The apology.

of fra Thomas More knight, made
by hym. Anna. 533, after that he
had given over the office of 1st
chancellor of Englund.

CSYR THOMAS MORE
knight, to the chresten readers.

The lytt Chapiter.

D wel hand I not (I thank god) good
reader, in menye
town conceite, and
there by so much in
wyne done light, but
that I can see
what with equal
judgement and an
even eye, beholde and consider the
my selve and myne owne. But I be not
to solose the condition of Holpes ape,
that though her own babes be beautifu-
ous, and so farre passing in all godly
feature and favour, nor the crowes ac-
counted her own bydes the fairest of
all his safles that are. But like as some
(lie well ther are, that can sometyme
like then I, yet for all that put out
their workes in wypryng, so an I not
to bynd upon the other side, but that I
very well perceive, bepyr many so farre
in witre and erudicin upon me, that
in such manner as I haue any thing wri-
ten, if other men, as many would have
take it in hand as could have done it
better, it might much better have become
me to let the manner alone, then by wyp-
tinge to presume any thyng to meddle
with.

And therfore good reader, shew I to wel
know in all men so farre excell as I can
me, in all suche chynges as are required
in ym that might adventure to put bys
wrokhes abode, toIDADE and abyde the
judgement of other men: I was ne-
ever to farre overwise, as ethyr to looke
or hope that such chynges as in my wry-
tinge hould be mine owpright escape
me, could by the open of all other menne
pathe forth unslipped, but mostly thould
be both by god so well learned perceived,
and amonge to nanye babbe bretheren as
I will well be worth with them, shoud be beith foughit our and liiefed to sh
betermin faste of grace, and largeby
thereupon controlled and reproued.

But yet again unto all chynges, this one
thing recontruised me, that first I was
of one point very fast a fyle, that suche
chynges as I wypte are conformable unto
the comon catholike sayth and determi-
nations of Chyptes catholike churches
and are cleare confantions of fals blate
phemonous heretices by Lmbald and Bar-
nes pynne forth unto the contrary, and
ge great fault and intolerable shoud they
none fynd, of such maner fyrst and bynd
as the reade shoud in these; soule per-
nishe and be destroyd by, of which pyn-
toned soules myne adventuraries houes
be full.

Now then as for other soules of leste
wyrte and tolerable, nothing doubt-
ed nor no, that evere good chypten
reader will be so reasonable and in dif-
ferent, as to partone in the thyng that
happin in all other man, and I no such
man will oure me he so foyr an auditor,
and myse my bokes such a lase controller,
as to charge me with any long lode, by
gathering together of many such thyn-
ges as are with very few men augt reg-
gard, and to looke for suche exact cy-
cumstion and farre sighte to be by me
blis in my wypryng, as exepte the Pro-
phetes of God, and Christ and his ap-

ties, had never I wrou, he founct in
any manes elles before, that is to wit,
perfect in all to be peytte in every poynt cleane from vunges,
al maner of soules, but hach alwayes
bodon for a thing ercetable, though the
reader in a long worke perceiveth that
wypette have as Papys are fayth of Homen,
here and ther sometyme fallen in a litle
fombe, in which place, as the reader
feith that the wypette hyste, so breth he of
courtesy if he cannot hope, yet for com-
payre at the last wyse to nappe a wyke
with him, and tane his houe unbec-
ked. Which kind of courtesy, if I sols
shok how often I have been with Lmb-
ald and Barnes bothe, working at their
tolerable soules, and such as I rather
thought negligible escaped them of
ouerlight or fyl, then alwayes despisd of
my selfe head or makere: if I would be
add all those soules soules to ther other, th
would I double in length at all my bokes,
in which the bretheren fynd for the spec-
iall soules, that they be to long already.

But alithet that lowe I wroute I was
(as I have tolde you) solde and encou-
raged by the comon custome of al indif-
ferent readers, which would I solde
pardon and holde excused such tolerable
H. iis.
Theapology.

