and earth sowed with good works which as it win es carried them up to heaven, there shall but we be more than made, no bond heretike ledes, feme he reason so faintly with any new construction of Chystenes holy gosell or other part of holy scripture, which no wise man will doubt but that chote chysten cunning men, illumined with the grace of god, much better: and to all the rable of these chysten heresies. Of all which that creat springes in Chystenes church, the very worst, is the most beastie, for these Luthenian, as their opinion thus there late living ther. And let us never dout but al that be of that sort if any some good as very fewe do, yet will they in conclusion decline to the like leves living, as they willer in their follows do, if they might once as by gods grace they never shall frame the people to their owne francile fantasie. Which dissolute living they be done to dissemble, because their audience is not yet brought to the point to beware, which they surely trust to bring about, and to frame this realme after fashion of Swecherland or Sarony, some other partes of Germannye, where they sects hath already forborne the faith pulled downe the churches, polluted the temples, put out and impoverish all good religious Popes, tipped Aeres and nanes together in leche, despised all tempes, blasphemed our blessed lady, call down Chystenes crosses, thrown out the blessed sacrament, refused all god lawes, and encreased all god governance, rebelled agaunt all rulers, fell to fights amonge themselowe, and so many shoulend say, that the lande bryth in many places in manner deseere and desolate, and finallye that most abominable is of all, of all their owne ungracious deads lay the fault in god, taking away the liber tye of mans will, sitvdering at our deseere to desist, with al rebarde or punishment, pursiing upon all our dogstings, whereby they take away all diligence, and good endeavoure to vertue, all with standing in freining against sorne, all care of heart, all fear of hell, all cause of payper, all desire of deocton, all exhortato to good, all exhortation from enem, all paine of well doing, all rebuke of sinne, at the lawes of the world al read among men, set al wachters at the boat, now at libertie, yet every man doo what he will, calling it not his will but this be for stence, laying their sinne to goddes odec nance, their punishment to Gods cruc elites, finally turning the nature of man into woste the beast, and the goodnes of god into wose then it bethill. And all this good fruites would have mighties us persons, some fores describ of a large libertie to an unbridled smoking, some of an high devounthe pye be cloked under pretette of good zeele, zympleone, in doubtless...
The fourth boke.

A bountie being into this realm, if the prince and prelates, and the good faithfull people did not in the beginnynge meet with their matter.

Chapter.

The author doth, that in the condemnation of heretikes, the clergie might lawfully do more then others do, that the clergie both now no more against heretikes, then the apostle countedeth, and the old holy doctores did.

As for the clergie, whom they labour to bring to execration under the fals occasio of crueltie, doe no more therein than saint Austin, saint Hierome, and other holy fathers have been wont to doe before, no: no further than the apostle abuseth himselfe, for so they doe no more but when one heretike after warning will not amend but wraeth wrothe, elsebe he must be cast out of the church, which is the keepe thing of the saint Pauls countepistle, where he writeth to Titus.

Let us in this case, forasmuch as suffereth, and calleth them such heretikes, volveres cloked in hebes sinnes, a would that his heapes and the clergie of his church should in such wise avoid them as very hepes, and shoulde not weone them: there is litte boute, but as an humble priest of this realm in these erudite booke, answereth unto Luther, the clergie of Churches church rather ought specially to destroy sodome ravenous volveres, that suffer them to spoyl their owne churches.

And this is muchesse of sale the clere in this to heretikes, than saint Peter did unto Ananias and Saphiras, for a faire smaller matter, is to wit, for their untruthsaying and keeping a sache a position of their own money, when they made feblance as though they brought to the apostles altogether. For though the turbine not killed by his own hand, yet appeareth it well God killed them both twain by saint Peters meanes, as governour of his church, to the fearfull example of all such as would after that breake their promises bows to god wilfully made of themselves, and their own good.

