The fourth booke.

With the secret instincte and inspica-
on of his holy spiritte, brought and
brought into a full and whole catholike
agreement and consent, as necessary poin-
tes of the true christen faith.

This is also by maister Parker won
desolvously signified, that hee hath
senn all these thinges, even to the
stent to stabillize the popes kyngdome.

But now what great cause should
move men, to beare that great affeccion
to the Pope, as to faine, at all these thinges;
for stabillizement of his kyngdome; that
chymaister Parker tellth you not,

as the tymg that is so plaine and evi-
dent that he neeth not. For he thinketh

every man knoweth already, that the
Pope is my godfather, and goeth about

to make me a cardinal.

But now good chistian reader, the
that would at the counsaille of this eul
chymaister caitiff, calle of all such manes
thinges as al good chistian people have
ever taken for good, and nowe neithcr
cracte to the crooks, nor let by any ho-

ved thingis, dispise pilgrimage, and set
teny frate staites at nought, no more ren-
tence their images as an hoste of war,
nor reken their relics any better than
hepes bones, scrape elene the letaun
out of every booke, with our lady mar-
tens and the dysee to, and alway with
our ladies platter, and calle the bedes in
the fysse and beware also that we wor-
ship not the sacrament, nor take it for
no better thing than unblessed bread, and
believe that the church erreth in every
thing that it teacheth, and all that holy
saintes have taught therin this, yiti.

For so all they have taught all these
thinges that thys manne, now despis-
teth than would there were a very
wolde, the very kyngdome of the devi
nymselfe.

And hereby it seemeth that they
would set the people upon mirth, for penance
they shak of as a thing not necessary.
Satisfaction they call great synne, and
confection they call the burnelles dytt.

And of purgatory by two meanes they
put men out of dytt. Some by slepping
tale domes day, and some by sending al
heave to heaven, every soule that dieth
and is banmped for ever.

And yet some good comforte giveth
them to the banmped to. For till they be
some to very hell all deseripi, they goe
aboute in the meane season to put oute
the fysse. And some yet bolde forwraft

to say ther is none there, that they drede

a litle, and therefore so the season they
bying the matter in question, and dis-
pute it abonde, and sary they not ex-
terly affirm and say the contrary, but
the thing is they say but as problem
from, wherein the would not force whi-
ther part they shoold take, and if the
would choice, they woud take rather bole
nay then ye, or though there were fire in
either place, that yet it neither burneth
soule in hell, nor paineth soule in pur-
gatery.

But Chistine I wote well in many places
faith there is fysse there, this holy saint
Bath. In ther, after him anye and sary same, icer.
with the fire he seamed his owne dysec
bles, hiding the fysse ther that fysse they fail
no therin.

Now though that clerkes may in
showe holde problemes by every thing;
but can I not percevew what possile
there can come, to cail it but a probleme
among unlearned folk, and dispise it
oute abode, bring the people in about,
and make them rather thynke that ther
is none than any, and that this woode
fire is spoken but by partes, as these
men make the eatyng of Chistines blees
body. Thus hall they make myne
ake both apparels, and beaun, 7 God
and alotegether, but 8 parables at
lasse.

Though the feare of hell alone be but a
ferulc lysse; yet are there usually ma-
ny that feare hell to little, even of them
that believe the truth, and thinke that
in hell there is very fire in deede. Howe
many shall there be that will feare it
lesse, if such women ones may make
them wene, that there were in hell no
very fire at all, but 8 the paine that they
shall seel in hel, were but after the ma-
ner of the dyve minde, of a troublous
dyeme.

If a man believe that Chistines boode, 7
in hell is fire in deede, and make 8 feare
of 9 fire one meant to kepe him thence;
though there were no fire there,
yet hath he nothing lost, such good he ca
gete none there, though the fyss were
thenese. But if he believe such wyssede
on the otter lyke, 7 take the by the suche
had nesse that he sett bell at light, 7 by 8 nor
the meane the thers fell boldely to spone,
and therupon finally fall bowne unto
settill 3 he than find fysse there as I am
ture he hall, than hall he lie there
and ure she that tolde hym those fail
roles, as longe as God with his good
lotes fitteth in the beyn

And
And therefore good chisellenn readers, wisdome wyl we beleue Christes owne words, and let suche unwise woordes delys the devices pale.

The riy. chapter.

But nowe after this pleasant discouer of his in the theber fall of thys hope of helesiote: if you have here, for which as for litle trifles his hart freeth soze, that any heretike should be burnyd he goeth on against me and faith.

But let us returne to our purpose. To dispute of goddes almighty absolute power, what god may do with his body, it is great folly & no lesee presumption to soze, sith the Pope which is no whole god but halfe a god, by their owne decrees hath decreed no ma to dispute of his power. But chisellenn reader be thou content to know that goddes will, plese, and his power, be all one, and repugne not, and neither wilt he, nor may not doe any thinges in, eluding repugnance, imperfection, that should derogate, minthin or hurt his glory & his name.

The glory of his godhead, to be prest, and so as to fille places at ones allentally, presentlie with his almighty power, which glory is denied to any other creature, hymelie lapeng by his prohptes: I will not dye my glory to any other creature. Now therefore sith his manieh is a creature, it cannot have this glory which onely is approptio to the goddeh. To attribute to his manieh his property, which onely is approptio to the goddeh, is to confounde bothe natures in Chyst. What thing so ever is every where after the law mane, that must never be infinite, without beginning and end, it must be one alone, and almighty: which properties onely are approptio unto the gloriese nature of the goddeh. Wherefore Christes body may not be in all; in many places at ones. Christ hymelfe facinge as concerning his manieh: he is lest he the father, but as touching his goddeh the father and I be both one thing.

And Paul exulting Psal. affirmeth: Chyste as concerning his manieh he be leste then god; or leste than angelles as some text hath it. Here is st plaine all thinges that bare imagineth and lapeth, are not possyble to Godde, for it is not possyble for Godde to make a creature eall the hymelfe, for it includeth repugnance and derogateth his glory. For nowe have you good chisellenn readers eddes a very speciall piece, wherein master Parker (as ye see) clumpely first rebuketh the folly and the presumption of me, so that I was so bold in my letter against his fellow father Frith to dispute of goddes almighty absolute power. But now good readers whan you shall see by the matter, that it was Frith which argueth against goddes almighty power, denying that Christe could make his own body in many places at ones, and that I did in effect nothing els but auise or him, and saphed and affirmed that god was able to do it and that Frith was but a false to theft and to limite the power of almighty god, but if he could make repugnance which agaynse goddes owne woode plaine spoken in hys holy gospel, father Frith could never doe whan vns hys good readers, I doubt not but ye will sayse, that it is neither folly nor presumption to hym the gust man of oue woman in a towne, to maintaine that god may doe this thinges or that (namely the thynge that Godde hath sayde hym lete he boyd agaynst hym har is to toothe as to presumde. against the plyne wo, be of god, to determine by his owne blinde reason the contrary, and specially the thinges is suche in thebre, as though god had not spoken thereof, yet had he none holde to say that god could not do it, so much as it is not in such repugnance as should make the thing impossible unto god.