A oversight in my writing, as men may saye, is in any mannes almooste that can be done before; yet am I soe much more gladded and bold, when I see that those folke which would speake in my faults, cannot yet happen on them, but after long seeking and searchynge for them, for all their businesse taken thereabout, are fain to put for faults in my writing, suche things as well consider red shall appear their own faults for the finding.

For they看得 first for a great faulte, that my writing is overlong, and therefore too tedious to reade. For which cause they saye, they will never once touchke to look thereon.

But that appereth they farthe, that suche places of them as are looked on by those that are learned and can spile, bee some perceived for noughte, and my reasons of little force. For they bothe much that they haie fumetine biners partes of my books aunftwered and confusd fully in sondry of some mens sermons, though my name be forborne, as than they wilthe me there they say, for that it would doe their hearts good to see my cheskes rede for shame.

And over this they find a great fault that I handle Lindall and Barnes their two newe gospellers, with no sapere wordes nor in no more bernes maner.

And over this I wrote the say in such wise, that I shew vs my selfe surest in the matter of parcell toward the clargy.

And that they say that my wordes were too muche more credence, if I hadde written more indifferently, and had declared and made open to the people the faults of the clargy.

And in this point they lay to: a samiple the godly and godlye, milde and gentle fashion used by hym, whomsoever he was, that now lateel wrote the booke of the division between the tempotial and the spiritualitie, which charactable mild manner they say that if I had been my wordes would have been read both of many more, and with much better will.

And yet they say besides all this, that I do but pyke out pieces at my pleasure, such as I maye most safely seeme to toole, and leave out what mee liue, and such as would plainly the matter against me. And so they say that I define but craftes and frauds against Lindall. For as for Sirre Barnes, I perceive by flyby warres that the brethren do speak much less of him, yther for they finde him in theys own manes well and fully aunswered, C. oxelles that they take hym in respect to Lindall, but for a man of a second sort. And that may peradventure be, because he leueth out somewhate that Lindall taketh in, that is to witte, the making of mockes and notes against the maile, and the blessed facrament of the auctarke.

But finally they say farther yet, that I have not fulfilled my promise. For I promised they say, in my face of my confesacio, P. would praise the church, and that they say I have not done.

Ch. 4. Chapter.

Dove will I begynne with a ponente that I mooste asseeme. For of al the remanent make I little counte. But surelye both would I be to aspe to rehearse anye mannes reason against whom I write, to rehearse hym slanderels. And in that ponente indubitable they see full well themselfe, that they have not reade. For ther is no reade that I rehearse of Linales, or of Sirre Barnes either, but that I do the contrary maner thane in Lin dall bethe with meyne. For he rehearsed mine in every place famili and falsely to, and leaueth out the pith the strenghe and the prose that mooste makest for the purpose. And he saith therin, as if there were one that having dawe of charge appointed, in which he should wokle with his aduerisarpe, woulde find the meane by craft to gratte his aduerisarpe before the waye into his own handes, and there keepe him and byt him with suche a thinne dret that at the way he hangeth hym for the fiddle, sappy, and famihed, and almost hungre by this, and soe late that he can scarce stande on his legsges, and then is there ye wate well, to give the felse soule a falle. And yet when Linales hath done all thyse, he taketh the falle himself.

But every man may well se, that I never dote that waye with Linales, noz with anye of these folke, but I rehearse them reason to the bed they can make it themself, and I rather enforce it and strengthe it of mine owne, then take any part of theirs therefrom.

And thisse be I, not onely in suche places as I doe not rehearse all theye owne wordes (for that is not requisite in every place) but I use it also in suche places before, as of all theye owne wordes I leavee not one syllable oute. For suche
The apology.

A darknesse die they purposely, and Lindall in especiall, that except I take some pain to let out the argumenstes plainly, many that read them shoude little witten what they mean.