This which Luther and Linell would have almen bo now. Did not saint Paul write unto the Corinthians, they shoulde deliver unto the dent him that had defrauded his fathers toke, to the punishment of his body, that the spiritie might be saved in the day of judgement: What say we of Hyppynnes and Alexandre, of whom he writeth unto the Corinthians also. They were men of Alexandre and Hyppynnes, as illustre no blasphemers. I have good he, he was Hyppynnes and Alexandre to the clergie to teache them to leame their blasphemies.

In which words we may well leane, that saint Paul and apostle and spiritual governour in that countrie, finding the twain fallen from the faith of Christ into the blasphemie of that they were but den to worship, did cause the cleru to toe,

To met a punish their bodies, which every man may well wit was no small paine, by accedchent not without death also.

For we finde nothing of these amends.

And this body punishment saint Paul calleth upon heretics, so if the clergie were much more blasphemous heretikes, than I were the twain over, much more so was saint Pauls bid to the, they shoulde neither doe it without good cause, no without great authority, a evident example of Chretians blessed apostles. And surely what our Saviour himselfe calleth such heretikes, volveres cloked in hebes sinnes, a would that his heapes and the clergie of his church should in such wise avoid them as very hepes, and shoulde not weone them: there is litte boute, but as an humble priest of this realm in these erudite booke, answereth unto Luther, the clergie of Churches church rather ought specially to destroy sodome ravenous volveres, that suffer them to spoyl their owne churches.

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But now though it still appeare (as me thinket it doeth) that the clearie might in this case right soe procure agaiinst heretikes, pet doe they in deed no further than the olde holy fathers did in their time, and the blessed apostle counte blest the to toe. But all these punishment of heretikes where with such folke as our Saviour would have disname the the cursed clergie, is hath been for the greatest out- rages and temporal harmes that the she- ment of heretikes have been alwaas wont to doe, such devious commotions that they were wont to make, beside the face pathing spirita all hurtes that they doe to mens soules, deuised and executed against them of nec- celtie by good christen princes, as politi- nes rules of the temporalitie, for as much as they were done for presumptue and soe shewed that the people should not be left in to many fores intolerable troubles, if such devious sects of heretikes were not by gracious punishment represed in the beginning, and the pare the whe- ecleere he we suffred to grove to over great a sace, for sooth ye your fied, it appeareth well that the clearie is not in this matter to be blamed as many men reke. For it semeth that the sace punishment of heretikes, is bewided not by the clearie, but by temporal princes and tyl. good.
The foureth boke.