But now see further good readers wisdome and the mekenes of master Parker here. Which as sone as he hath learned his high holomene rebuking of me, for lucid disputing of goddes almighty power, that I said he was in deed so mighty that he could do such thing as we dispute upon against him that sayd may, falleth himselfe forthwith in that same saute that he fyniteth, and yet not the same saute (for the saute that he founde was none) but in the saute that he would seeme to finde. Fo; he disputeth and taketh the parte against goddes almighty power in deed, and argueth as you see that God in deed doth not.

And this point he argueth in such maner falsly, that in my life I never saw
The fourth book.

The wise man did argue, to solpe-
ably put up on high. First he makes his
reason thus. It is the glory of God and
approv'd onely therunto, to be pre-
sent and to fill all places at one, essen-
tially, presently, with his almighty
power, and is denied to any creature. But
Christes maned is a creature. Ergo it
can not have this glory that is appro-
ved to the godhead.

Here is a wise argument. God hath
many glories. And his chief glory is, not
in being present at ones essentially in
every place. And though he will not
give his glory from him, yet of his glori-
es he maketh many creatures in many
great parts of it, to be partners with
him. It is one part of his glory to line
endure in eternal bliss, and though no
creature be without beginning, yet maketh
he many a thousand countless of
top without ending.

Thereof he saith, that that which is
to be present at ones in all places, is such
a kind of glory to appoyted unto God,
that God cannot give that gift to any
creature. The Scripture seemeth to ap-
proyted unto God alone, his knowledge of
mans secrete thought. And yet if I not
see but that God might give that know-
ledge to some creature, and yet abide
god by himself.

The right, chapter.

Thus makes maister Pasker that
in another argument, wheather
he would as it seemeth by what
strength the first, as it hath of
trouth no little need, being as
it is so noble of itself.

His other argument therefore is (as
you haue per this) this. What thing souere
is every where after the said maner, y
must needs be infinite without begin-
ning and ending. It must be one, and
almaighty. Which properties, are
approyted unto a glorious majestie of
God. But Christes maned is not
such: (as himselfe witnessed in holy scrip-
ture) ergo his maned can not be in all
of many places at ones.

This (that we laboure not aboute
nought) we must consider what maister
Pasker meaneth by those woordes, after
the saide maner.

He saith you wote well in the other
argument before, that the glory of God,
is to be present, and to fill all places at
ones, essentially, presently, with his al-
mighty power. And therefore when he
saith now, whatsoever things is every
where at ones after the said maner, he
meaneth (you see well) present and
filling all places at ones, essentially, presently, in
his almighty power.

Yet passe here his woordes present,
whole presence neither not in that place
for ought that I can see. For when he
saith before, present and filling all
places at ones essentially his other woord
presently may take his leane? be abiet
well enough. For how can be present and
essentially fill the place, and not y-
seintly?

But now when he saith thy his al-
mighty power: What is this to the
matter? For, it is enough against hym, if
any creature may be present in every
place at ones, and essentially fill the
place, not by his own almighty power,
but by the almighty power of God, and
yet not to fill the place neither, but that
it may have a holder with it in the same
place. For Irow he will not deny, but
that there be many creatures in those
places, which God with his own pres-
ence essentially filleth full.

Therefore as for these woordes, after
the said maner. Whiche he purjeth in
to make so amased: So Pasker must
put out againe. Now that being put out
rehearse & consider well maister Pas-
kers argument. What thing souere is
in every place at ones, that thing must
needs be infinite without beginning
and ending, it must be one, and alone, and
almaighty, which properties are appro-
pyted to the glorious majestie of God.
But the maned of Christ is a crea-
ture and not god: ergo Christes made
cannot be in all places at ones in many
places at ones.

Yet consider here that though he
leane out that odious woordes, yet must
his conclusion be in dede, that God
cannot make it so, as you se plain by his
beginning, where he showeth that it im-
plied repugnance, and that therefore
god cannot do it.

How good readers consider well his
self proposyton, that we call y ma-
foe, that is to wyt y god cannot make
anything created to be every where
at ones. Let us say hym to prove it, and
give hym one wordes to to it. But
here he taketh upon hym to prove
it, and layth for the reason, that god
not make any creature to be in all
places.
Thus you see good readers upon what
wyle grounded master Pakker hath
here concluded, that God can not make
Chistles bodye to be in all places at
ones.

But yet is it a wyrd to consider howe
madly the man concludes, His
conclusion is this ye wote not well, Wherefor
Chistles body cannot be in all places,
2 in many places at ones.
All hys reason ye wote not goeth upon
being in all places at ones, because that
thereupon wouleste it by hys wille reason
foloow, that it shoulebe infinite. And
now is that point of triste no parte
of our matter. For, we say no hys
Chistles body is in all places at ones but in
heaven, and in suche places in earth as
the diuene sacrament is.

And therefore whereas his reason goeth
not byng against being in many
places at ones, but onely against being at
ones in all places, he concludes sodainly
against being in many places, for
ward which conclusion no promise of
hys premises had any manner of mocioun.
And so in this his high tokemone
argument, and hys farre let reason,
neither is hys maior true, nor hys argument
touched nor the matter, nor hys
premyses made anything newe, his conclusion
yet after hys goodly reasoning of hys,
he receiued in his heart
highly to see how solenly he hath handled
it, and saith.

Here it is plaine that all things
ehyme imagineth and saitheth, are not
possible to god. For it is not possible to
god to make a creature egall to himself,
for it includeth repugnance, derogation,
hys glory. Pakker Pakker speaketh much of
myne unimititid hysmes and banities.

But here have we had a wyten hyme
of hys, therin hys folysh boke also so
tul of vaine glorious baniety, if it had
dreamed it in a sigh of a soun, I would I
wene have bene a shamed to have tolde
my hyme to my wyse when I wokke.

And nowe shall you good readers have
here a nother piece as proper.