And to theent everyone may see that these godlymen little care bowe lowde they spe: lette any man look who so will, and he shall finde, that of frese Barnes I have lefte out little, except a leaf or two concernyng the generall countrie, and I lefte the cause why, and as for Lindall of ouers whole chapters of this, I have not wittingly lefte out one line, and very few I am sure of ones lightest epitaph, but have putte in all his chapters of this, whereupon any weight of his matter hange 

But all the remaunt of his chapters, as farre as I have gone, have I putte in whole, leaving out nothing but causyng and preching without proue, and that but in one place or two, and where I did so, I gue the reader warrnyng.

Note, that his Chapters bee whole receaved in my boke, I suppose it may moste well appeare by the matter consequently purlyng, if the reader leue my somews out beftorne, and read but Lindales alone.

And well ye wotte, if this wer untruly that I spe, some of them could asigne at the least wylle some on suche place so; a sample. But that thinge neither doo they, nor never can while they live.

The 7th Chapter.

Now whereas these godly blessed brethren spe: that my wryting is so long and so tedious that they will not once vouchsafe to looke theon, they lewse themself that my wryting is not so long as their wrytes bee hoyst, and the open of these soules very poynte blinde, while they can not see so farre, as to perceve that in lynding to many soules in that boke, ych the they consolle themselfe they rea at ther reade, nor can finde in their heart to looke vpon, they lewse themselfe other of lyghtnesse readye to guee halfe credence to other folke, or of malice to make many lyes themselfe.

It is litle meruenge that it some long and tedious unto them to ready it out within, whome it irketh to do so much as looke it over, and every way semeth long to him that is wery of his begynne.

But I finde some menne anagyn, to whom the reading is so farre to reproue, that they haue reade the whole boke over thistle, and somwhat makes theire fores; they own remembrance and that suche menne as have as much wit and learning both, as the best of all this blessed brethren doth that euer I hearde of.

Nowebe, gladde would I have been if it might have been much more hoyste, for than should my labour have been so much the lest.

But they will, if they bee reasonable menne, consider in themelife that it is a stycte thynge and some done to wryte it & heresies than to aunswer them. For the booke matter moste wryte heresies in a towne, maye to wryte yes wryte me more falle heresies in one yle, selues, than the wipste man in the whole world can well and conveniument by reason of authoritie yolpe and confunde in forty.

Nowe whan that Lindall not onelye teacheth falle heresies, but yrmesth his errornes also with pretenste of reason and scripture, and in hepe of reason sometyme with plaine subtilites grade riddles, to the making open and lyghtbe some to the reader, thede wryting of hym that woulde not by his wylle be well perceived, hath putte me to more labour and length in aunsweringe, than some manne woulde peradventure have been contente to take.

And I sometyme takke the paine to rehershe some one thing in driers fable nons in more places than one, because I would that the reader shoude in evere place where heestunche to falle in readeinge, yke at his hande without remytting over elles where, or labour of ferther seeking for it, as much as shall some require for; matther that he there bocch in hande. And therin the labour of all that length is mine owne, for ease and shortening of the readers pain.

Now on the other side, as for Lindall and Barns, I woot never well whether
The Apology.

I may call them long or short. For sometime they do lodge in dead, because they would be darke, and have their false folies passe and repasse all unperceiv'd.

Sometimes they can be such a combustible kind of eloquence, that they come and couche together, with a wonderfull beauty, false folies and false eyes in the then as many lynes.

But yet for all ther, I see not in effect any men more long then they. For they preach sometime a long process to very little purpose. And thicke that of all their whole purpose, they prove in conclusion neuer a piece at all, nor the spell working neuer to short, yet wer their whole worke at last to long by all together.

But yet I can not euer certifie, though these evangelical lashes thynke my workes to long, for every thing thynketh they to long that aught is.

Our ladies asker think they to long by all the true partes, and some good players of the trade.