A god ley peple x not without great cause, Why I land to thynent ye thal persecute miche the better, yover that believe your owne even y not my wordes in many thinges ye have heerd of my mouth, we will not parte this night, but I shall deliere into your hodes here no more bones than ye will deale over till to more. But so that ye shall neither need to read all, dye lest time in sicing for y ye shoulde see, I have laied you the places ready with ryphes between the leafes, notes marke in the margentes where the matter is touched. So caust I to be borne into his chaber a boke of decrees, certain wordes of saint Cypryan, S. Ambrose, and some other holy doctours, therewithal a book of Trappist of Luttre, and as manye of Lyndal. And in this wise went we ther saper, and on the mornys fastrate I spake with hym til nother dinate. At whome our meting, hewo me that in the decrees where the ryphes lay, named in cons, wil, quorumque dignit, divers of the qwestions consequentely following, he had set at full the cleargie both at this day no further for the punishment of heretiques, this did the odde fathers and holy doctours, and sayntes in tyme past, as by their owne wordes there alleged both thee plawn appear. And that allwe the cleargie in the persecution of heretiques lawfullie may do, as the papall princes in warre aginst infideles be hereby bounden to doe, much more than thei now doe, of longe tyme have done, or yet as it lecheth goe about to doe. And over this he sayde that he had seend of Luthers odde wordes more wyte than he had ever herd rehearsed, and in Lyndal wordes yet in many thinges than he saw in Luttre himself. And in Lyndalles boke of obedience he sayd he had found som what thynge Lin- dall faith against miracles and against the praying to saintes. Papye and these two matteres made bo to suche busines before your going to the universiteit. I wold it had happen you and me to have read over that boke of hes before. Howbeit in god faith if ye wil, we shall penre use his rhymes in those pointes, and confesse what weight is in the. Pap by my trouthe good your friend, we shall nede nowe to lose no tyme therein. For as fo the miracles, he faith nothing in effect but that which I laye against them before, that the miracles were the woordes of the devill. Saudit y where I said that it might pereadure be faid so, he faith that in bede is so, e preuche & it yet leste the I do. And therefore as for the word of his without better where, is of little weight. Forsak pnd Lyndalles word alone doeth all the miracles to the devill, ought not to be muche amonge christen men, against the writing of holi saunt Augustine, saunt Piacome, saunt Ambrose, saunt Chistochar, saunt Bre goy, and many an other holy doctour, luying many a great miracle done at haly pilgrimage s saintes relics, done in open presence of many substantiall folk, dyuers done in their owne light. At which miracles all those blessed sauntes do ascribe unto the world of god, to the honour of those haly sauntes were worthep at those pilgrimage. Against whom when Lyndalles acrieth the al to the devill, he plainly heareth himself as faithefull as he would be, very nere sibbe to the infidelitie of those Jews who ascribed Christes miracles to the devill, sayling that the did call out miracles by a power of Devils suprince of devill. Surely by your friend s s for he reasoneth against praying to saintes is very bate. It much ness if he be bate, except he wet answered the miracles where to whome he hath nothing to say, but to ascribe godd wordes to the devill he be- leueth himself diuine to a minor freude. For he his felowes as touching miracles, neither have God willing, nor the devill able to deuise any for the plea of thez part, nor I trust in god never they that. In every your friend as for reasoning the matter of praying to saintes he is not worth the reading now. For al the substance in effect that ye poute it by, is by hym cleane untouched. That is P no merueable, for he hath not heard it. In faith quod your friend, s of his owne making, he layeth argumentes for it, suche as he list, where he layeth furth faintly, than both auntheve the so bender, y al his hole matter in those pointes and others to plainly confused by the odde fathers, that if I hadde seen so muche before, it had been likely to have hosted much part of our long communicacion. For by my trouthe ge, when I consider both the partes well, I read Luthers wordes and Lyndalles in some places where ye laied in the ryphes, I can not but wonder that either any Almain could like the one, or any englishe man s other. I can not much merueabel quod I though manye like them well. For hyth ther is no countrie where in there lacketh plenty
A plentie of such as he taught. What wondrer is it y'vicious folke fall to the favor of these lyke? And then as for such, what they haue heare is once lawd upon by the affection, a man maye with as much fruite preache to a post, as reason with them to the contrary. For they nothing ponder what is reasonably spoke to them, but whereto their fond affection inclined, that thing they lented to, and that they beleue, or at the least wise that way they walked and say they beleue. For in god may, that they to beleue in bede, they matters be to mad that they beleue it not. And yet make they semblance as though they beleued that no man were able to confute Luther or Zondal, where they thinke theys for these matters. These herettes & hereticke doctrine (if the audisse were indifferent) there were not in this world a man more mete to match them both twain in disputes, then were mad. Colis alone, if he were not of some faynt. For he taught all scripture in bedelmen as fast as they bothe in Skynyn. And in god may they both espousen not as madly as. And to holpe me god, as me thinketh man is as mad as any of al these: where when he seeth the right saynt of Chrift continueth in hys church, so many hundred pieces, on that side to maintaine our apostles, so many blessed confessors, so many godly virgins, And in all that time vertue had in honour, fasting, prayer, and almes had in piue, god & his sayent worshipping, his sacramentes had in reverence, chilten soules tenderly prayed for, holy vows kept and observed, by sanctitie preached and praised, pilgrimages devoutly visitted, evry kind of good works commended. And yet now euerdayly start up a newe feste lettyng furth cleanse the contrary, destroying Chryses holy sacramentes, pulling down Chryses crosse, blaspheming his blessed fainete, destroyng all devotion, forbidding me to pray for their fathers soules, contemning fasting and dapes, setting to naught the holy daies, pulling down the churches, ransacke against the maie, blankeely demyong the blased sacrament of the souter, the sacrifed boode of our saviour Chrift. And seeth the one side and the contynuance thereof so clearly proved by many a thousand miracle, so clearly testified by the vertuous and erudite bookes of all the olde holy doctors, fed the apostles time to our daies, and seeth on other side a fond creer, his felowe without wit, grace bearde ha in hand at those holy faynt, other never understand the scripture, but one of these heareys teacheth us vertue, that seeth on the one side, saide Cyprian, saide Hierome, saint Ambrose, saide Aul五百, saide Basil, saide Chalcedon, saide Gregorie, sa al the vertuous a cunning doctors by royne, fris the death of Chrift, the time of his apostles til now, seeth amost al these neither piest, sith not creer, that ever did after his apostles, y made, marrie, sa sayd a wife, or any fulfeered to be their bowed charite in all. If their time, seeth on other side none other doctors of this neuesse but creer Luther, his wype, pieter Pomerane, his wife, pieter Huikinge his wife, pieter Carlaffadins and his wype, Da Otho monke his wype, pieter Lambert, y poynte wife, frantick Colina, y more frantick Eindall fayd al piettes, monkes and freers, must neues have lownes, that man I say as frantick as they both, that would rather send his soule with such as these be, than al these holy fainete y euer y mere chrestes daies have testified by their holy had uppring, that they dyed in same faith the churche believe yet. And all this, ye pers hath done, shall doe to the world ends, gos there neuer so many heretics out of there, ye leave it neuer to little, yet shall it remayn he well known alway by y profession of y saynt, y these holy sacramentes have continued therin from beginning thereof, y the holy doctours thereof ever had in honour and reuere, y they acceptation with god illustri-bly testified by miracles, which neuer one feste of so many sectes of heretics could ye neuer allege for any doctor of theirs, nor yeuer that I think, til the great indignation of god pouched by our sins, we were yours, that suffer the head of all heretics Arentiz (of who these folke bee the soke walkers) to come into this world, therin to work such wonders, ye the right therof shalle able to put right wyse men and good men in great boute of y ronch, seeing false Arentiz preying his preaching by mistakes, whereas now never good man nor wyse man can have any colour of creere, if men deser to madde these madde masters of whom they see the principal archheretics so stitt authors of se secte, neither they miracle for y prove of their doctrine, ye yet they teaching they lying al set by since a beastly conceits.
The supplication of soules