God promised and swore that all
nations should be blisste in the beath of
that promised sebe which was Chyph:
God had determyned and decreed it be-
fore the worlde was made: ergo Chyph
must needs have obedi, nor to expoune
hys worlde opptet as hyme minus thet it.
Nor it was so necessarie that the corrayt
was
A was impossible: excepte Hese woulde make God a lie, which is impossible. Paulus consequeth that Christ must needes have dyed, yeling thys laten termine Nesti. Salisong wherefore a is testamenn, there must the death of the testament maker goe betweene: or els the testament is not ratified sure, but righteously and rempyon of syntes in Christes blood is his new testament, whereof the mediatour ergo testament maker must needes have dyed. Were not therefore (saith Hese) thy word opositor: though as finde porel for opositor in some corrupt copy into poris sauvor sense. But let opositor lightnes, he musto it behoveth hym to dye. For he take out his most naturall nature for the lanse decreed countays: hymselfe saeng John. 2. 4. 12. opositor external filius hominis, or. It behoveth, or the somme of man male die, that every one that believe in hym perpese nor se. Here mappe G yse for that it is impossible for God to breake his promise. It is impossible to god to ysbeth that beare to be found contrary in his doxes and yspedes: so to faute them whom he hath dampeed, or to dampped them whom he hath faused. Wherefore all things imagined of Heses happening are not possible to God. And when Hese saith, that Christ had power to let his life to take it apayne, and therefore not to have dyed of necessitie: I wonder me, that his sole matter here failed hym, so cunning as he make hymselfe therin: which grammeth and affirnith as true it is: that withy necesary decreed works of gods face slight and pouerlesse standeth right well his freecperty. —

John 3

Christ, ye chap.,

If this piece were good readers any thing to the purpose of our principall matter concernyng the blessed sacrement, Waster Hase had here given me holde stonghe to grace hym Iower or stue the soule falles on the backe, that his bones shoulde all to burn therwith. But for as much as you shall perceiue by the reading of my letter, all this gare is but a bywaist eriyen upon a certaine place of St. Austin whide Frith alledeg imperfectly: I purpose not to spende the time in vaine discussion with maister Waster. In a thing oute of our matter. And namely this the man hath after his long halving against me, yet in sheue anstrewed him self well and sufficientl for me.

For when he hath said a great while, that it was in such wise necessary that Christ must die, that the contrary therof was impossible: as last as though he would mochke me therewith and thew me my ignorance, he beingth in his owne, and theweth that for any thing the god bath ereth foresyne or decreed and determined thein, he had left Christ at his libertie to die or live if he would. And than if he was at his libertie not to dye but if he had would: than was it not impossible for him to have lued if he had would. But the keeping of his lyse was the contrary of his dieing: ergo his dieing how necessary to ser it was for mans redemption, that is to wite to beinfer therto, that without it we shoude not have bene sauid: yet maister Waster heere to the hymselfe a grete false man in respecte of the, confesseth hymselfe against hymselfe, that Christ to die was not in such wise necessarily contrainmed that the contrary therof, that is to wit Christ to lyse, was impossible to hym if he had would, while maister Waster cannot say pars, but must needs give place to the scriptures that I laid him, and therefore must confess and so he doth that Christ could by no constraint be compelled to dy, but was offered becaus himselfe would.

But the division of this pointe is as I lay good reader all behide out principall matter, and where I will lybus other folies that I finde in this pieces parle by.

Than goeth maister Waster forth:

Luther. —

But maister Hese saith last, if God woulde tell me that he woulde make ech of both their bodies two (meaning the pung mas body and Chistes) to be in fifteen places at ones. I woulde beleue hym that he were able to make his wod true in bydes of both twain a never woulde I so much as aske hym whither he woulde glose them both fryst or not: but I am sure gloseid of ungloseid, if he sayt it, he is able to do it. Lo here may ye see what a servent faith thys old man hath, and what a eesent minde to beleue Chistes woldes if he had told hym: but I papepe Hese, what and if Christ never tolde it you
The fourth booke.

(Original text not legible due to degradation)

Cade good readers in my letter, the ratiocinate, and this consider master Paker. Godly mocke that hee maketh here, y shall finde it very foolish. But nothing S. Parker asked me, where I spake with Chrift when he told me that hee would make his body in two places at ones, as though Chrift could not speak to me but if I spake to hym, not could not tell me the tale but he apered to me face to face, as he did after his successor to bye disciples. This question of master Paker concerneth of an high witte I warrant you. I answer master Paker therefore, Chrift told it by his maundy to other good capable solie, and they told it forth to his whole catholike church, and the whole church had told it unto me, one of them that was at it, is to wit, S. Matthew, had put it in writing as the same church telleth me. For else I was not sure why there that gospel were his own, not, whether it were any part of holy scripture nor not. And therefore I can lack no good and honest witness to bere me recorde in that point that will depose for me. S. Pyne not the matter of mine owne head. And I have a testimonial also of many olde holy doctours and saints, made afors a good notary the good man god himselfe, which hath with his seals of many an budding mocke, both testified for the truth of the same men, also for the truth of the principal matter it selfe, that is to wit that Christes body is in the blessed sacrament, though the sacrament be either in two or all thousand places at ones. And thus master Paker requests concerning Chriftes blessed body. So Chrift hath told me that he would make it be in two places at ones, is I trust satisfactorily answered. But now as for the bod(which investeth) Chriftes body c2 be no more in two places at ones than byes though I would have believed that Chrift could have made it in two places at ones if Chrift had so told me: yetly Chryse hath not so told me, by hys whole catholique church, and by writing of the olde holy fathers of the same, and by hys own holy scripture too, which scripture by the same church and the same holy fathers I know, and also be declared and expounded, and over that hath by many wonderful miracles manifestly proved and testified, these propositions in which Christ obstinately and therewith very solithely died, ther very pestilent heresies, where no body is perpetually feared from the true body of Christ, and made a dead member of the body. I believe therefore and verily that I am rightly mine God, that the wretched body of Christ shall never be in two places at ones, but when it shall be agayne and restored to that wretched obstinate soul, shall therewith shew me more in one place, that is to wit in the everlasting type of hel. For which I beseech our lord turne Lindall & Georgy Jap, with all the whole brothered, and S. Parker among other whom ever he be) by pyne.

Now upon his aforesaid such a proper handerel mocke as you have hereto, master Paker goeth on, and giueth me ought some admonition, that I medle no more with such high matters, as is the great absolute almighty power of God, and therin thus he saith unto me. Sod you beto buske with Goddes almightye power, and have taken to gret a burden upon your weak homben.

(Original text not legible due to degradation)
The fourth booke.

By these wordes good reader over highty spoken of Goddes almighty power: Say not a poore unlearned man be bold to say that God is able to do so much: And yet, saing thus much, faithieth master Parker that I am busy, and have taken to great a burden upon my weake houleden, and have over labed my selfe with myne owne barren bodye and weapons, many aye wordes more to bere his eloquence with all. But master Parker on the other side is not him selfe to busy at all with Gods almighty power, in affirming that God hath not the power to make his owne blessed bodye in many places at ones. His mighty words conuert not to suche asp waits, as is in the course of omnipote, be proue, god impatient, and that by such impatient arguments, as you se your selfe shamefully halfe, that never came criple that lay imposters by the valles in crepeing oute into a bole, halfe half so soze. But the he goeth farther: ye praise of Anges of Anges a faith. You have your labor your selfe with your owne barren weapons, and Anges of Anges is lybe to preualpe agaist you with vs lybe. As so, master Parker yong master David, whose looke upon hym still testriue and my letter together, than I se that his lyng and his stone be beaten both about his ears. And whatsoever his newe stony and his newe stone (which is as I nowe here say very lately eoe once in print) come ones into my hands, I shall turne his lyng into a colstepe, and his stone into a fether, for any barren that it shall be able to voce, but if it bee to such as fullyly will put out their owne thorne, to which they never vede neither stone nor lyng, but with a fether they may boe it as they boe made.