Then do much think they to long by the secretes, and the canon, and all the colletes wherein men may be either of taunting or soules.

In deed of a long postuous, a horse primer shall serve them. And yet the primer thinkes them to long by all our lady matins.

And the def. or the thynge thinketh they long enough without the letany.

And as for Dirge or commendacion for their stundes soules, all that seer they thinke them to long by altogether.

But nowe good readers, I have hunte of these delicate byantine folies that can agree with no long readinges, prowded with mine owne payne and labour, as muche easies as my poynt witte could deuise.

And freke, when they were here, false in the catholike saythe, they never neeed to have read anye of these heresies booke, that haue brought them into these newe fangled fantasies. But now thicke they be by their owne folly, fallen still into doubting of the trouth, and afterward into the leaning toward a false Believe, they be verie negligent and unreasonable, if they will not at the leaste wishe for their owne securite, learnche and see somewhat, whereby they may percpue whether these newe teachers of theirs be true as they take then for.

Nowe have I therfore considereth, that they would peradventure were were to reade over a long booke, and therefore have I taken the more payne to oppoer Chapter, to sheweth that they shall not neede to reade our any chapter but one, and that it shall not force greatly where one through all booke. For I dare be bold to say, and am ready to make it good with the best evidency of all this evangelical brotherhood that will set his penne to the contrary, that ther is not one Chapter of Lindales or Barnes either, that I have toucht those we mine whole booke, but I have so cleare and so fully confuted him, that those whoe reade it indifferently, may well and clearly see that they handle their matter so falsely, and yet so fondly therwith, that no man which regardeth either trouthe or witte, should once bouchate to reade any farther of them.

Now he that will therefore reade any one Chapter, either at aduerture, or else some chosen piece in which he himself hath seen that his evangelical father Lindall had fait wonderfull well, or else free Barnes either, when he shall in that one Chapter as I am sure he shall, fynde his holy prophet plainely proued a fraule, he may be some eased of any farther labors.

For than that he good cause to cast hym quyte of, and never meddle more with hym, than shall he never neede to reade more of my booke neither, and to shall he make it short enought.

Proudlyff he left all that to parde his prophet in that one place, and thinks that he wrote that piece peradventure where the spirte was not oppon hym, and that he might much better in some another place, and so will read on farther to finde it: thus shall himself make my worke long. For he shall I trust, reade it ouer, and yet that he never come to it. And thus as for the tedious length of my writing, I have I trust without greate length given the god the head a sufficient annuere.

The iii. Chapter.

But now will the brethren peradventure say, that I maye be bold to saie very large of myne owne, because men may not be hold in these matters to defende Lindales parte.

It were in deed somewhat better then it is, if they sayde true. But neither are suche things so diligentlye controlled, nor suche lesse so feared of such hereticall favour,
The apology.

A favour, as they should be, every man did his part; no; they lack no wip yet their dis- tests in such wise also to defend those things, as they may face for themself some colour to say they meant none harme.

And to sure, they are neither so good as heard in such things, no; lack such insuetions of getting their forebode ware, beside the bolder curious talking that is now almost in every brake ladies mouth, the broach book that they have in their parts of my booke well 1 plainly in souldy of their sermons casted, and they cannot lay their see well that they leave me unaware of their fear.

Yow bett, though they be bolders upon some parts 1 now, some parts happen there are whereupon they have not 1 as bolders yet, but little and little will peradventure hereafter.

And when some parts that they have already bolders upon, be moste well for some beginning, whereof for example I that remember you on my name. Yndalles false translation of the newe testament was (as ye wrote, well, and as symfells, confersedly) translated with suche changes as he hath made therein purposely, to the extent that by those words changed, the people hold he not to those opinions whom himself called trewe catholike people, and where thence all trewe catholike people call trewe falsie heretick.

This translation therefore being by the clearlie condemned, and at Poules crosse openly burned, and by the kings graciously proclamation openly fos- bod. I wrote in a place of my dialogue in the hundredth leaf among other things, those woodyes.