made, Anno. 1529, by Tho. More knight, counsellour to our souveraygne Lorde the Kinge, and chauncellour of his duchye of Lancaster.

Against the supplicacions of beggars,

To all good christen people,

The more piteous wise continually calleth her vespers upon her devoute charitie; most reverently pitie, for help, comfort, relief, for your late acquittance, hindered, soppes, copanions, playfellows, sirendes, now your habile, acquanapte, and half forgottens suppliants, poor prisoners of God, selie soules in purgatorie, here abiding, enduring the grievous paines of being elosing fire, that gretly burneth out your futile little partes of our sinne, til the mercy of almighty God, rather by your good charitable means, wouldst deliver us in time, from thence, if we meete why we more now make trouble you with our writing, then ever we were wont before, it may like you to take and understand, whereas, though we have been with many folk much forgotten of negligence, yet hath alwaye good folkes remembred us and have been recommended unto God, and saved, holpen, and relieved, both by the private prayers of good veracious people, and specially by the daily masses, and other ghostly sufferages of priests, religious, and folk of holie churche. But now thinke that so late there are synongen by certaine lectorious persons, which not only transpyle and laboure to destroye them by whom we be much holpen, but alio to some and lette surce such a petrile opinion against our selfe, as once receyved and believed among the people, must nedes take from vs the relief and comfort; ye should come to vs by charitable almes, prayer, and good workes of the world; ye may take it so; no wonder, though we leave soules that have long yere and cryed to fare from you, that we selborne broke your slope, doe note in this our great feare of our bitter losse for ever, of your lounge rememberance and relief, not yet improvene your beneate of your