But an heuy thing is it to here of thes pone foule the Dauld, that haue ethe hys stone of thribbarres, streden out of his owne baime, and with the flong of hys hereperes stonden onne hymselfe to the soutell. Yet P. Parker ca not leve me thus, but on ye goeth fether in hym rapeling rheath and thus be faile.

God hath intemraturd your hysge tabell uppsomme, your crafti compyyannces is elised. God hath sent your church a mete cony for such a cup, one such a desenter as you take your selfe to be, that shall let at their whole cause fall flat in the mire, unto both your names and bitter confusion. God therefore bee praised over amen.
The fourth booke.
The fourth booke.

fatherly. For unto hym that is not with his own fatherlyly blinde by the dew, the thing that he denieth is as plainly spoken, as are the other twain that he saith he believeth. And for other things such as himselfe is in holy and unholy, very both the other twain for the repugnance, as well as he doth this, whereas thou hast heard him already, with very foolish reason declarest, to repugnante, that he saith that god cannot do it, because it wer as he saith a young bride of his glasse. And therefore his heart once sette and fixed in the wrong side, doth in such fond and foolish arguments of his own invention, he cannot endure to turne his minde to the truth, but every thing he sette it never to plaine, is dark into him, through the darkness of his owne brayne.

Fatherly.

forth chapter.

We note: for because the faith that is not content and satisfied in this matter with any one text, truly taken, while I shall say that the texts that I shall bring him, be me truly taken, and shall be nape, and shall that I take them amistle and untrue; while he and I cannot agree upon the taking and upon the position and right understanding of them: by whom will he be judged, whether he or I take the texts truly? if by the congregation of Christen people: the whole Christen nation have these, these hundred see, judged it against him. For all this whole have the beleived, that Christ at his maund, when he said this my body, that it was his own body in deo, and ever have believed and yet doe, that it was in deo. The will have it judged by a general countauple, it hath bene judged for me against him by more then one alreadye, before bys baptes and mine baptes. The will be judged by the writings of the whole Christen doctors and saine: I have alreadye showed you sufficientely, that they have already judged this point against him. If he and I would barpe upon the understanding of the whole Christen sainete: before you yet them your selve to plaine, that he shal in that point that they have sufficientely shamefall 2 shameless.
The fourth booke.

Spoune the teares of the gospell which we lay to the blessed body of Christe in the blessed sacrament, be cleare & plain for the purpose, and maister Safter will not agree if so, but that we take the not truly, only because he will not per- recte and conselle the truth.

Now whereas maister Safter saith of me farther thus: As for his un-written doctrines, and chaftozone of his Antichristen synagoge, unto which the scripture fo dicteth, he is now at last with Haume proued compelled to speke: they be proued Karke lyes & here be deuilepe.

Consider god chistien readers, that in these wordes maister Safter teles, thou two thinges. First that I am with Haume proued compelled to speke the scripture to nine unwitten doctrine, to the artificie of Antichristen synagoge, by whiche he meene the tradicions and the determinacions of the catholike churche.

The other, that the traditions and determinacions of the churche, be already proued Karke lyes & very deuilepe. For the spott pointe you see that in this matter of the blessed sacrament, which is one of the thinges that he meane, he hath not yet compelled me to speke the scripture. For I have well already proued you this point, & every pointe, by the selle same place of scripture, whiche maister Safter hath expounded falsely would be yet another waye, that is to wit, the wordes of Christe written in the fift chapter of St. John.

Now if I dooe for the pride of thyss popine, lay the tradicion of the whole catholike churche beside, whiche thing is also sufficiët to proue the matter alon: is that a stinking fro the scripture?

I fer that a stinking fro the scripture, P than might the olde heretikes very well haue saide the same unto all the olde holy doctours, that this new heretike faith nowe to me. For this wretteth well every man (that any learning hath) of old holy doctours and saintes, laped aganist those old heretikes, not the scripture onele, but also the traditions unwritten, believed & taught by churche. And it maister Safter when he had defende his booke, bare descere me that they to bid: I shall bring you by many plaine proves thereof: that he is noore to Dami- lethe, he shall be ashamed thereof.

And if he cannot lay nap but that they so do, as I tooke he cannot, than you to well god readers, by maister Safter wepe reason, those olde herebys & might have sayde agaiynst ech of those olde holy doctours & saintes, as maister Safter faith against me now, they had made me with Haume proued, the scripture, because he be side the scripture proued the true faith р reproued their falsie heresies, by chaftozone of the catholike church. Such strength have alwaye to maist. Safter's argumentes.

Now touching the second point, where he callich the catholiche church the anti-christen synagoge, and the un-written verities Karke lyes and deuilepe; he hath already shewed declared partly which things they be himself meneny by that name. For he hath before specified pur-gatorie, pilgermage, and paying to Smythes, honouring of ymage, cre- ping to the crose, halioynge of belles against eunil spirtites in tempel, & boughes on Palme Sunday, & beleuynge in the blessed sacrament. And Lindalle, that is either himself or his fellow, moc- keth under the same name, the sacrament of anning, calleth the sacrament of confirmed, the buttering of the hoapes forhead, hath as lefe haue at his child- ren, a child put in his mouth as salt, & mocketh muche at fasting. And as for Lent, father Frith, under name of Brigh- well in the recollacion of Antichrist, calleth it the salt the salt, which left was undoutedly reused father Frith by the spirit of the desuile himselfe, the spiritual father of Antichrist.

So that you may be god readers, that to sake the letter, or our lazy matters, crepe to the crose at Safter, or praye for all chilren foules, these thinges & such other as I have rehearsed you, maister Safter faith are already proued Karke lyes & very deuilepe. But he swetheth vs no suche prose yet, neither of lyes nor of deuilepe. But every man may ssume, that he which saith to much nothing poureth, makest many a Karke ly, and that thus to rapipe, against god & all god men, & holie saintes, and helping of god chistien soules, and rapipe against the blessed body of Christe in the blessed sacrament, calling the belief thereof deuile: if such rapipe in maister Safter be not (as I wene it is) very plainly open deuilepe, I can be not leste yet at the least wise then berye plaine and open knowe- rype.

E. Chapter.

Es., Safter.
The fourth booke.