The fates be so many in Yndalles translated of the new testament, and so spread through his whole booke, that lyke wise as it were as some done to weane a new weode of cloth, as to sove by every hole in a net, so wer it almost as little labour's selle, to translate the whole booke all new, as to make in his translation so manye changes as need must be ere it were made good, besides this that there would no wise man I trode take this head which he well knew was of his enemies hand once porlone, though he love his friend after escape it never to cleane.

These woodyes of mine were rehearsed to a sermon, and answered in this wise, that though the were head I were por- loned in booke, yet wer porlone3 headre better then no bread at all,

How was this whole taken up, a wall and about asboe among the brethren's sistern, so highly well liked among the, that some of them sayd all malignons wer aynder cleane with y one word. Yow bett in bede one of their owne wys- ues yet told her done in hand at home, when the heard him boight it, howe loath it was preached, better porlone bread then no bread, by our lakens byther hus- band (of the), but as properlie as was preached, yet would I rather abide the peril of haging in my help by eating of thee without porlone, then to eate with my meate the headre that I will well wer porlone.

And of truth good reader, this word of his was one of the most prone a presump- tuous, and therewith the most know- ype to, latter I heard sike in memory of any manne, reputed and taken for wits.

For when the thing had been examined, considered, and commended, by such as the judgement and the order of his thing did appertain and that false por- loned translation was for to kindle and people, it was an heynous presumption of one man, upon the trust of his own witt, to give the people courage's bolders nest, to retelle their prince and alahoe their prelates, and give them not better staffe to stand by, then suche a sad por- loned reason, that porlone bread is bet- ter then no bread.

For first I say you how proueth he 3 porlone bread wer better then no bread. I bolds wite it wer as good to; bears meate and harue for hunger, as to eat wates bane and dye by porlone, but the preacher prowe me that it wer better for a man to spill himself then dye.

But now falselie he in double solye, for first his proper wife wold can have no wite therein, but if the preacher prowe me that the people must needs peryde for lacke of spiritual sole, except the scriptury by translated into their owne tongue.

Now if he lap and affirme that, they enuere sole almost may see the man- nes falsy. For the people man have every necessary truth of scriptury, and euer thing necessary for them to know con- cerning the falsacron of their soules, trewp taught and preached amongst them; though the corps and bodye of the scriptury be not translated unto the in their mother tongue, For els had it ben thing with english people from the script be all boughte into 1490 traslation, unto owne

It was not now collary to lat- etion that scripture be in english.
Theapology.

Powe dapes, in all whiche tyme before, I am sure that every englyshe manne and womanne that coude reade it, haue not a holy by thorn of the scripture in englyshe. And yet is ther I boute not of those folke many a god saued soule.

And secondely also, the behauing of the scripture in englyshe, be a thyng so requisite of precise necessity, that the peoples soules shoule inede peryly but if thay haue it translauated into their owne tonge: then mull there the mylke part pertylig for all that, excepte the preacher make further preuision bedefe, that all the peoples haue habile to reade it when they haue it, of which people, farre more then foure parts of all thewhole subdued into tenne, coude noer reade englyshe yet, and many now ow ole be begynne to goe to schole, and tall with Goddes grace thow they never reade tooode of scripture, come awell to heauen, and as done too, as himselfe preuacontinne that reacheth that wasse word. Many have thought it a thing very god and prospere, that the scripture well and truefully translauated shoule be in the englyshe tonge. And albeit that many right wordes and well leste with bodhe, and very beartous folke also, sith all haue ben and yet be in a faire other mynde; yet for myne owne parte, I both haue ben and yet am by the same opinion still, as I haue in my polegicke declared, if the mene wer amended, and the time mete therefore. But that it were a thyng of suche precise necisitie, that the peoples soules mull nevye peryly but if that be haue, and that therefore we shoule suffer other suche a poyned tranauction then none, and wilfulye kill us selfe with wordes, rather then we would take holestone meate in ature mouth, but if we may first haue it in our owne handys: this be found I neuer any wypse man saue, no noe sole neither, till Lyndalle came, and the wype with his newe translauated scripture, trantaliughe the truethy of Christe into fals Luthers heresi.