Aafter Waftor cometh at laft
the moching of ane wond
of my epifte, wherein I
faw that il men were deny
the conversion of the bread
wine into the bitted body and bloud of
Christ, becaufe that il his owne reaf
the thing fomefh to imply repugnance
Ihall find many other things both in
scripture, in nature, and in handicrafts
of, of the truth whereof il nothing
boute, which yet for any folution that
il own reafs could find, other then the
omnipotent power of God, would feme
repugnanz to, of which maner things,
other godly doctors haue in the
matter of the bicted facemat fawed some
examples before.

Now fo as much as in thefe wondes
I fpeake of the appearing of the face in
the glaffe, and one face in every piece of
the glaffe the fixe into twenye, maifter
Waftor hath caft that glaffe in hond
and broke it and noweth in that glaffe, a
makefh as many strange faces and as
many pety pottes therin, as il were an
other launted ape. For thefe are his wondes
fo.

Now fayeth he, that ye wont well
that many god folke haue fawed in this
matter many god frutefull examples of
goddes other wondes, not only miracles
written in scripture, but also done by
the common course of nature
here in earth, fome fhines fawed alfo
by mannes hande, as one face beholden
in diuer glases, in every piece of one
glaffe broken into twenye, the makefh
of the making of the glaffe is felf fhie
matter as il is made of. And of one wond
coming whole to an. Eares at once, the
light of one little eare fent and beholding
an whole great countreye at once,
with a thoufand fiche other mercues
moe, as thofe ye faw them dayly done,
therefore mercure fhie not at them, haft yet
ever be hable, no not this young man
himfelfe, to give fuch a reafon by what
mene they may be done, but that he may
have fuch repugnanz layde against it,
that he fhalbe fain in confuluation to the
chiefes the moft euident reafon to lay,
the caufe of all thofe things is, becaufe
God that hath caufed them to be done,
is almoft of himfelfe can doe what
him list.

Lo good cheiften readers, here you fe
your felfe, if I made none fuch argument
as maifter Waftor hereth me in hande.
No no man beheth upon a fumilitude, to
conclude a necessary confuluation, in the
matter of felf blefled sacrament, into which
we can being noting fo like, but that in
beke it miftbe farre unlike, fauing that
it is as femeth me, fomewhat like in this,
that God is as hable by his alme powere,
to make one wond be in fuch places
at once, as he is by common course of
nature which himfelfe hath made, hable
to make one wond beheng till his own figh
in his owne place, call yet a multyple the fame figure of it felf, into twen-
ky pieces of one broken glaffe, of which
pottes eche hath a feuerall place, and as
he is
The fourth booke.

He is hable by the nature that himselfe made, to make one self word that speaker hath brewood in the speaking, to be fitt and matter of all good fortune, of them occupying a several place, and that a good balance and funder. Of which two thinges (as natural and as committed as they both be) yet can I never cease to wonder, for all the reason that I ever read of the philosopher. And likewise as I believe true, that time shall come, when we shall in the clearest light of Christes godhead, see the great miracles signes, and well perceive how it is, how it may be, that his blessed body is both in heaven and in earth, and in so many places at once: so likewise, I believe that in the sight of his godhead, then we, and others also perceive a better cause of those two other thinges, then ever any philosopher hath hitherto searched us yet: or else I were for my part I had never perceived them well.

But now whereas maister Maske mocked mine argument, not withabe I made, but which himselfe make in my name, and made it feble for the nonce, that he may when he hath made it at his own pleasure so let it, as children make castles of tile harbes, a then make their palisado in the thawing downe againe: yet is it not even so, so feble as his own, where he arguebest in the negative, as I have the sample for that same purpose, as I have for the tone that he make best: though argument be not good for lack of force, yet boldeth it somewhat so by the matter, in that the consequent, that is to write, that God may make one body to be at once in many places, is whatsoever maister Maske bable, a truth without question necessary.

But whereas he arguebest for himselfe in the negative, by that that the boyle substance of the face is not in the glass, therefore the boyle substance of our salvation Christ is not in the blessed sacrament; that argument had no manner hold so as. For there is a very true. And (except goddesse would be untrue) elles as I have already by the albe openitiores of the same, well and plainly prove you, the consequent is very false.

And yet he will say that he make not that argument, but that only the face in the glass is a sample: a similitude: then he theweth himselfe to play the fallacy newe, when of my belonging in the selfe same sample, he make that argument for me. And therefore no worse, when bypon to those faces in the glass, he makest a funder himselfe lies upon me, I then sea seeth that I face out the truth with yeas, and then prouneth never one: he both but new what part they were could lyke, and how properly he could lyke, if the matter would incite him.

And yet I pray you godly reader consider well the words of that argument that he make st in my name. For we see many faces in many glasss: there may one body be in many places.

How spake not you were well, of many faces in many glasss (as he both falsely and foolishly rehearsed me) but of one face seen at once in many glasss. For that is like to the matter. For like as all those glasss, while only one man is beholding in them, he seeth but his own one face in all those places. To be as saith Christ sometime declared (by all the offices of the blessed sacrament) I am in so farre diuers and divers all places a souldier, all one body of all our blessed saulture himself, and all one horse, one sacrificer, and one oblation.

And as properly as maister Maske scoffed at that sample and similitude of the glass: I would not have mysselfe dryed mine owne withe therein, if thine opinion thereof had been mine owne. For I find not many samples to mete for the matter, to the capaciteit of god and inerrant soul, as it is. For as a point of which matter Maske makest all the difficutie, that one substance being but a creature might be in many places at once: every man that is learned seeth a sample that saurished him. For he seeth and percepeth by god reacon, that the soul is undivisible and in every part of the body, and in every part it is whole. And yet is everyone member a several place. And so is the blessed substance of the spiritual body of Chrystes body and bones, while in every part of the sacrament.

But this sample of the soul cannot every man blerned conceit and imagine right, but of the glass hath to his capaciteit a more truly similitude, and that that in one point also doeth more resemble the matter. For the soul is as he saith every member that is clear beuyued from the body. But the blessed body of our sauture abodeth still whole in every part of the blessed sacrament, though it be broken into none so many partes, as the images and house of the face as.
The fourth booke.

And soothly whole Christ to hym that beholde,

And thus God reperes, as to this ample and multitudine of the face in the glass, master Walker may for his solide seeing it out, be muche ashamed if he have anye blame, whensoever he looke on his owne face in the glass.

And for conclusion, this being of the body of Christ in glasses places at once, with the olde holy doctors and santes saw and perswaded, that the soule of everie man which is a very subdaine, and peradventure set of yeuks spiritual power, then the bethe bones of our saincture Christ be now, a yeuks bethe for all that and bethe bones also still, they re舰ed nor that the being thereof in glasses placed at once, would alter their dayes be.

And therefore they made nothing to gret a matter of that point. But the thing they thought men would most mericule of, was the conversion and turning of the bread and the wine into Christes very fleshe and bloud. And therefore to make that point well open, to make it lieke in memerie bres[ed] those olde holy doctors and santes (as I sayde in these words which master Walker me[r]ket[ched]) bid[ed] many moe good samples of thynges done by nature.

But then were they no miracles sainct master Walker. And what than god master Walker? Bygde they not serve to pigne that God might bow so muche by miracle, as nature by her common course? Those words be, wer by master Walker (you se well), very well and wysely putte in.

The fourth booke.

The v. booke.

And the last of the first parte.
The fifth booke.

To praise saynt Johns gospell unperceit
and insufficient, for leaving out of some
necessary a point of our faith, as he callith
the last supper of Chisthe his maunp:y,
tapeth that John sayke nothing at all of
this sacrament. And now say agayne in
these his letters against Faith, how his
life bringith in John, e. cap. to impugn
Frithes writing, and to make as for the
sacrament, even thus. By sehe is verily
meeate, and my bloud drinke. By like
the man hadde ther one sort of him selfe
soble, the young man here calling hym
to quite on his spectacles, and pose bet-
ner and more wilfully with his olde men.
Upon saynt Johns gospell to saynd that
thing there now written, which before
he would have made one of his unwitten
verities. As yet he laoke narowely
he sahpeth that himself hath proued
by scripture, in the 37, leaf of his dy-
alogue of quod he i quod I, our lades
perpetual virginitie eroding non coeg
mofo, i.e. non coeg, non coeg, written
unwitten verite, he nought a
little before amongst his unwritten ban-
ties. Thus may we see how this olde
people boholer of the Popes church, his
words fight against themselues in his
owne confusion, in finding fis furth his
unwritten written banities, verities I
would say. But return we unto the pro-
scription of saint John. —

Now have you good chilten readers,
herd his whole tale concerning my two
contradictions, of which two partes,
I will first answere the last, that con-
ected the perpetual virginitie of our
lady. Which pointe I have turned to-
wards the ende of the 96. Chapter of
the first booke of my booke, wherein
master Waker nocketh me so quod I
and quod he, and would I see well in no
wise, that in the refurishing of a com-
nunication hadde between my selfe and an
other man, I would not do; shame say
quod I and quod he, but rather rebuke
our owne talkynge with quod we and
quod he.

I have also spoken of that pointe in
most places then one of my booke that
I wrote of Londales contradiction, whi-
che places who doth lese to reade, shall
find this present of contradiction awn-
tred already, that master Waker noke
laideth to my charge, diffenently and
often as I have answere it with.

And of this contradiction I am of
very ashamed, that for all master Wakers
words euery here before in my first boke
of this worke, I have not letteth the best
that my witt so might me this unwritten
verite, to prove yet agayne by the
false same place of Say Lakenes holpe
writting, ne.

For why, to say the truth, I do not
to muche force to have that article take
for an unwritten verite, with god ca-
tholike folke for the maintenence of my
word, as to have it for the honour of our
lady, taken and believed for an undoa-
ted troth, with catholikes whole here-
tythes so, that will take it for no suche
truth, but if it be written in scripture.

Onde oweth the cleare certaptyte of
this article in debe depend upon the tra-
diction of chappites, continued in the ca-
tholike church. For albeit that my se-
theke, that I find some wordses written
in scripture that would well proue it,
and upon those wordses lette not to write
mine owne mynde, andoers olde holy
doctoresse; yet while I see that holp S.
Hierome himselfe, a man farre otherwise
seen in scripture then I, argueth for the
defense of that article against that her-
ose Pelagius, ysde onelie popes the G
scriptures that Pelagius layd against
it, and layd no scripture hymselfe for
the popes of his parte, but refreth theri
to the authentitie of Chysters catholike
church, which master Waker here
called the Antichristen Synagouges, I
neither dare nor will take to muche upo
my sehe, as to asfyme surelpe that it is
proved to be a written verite. And this
lacke of taking to so muche upon my sel-
lye, is the thing that master Waker calleth
to samit full repugnance to my grate
confusion.

And therefore in that place of my bo-
logue, though I upon that wodde of our
lady, in what wise halle this thing be
done, for I know not a man, doe rea-
sion of my mind, that it is yeowth for
this part, as in deve me thinketh it both;
but I am not so bold upon mine owne ex-
position therin, as to attirme the script
ure layd theroplye plainly, that the
was a perpetual virgin. For if it had
been a very proste, playn, evident open
proof of that matter, mine owne mynde
geneth me that saint Hierome woulde
not have layd to have foundt it before
me.

I shall also for this pointe have ma-
ster Waker hymselfe to say somadeth for
me, though he doeth therin (as he is ofen
mount to hire) he sometime hath agaynte
hymselfe, for he tayth here himselfe, yf it a
C.E. man
The fift booke.

A man take narrowly, then he shall spee
I have my self prove our ladies perpetu
tal virginity. Howbeit that master Pas
er faith, that a man cannot spye it
but if he take narrowly: be faith you see
well himselfe, that it is no playne open
prose. And then is it no prose to the you
worte well. For they recive no scrupu-
lere for prose of any purpose, but one be
playne, open, and evident.

And therefore by master Pasner's own
tale, though I prove it sufficiently a
written verite into god catholikes: yet
reled it unproved still a written verite,
unto suche heretikes, and against them
ye worte well to me.

Howbeit, here will I demand of ma
ster Pasner touching the perpetual virg
initie of our lady to be plainly written
in holy scripture, whether I prove that
pointe well or not: If not, then may I
well enough notwithstanding any such
prose of mine, scape till that it is an un
written verite. If he contredicts, that
I prove it well; I will be content with
that pave of ymynselfe to abdye his re
buke of that contradiction. For I sette
more as I said, by the profe of his soule
in falling from the contrary heresie to
each other pointes of our ladies perpetu
al virginity, then frete by my ymne own
pasje and commendacion of abdying
well by my wordes.

But yet if he will allow my profe,
made of that point: I meruey me much
but if he allow now my profe made
for the blessed body of chyst present in
h the blessed sacrament. For I am very sure
I have proved much more clearly, by
mucho more open and plaine worde
of the scripture, and the sense of these wor
des by bywres aby geolog doctorus, other
maner of men then my self, then I ha
poved of any man elles, the perpetu
al virginity of our blessed lady.

Hows

of truth, though I prove well that
pointe of the perpetuall virginity of our
lady, to be a written verite in scripture,
es that many other also prove it much
better then I, as I think there owe, and
y my self abbirmed it never to stra
ly for never to cleare a written verite:
hette with William Lindall against who
I specially wrote, taketh it, as in hys
written well a plaine apparell, so no
written verite, and yet aggreth that it is
to be belied, but not of necessity, I yet
after upon his owne worto: I prove him
that of necessity to: I map without any
contradiction, or repugnance at all, lay

it against hym for an un
written verite, so
much as myselfe to raike it.