And yet whan the brethren have herd suche a wulpe wordes in a sermon, that woode us they to take solenmely for a true auhydrity, and same, that all the longe reasones of Dr Thomas More, is here anuanswered shorthly, with one word. But nowe have I with mowe wordes therone, made you playen and open the folpe of that wulpe wordes.

And whansoever he that preacheth it can hereafter gyve with many moe wordes than I haue here witten, proue his wulpe welsely spoken, lette him kepe one coppe therof with hymselfe for les- singe, and send another to me, and then that coppe that I receiue, will be bounden to eate it, though the boke be bounden in boxords.

The b. Chapter.

S other example of suche hand of answering haue I yene made int the first Chapter of my thred booke of Lyndalles confutaci-op, of which yunswer the brethren booke greatlys, and say that I am answered even to the point.

For this woode was faue into a frende of myne in greate boke, by a speciall fur secreete brother of this new dressed brotherhodde, wherupon when I hadde heared it, I longed to see that yunswer. For in godly pathe I had my selfe thoughted, that I hadde fully answered that Chapter of Lyndalles, which is, whether the churche war be fore the woode, or the woode before the churche, that he shoule neuer without hyss shame be habile to replae whyll he lioined. And therefore longe I sawe to see how I was answered nowe therin. I required my frend to send me meanes to the myghte, that I myghte for the boke, mea ning that soon new woode of Lyndalles hadde ben of late comen ouer. But afterward he brought me word that it was answered not beyond the se, but here within the realme, nor by any boke specially made agaynst it, but in a sermon once or twicen openly preachyd. Perhapes it not of a sodayne brayed, but for stude and penned, whereof the boke as a spiritle in close goth aboute secretelp, with negociam per ambulas in tenebris, amonge this blessed brotherhodde, but Frust to turne it into demonius meridianum, that evey manne mayse him somwhat more playne appeare, and thebe hymselfe in his owne likenesse.

Now is it so in deede, that in that Chapter of Lyndalles ther bee certayne lyries leftoure in mine answere. Howe veth they wer of trouth lefte out by oversight in my printing which may well appeare by this. For in myne answere I do touche those woordes, that the leas unye out of them make myne owne more barking and lesse perceivd. And therefore are they contene to fynde no faulte at the
A at the leaning out of them, but make as though all were in, and also because that none answerer is as they both by that man, so well and substantially confused.

But now because I would be ready to be judged by the only brethren & sisters of the false sectaritie, and to the intent they shall all well see that I fear not the judgement of indifferent folks, I shall put above of all that folke may see those words of some solemn sermon, where they boast that mine answerer unto that Chapter of Zindalbe Chapter, is so godly confused.

The very small words to good reader, of that sermon, as far as pertains to this matter, after the copy that was delivered me (which copy I refer to and hope for my declaration therein in these words that thereafter followeth.)

The power it was in the epistle, voluntatis enim genens nos verba varie. This text may be explained after this manner. He made us by the truth of his word, he made us first by the knowledge of nothing, and he made us as the chief and principal of all his creatures. So he gave unto us a reason and conscience, the conscience he gave unto no creature living in the earth but only to us. But to come more near to the matter, we may say that God willingly begat us by the word of his truth, and put us here into this world, to be as the lord ruler of all his creatures, the which he made for our joy and succour. But yet we may in more near you, and say how that he hath begotten us by the word of his truth. Marke I pray you here, how that saith James saith, that God hath begotten us through the word of his truth. Here it appearseth that we be not true of our selves, for we are made true by God through his word. And where as of our self we be no father but persons, God of his infinite goodness hath made us by his word, the children of truth and of salvation, whereas before we were but persons, such as were neither other thing but even the very displeasure of God. Now God of his mercy, full goodness by his holy word of truth, hath made us his children, as to say, the children of his truth, even as it pleased him (faith saith James) he hath begotten us by his word of his truth. Marke how that he saith even as it pleased him he begat us. If we were begotten and not as it pleased him, then was it not done as it pleased him. And again, if we were begotten by him, then could not we give him none occasion to love us. For why, we came of him that we are of us. Here may you perceive also, this text maketh against them that will say, the church was before the godspell.