Moreover, all the profe that I make
of our ladies perpetuall virginity, is no
more, but that he was a perpetuall vir
ginie except the take her bow. And sur
ly as I sage, it bent to to my self that I
prove this very clearely. And this being
proved, is in deed enough to good chyst
folke, for a full profe that she was a per
petuall virginie. But yet unto these heret
ikes against whom I wrote, sith the
bitches of latterly were voices of virginitie, but
not by power, by that they that make them, doe both of
virginitie, unlawfully make them, and may whe
they will lawfully breke them, and that
these seers may cure out of religi
on and woddie nonsense: this profe of mine F
is to the no maner profe at al. And there
fore I map to them without contradic
tion or repugnance, laye it for an un
written verite still.

And thus I trust you se god ready
ers, that as for this repugnance torneth
to master Pasner's confusion and not
ymne.

C. The 11. Chapter.

Now come I then god ready,
to the other contradiction
the laft against me, his wor
es wertin, before mine aun
ters, I pray you ready once
again. And let ye shoulde be lothe to
turne backe and take them, here shall you
have them again, lo, these they be.

At laste note chresten reader, that
master sylve in the third booke of his co
structacion of Lindall, the 249. lydye, to
prove sarnt Johns gospell voperfit and
insufficien, for leaving out to necessary
a point of our faith, as he calleth the laft
supper of Chyste hys imaunbte: sapest
that John spake nothing at all of his sa
crament C. And nowe feragane in these
his letters against Frith, howe himself
bringeth in John 6. Capi, to impugne
Frithes writing, and to make al for the
sacrament, even thus. By falsely is very
meare, and my blood zinke. By the
man hadde there one Joffier himself
towle, the young man here cauing hym
to poute on his spectacles, and poze bet
ter and more wilfully with his olde open
upon sayn: Johns gospell to send that
thing there now written, which before
he would have made one of hys unwrit
ten vertytes.

When my selfe god reader, readde
this
The fift booke.
1135

First these words of heps, albeit that I was lerre enough, that in the thynge I purposed, there was no repugnance in deede; yet seeing that he so diligently laboured forth the leafe in which my faulte shold be found, I very plainely thought, that I had not so circumstretely seene into my woordes as wisedom wold I holde. And taking therefor mine oueright for a very trueth, I never bouchtaueth to turne my booke and take.

But afterward it happeyned on a daie, I lapsed in a certain company, that I was somewhat saie, that he had miste happeyned me to take in this one pointe no better hebe to mine hand, but to write therein two thinges repugnante and contrarype. Whereinto some of them made anuere, that suche a chancie happeth sometime ere a man be ware in a longe booke. But yet quod one of them, a gentill woman, haue you considerd well the place in your booke, a sentence that he saide trueth: Sape by my trueth quod I that I have not. For it ykedeth me to looke upon the place agayne nowe, when it is to late to mende it. For I am sure the man woulde not be so madde, to name the very leafe, but if the wer well sure that he saide true.

By our lady good hebe, but if you have not looked it your selfe, I will for all the leafe lapve once by bin, to the thing my selfere I believe his writing: I knowes these feloweys so to false. And the with, all the sent for the booke, and turned to the very 2.49. line, and with that number marked alio. And in god saide good readere, ther found we no such manner matter, neither on the tome lyte of the leafe nor on the tother.

Howsayt of trueth I cannot denye, but 8 in a lyke after mine markd with the number of 2.49. which shold be have markd with the number of 2.59. there we found the matter in that place.

But therin fould we the most shameful, either folly or falseing of master Parker, that euere I saie lightely in any man in my life. Which because we shall not take facte to fonte: I hall rehearse you her the very woordes of that place. For god readere these they be.

†But now because of Tindall, let us take some one thing. And what thing rather than the last supper of Christ, his maundy with heps Apostles, in which he instituted the blessed sacramente of the aultare his own blessed body and blud. Is this no necessarie pointe of saide? Tindall cannot denye it for a necessarie popnt of saide, and though it wer but of his owne false saide, agreeing with Au- ther, Husflyn, or Swinglin. And he cannot say that saide John spake any thing therof, specially not of the institution. But he cannot say that saide John spake any thing of the sacrament at all, lest that his fect expressly bengeth, that saide John ment the sacrament in his woordes where he spake expressly therof in the 15. Chapter of his gospe.

†Where have you ever god chapfenes readers, scene anye sondye belowe before this, hable a thing to falsely 2. to falsely ly, as master Parker here habileth this? He telsthe you that I lapsed here, that S. John spake nothing of the sacrament at all.

How you see that master Parker in that pont of me, for I layd anent here that S. John spake nothing therof; but feld I spake there Tindall, against whom I there wrot, could not say that saide John wrot any thing of the blessed sacrament, specially not of the institution thereof. And this is very true.

For as touching the institution thereof at Chystes last supper and maundy, neither Tindall nor man else can say that saide John any thing wrot therof in his gospe.

Then said I farther there, as you se not that saide John spake nothing of the sacrament, but that Tindall cannot say that saide John spake of the sacrament anything at all. And that I meant not in those woordes, to lay mine own self that saide John spake nothing therof: I declare plainly there syntheth by that I theue the caufe why Tindall cannot say that saide John spake any thing of the sacrament at all, that is to wite, because that all his fect expressly bengeth, that any thing was meant of the sacrament in the woordes of Chystes written in the 15. Chapter of S. John.

By this may ye plainly good readeres, that master Parker plainly beleseth me. For I lapsed not my selfe that saide John spake nothing of the sacrament; but that Tindall, because of the opinion of all his secte in that point, could not lay that saide John spake any thing therof. Which was enough for my purpose, while Tindall was my man against whom I spake, though my selfe woulde to mine owne partes lase the contrary.

For it is that bond of argument that is in the foles called argumentum ad hominem. And thus you see god readers, master CC.iiii.
The fift booke.

A Pakter in this thing either shamefully falsed, or very shamefully with shamefully falle, if he perceived & understood my words, and then for all that, thus beheld me shamefully solithly if thing being spoken by me to plaine, his witte would not serve him to perceive it.

But now as cleere as ye for the matter already by this, to thynent yet that master Pakter that have no matter left him in all this world to make any argument off, his excuse therein: read my words against god readers, & bid master Pakter marke wel my words therefore: I vvere especially that S. John spake especially there in the 6. Chapter of his gospel. For these were all as ye you there, the very last words of all. For Cindalls cannot say, that saith John speketh any thing of the sacrament at all, lich that his sect expressly denteth that saith John ment the sacrament in his words where he speketh expressly thereof in the 6. Chapter of his gospel.

Whose words are these: where he speketh expressly thereof. Are not these words mine? And doe I not in these words expressly tace, that saith John expressly spake of the blessed sacrament in the 6. Chapter of his gospel, in which place Cindalls speketh that he nothing spake thereof. And now saith master Pakter I saw there, that S. John spake nothing thereof at all. Therefore I say thereof strait.

But now how master Pakter: have you nowe to lose with what shamefull Histe will you shamelessly face, faceas out this solithly tre of yours, you make upon me here? If you lye so loute burningly: how can you loke that any man should tryst your word: if so: lacke of understanding: how can you loke than so: shame: that any maes holde tryst your wite why should we thinke your witte will parcle in the perceving of harte words in the holy scripture of god, where it will serve you to perceve such pase playe words of mine.

Wherefore the young man hath here made me done on my spectacles so take more wisely on the matter, to finde nowe written therein the thing that I say before was not written therein. But nowe muse you take more wapely bypon our words, on which you make here to loud a lyke, and poze better on them with your spectacles upon your Pakters note. I will once a god how, which while he
The fift booke.

The thing whereof he there gane unto his disciples in the sacrament, was in very deed his very body and blood. And so did never any of the old expounders of scripture expound any of those other places in which Christ is called a bone or a bone. And therefore it appeareth well, that the manner of speaking was not like. For if it be, then would the old expounders have bled such to ferre unto the fashion in the expounding of them.

This was to good readeres the first argumente of mine that master Parker mette with, which he should first therefore have slopped. But it is suche as he liked little to loke bys. For whereas he made much to a dose to have it same, that both these words of our causure at his latter supper, is my body, and his words of eating of his soule, and drinking of his blood, written in the sixth Chapter of Sainp John, should be spoken in a lyke phrase, and maner of speackinge, as were his other words. I am the dose and I am the very vine. I knewed there unto Frith (whom master Parker made as though he would defend that by the possession of all the old doctor. 

By doctors and prelates that have expounded all those places before, the difference well apereth, Sith none of them declare him to be a berpe materialle dose, nor a natural bery vine. This fayth no man not so much as a very natural fole. But that in the sacrament is bery bery

wherein not natural body, his very body his bloud, sauf thou this declare clearly all the bery hole expounders of the scripture, which were good menne and graves, wise and well learned both. And therefore as I said, the difference maysome be perceived, but if master Parker let better to believe him that they all all. Whiche if he doth, as in bery doe, which is the much more fole then a natural fole in bery.

For as for his places of St. Austin, Lertuliane, sainp Chistoston, whom he brought in his second part, I hall in my second part in taking up of his second course, when we come to statute, parte hint I warrant you those the peres to sere, that he geareth not a good mostelle amonge them. And yet peradventure ere I come at it too.

For sois it nove good readeres, that I very certainly know, that his booke which Frith made last argynite the blessed sacrament, is come over into this realm in printe, and secretly lent abode into the brethrens hands, and some god fisteires too. And for as much as I am therefore enforende for trouble, that Frith hath into that booke of his, taken many certes of old holy doctor. Which were handied by falsre Hyslipyn before, to make it falsere seeme that the old holy doctors and Sainp Johnes were favourers of the falsre Hyslipyn: therefore will I for the whole lettre master Walshers second parte adisse, till I have aunfwered that pestilent pietybe booke of John Frith, aboute which I purpose to goe so long as I can take geater one of them, which to manye beeing abroad, shall I trust, not to be long too. And then shall I by the grace and helpe of Almighty God, make you the sole of the falsre of Frith a false Hyslipyn both as open and as clear, as I have in this work made open a cierc into you, the falsre and the foly of master Walshere.

And whereas I a pore now past and more, wrote and put in printe a letter a-gaynest the pestlence treatise of John Frith, which he then hadde made and secretly lent abroad among the brethren against the blessed sacrament of the asiale, which letter of mine, as I have declared in myne Apologise, I nathellesse caufed to be kept still, and would not suffer it to be put abroad into every mans hous, because Frithes tracte was not yet at that time in print: yet nove fith I le there are come ouer in printe, not onely Frithes boke, but ouer that, this Walshers boke also, and either of their both bokes make my mention of one my fap letter, I would some to slope it, and laboure fole therabout. Jode therefore nove suffer the printer to putte with this boke my fap letter also to tale.

And for as muche also as those authorities of saint Austin, saint Chistoston, and Lertuliane, which master Parker luyde in his second part, I hail of likeLikhood find also in Frithes boke, and therefore aunfwered them there, and all master Walshers whole matter too, because I returne to his second part, which I will after all thygod willing me leave not; let go so: in my mens while may master Parker fith it is as he fath so great pleasure to him to be writte against, having as he bothe all (hollic to redecly) looke attayne whethere he can reple these things, with where he I have in this first parte oner: open be ye whole here, and proue him very playne, a dere false sole already. Of whose false sole sowe beware, oure Lord be grace vs grace,
The fift booke.

Abs grace, of all such other like, which with falsithe argumentes of their owne bluid reasone, wylketh the scripture in to a wrong reason, agaynth the very plain wordes of the texte, against the position of all the olde holie papytes, agaynth the determinations of olivers whole general countaples, against his ful content of all true christen nationes this xx. c. yere before their papytes, and agaynth the plain declaration of almighty god himself, made in every christen countrey by so many plagyn open mysacles, labour do now to make vs so falselie blind & mad, as to so faire the very true catholike faith, to take the societe of the true catholike church, and with sundry serkes of here- tikes fallen out thereof, to sette both holy papytes and falsie papytes at nought, and for the deuiles pleasure to so beare and absten from all prayer to be made eyther for soules or to papytes, lest on our blessed dove the immaculate mother of Chistie, make nomes at all ppygima ges, and cryinge to Chisties croce, the holy ceremonies of the church, the sacramentes to, turne them into crypling, with likening them to wine garlandes and ale poles, finally by these wapes in the ende and conclusion, to takke our santion himselfe in the blessed sacramet, and in stede of his owne blessed body and his bloud, we recive not thing but bare bread and wyne, and call it sdlas- try there to doe him honour. But woe may such waptes be. For thus we may be sure, that who so dihono; god in one place with occasion of a false faith, fauing that false beliefe and infaillitie, all hounoure that he dooth hym any where before, is obious and dispightfull, and rejected of god, and never shall faue that faithlesse soule from the fye of hell, fro which our lorde gien them grace to relpe to turne in time, so that we and they together in one catholike church, kniuing to god together in one catholike papyte, saythe I pape, not saythe alone as they doe, but accompanied with god sploe, and with her chiefe to the well working charitie, made to receve Chisties blessed sacramentes here, and specially that we maye to recepe himselfe, his verie blessed body, very and bloud, in the blessed sacramente, our holpe f blessed souleill, that we mape her bee with him incorporate to by grace, that after the last course of this transitory life, with his tender pitie pouxed upon vs in purgatorie, at the prayer of god people, and interception of holp papytes, we may be with the in their holy fellow shipp, incorporate in Chist in his eternall glorie. Amen.