It is plain enough that the church was not before the word, for saith James saith and begat us through the word of his truth. If we were begotten by the word, then need we not the word be before we were begotten, or else how should we be begotten by the word, and by the word he saith we were begotten. If God begat us by the word, we must need be that he begat us was before that we were begotten, or else that begate us, begat us by the word, then need not the word be before that we were begotten. Now then if this word were before we were begotten, how can we say that the church was before this word?

If we mean by the church, the church of this same-One, then it is plain enough that the word was before any such church was made. For we find that it was many a day after man was made, and after ther were any such churches made. I say, means by church the universal church of God, the which is the congregation of all Christen people. If you meaneth this church, and say how this church was before the word, then saith James maketh you an answer to that, saying how that by the word this church was begotten. Then need we not grant that the words of God was before any church was.

Pea but some will not be content with this answer, but they will say that the church was before that this word was written of any man, and it was adopted and allowed by the church, so was the church before his word. Pea but yet I will say to you again, how that the word was written before the church was, and it was not written by men, but it was written by God through the apostle Paul, where he saith to the Hebrews, and as it is written. I will give my laues, for in their hearts, and in their minds, saith I write it. Behold be owe God gave it them at the beginning in their hearts, and wrote it in their minds, and he exerciseth his law written in their hearts in deed and in effect.

Thus may ye see, that as the beginning God wrote his laues in their hearts, therefore must we not grant that the words
A word of God was taught to them long or ever the congregation taught it. For you it that by the word we were begotten, therefore the word must needs be before we were begotten, or else how could the word begat us.

Some peradventure will say, that the church was before this word was written in books of paper and parchment, and such other things, and that the church did admit the to be read of them, which they thought necessary to be taken on them. They will say that the church was before this was done, yea, but what蛭 is this to the purpose, or what shall we need to stand arguing of this matter.

It is plain enough to all men that hath eyes to see, and ears to hear, how the word of God was before any church was, and how the word of God was written afore it was written in any books or tables, and therefore what shall we need to dispute this matter. But good lord, if it had not been written by the evangelists in those days, how should we doe in those days, the which bygone faith the scripture for them in deed, and yet they will beare them in hand that it is no scripture, if it had not been written in books then. For without standing ye may perceive how he were was; once the church was, the word begat us, and not we the word, and also it was written or ever the church allowed it to be written.

Now good readers, thenentent ye may the better perceive for what purpose the brethren had set forth these words, ye that understand the words as Luther put, and Lyndall after him, tell us for a subscription of all their abominable heresies, that there is nothing that ought to be taken for a sure and undoubted truth of the christian belief, but if it may be proven by plain and evident scripture; the know that in his book of the sacrament, laid against Luther, and I out of the name of my scape, learned this book, and the same book against Lyndall and all such, that the word of God is part written in the scripture, and part unwritten that appeareth not proved therein, as for example the perpetual virginity of our lady and other divines popishes which were once taught by Christ to his apostles, and by them further to the church, and so by tradition of the church besides scripture and without writing, taught be injuried unto christian people from age to age, and to the faith and belief of those popishes kept and continued for thaps eighty days unto our own time. And that if the church were nothing bounden to believe, but once the things playly written in scripture, than had all these before popishes days been left at liberty to leave all goddes words unbelieved.

And than had Christes church in the beginning been at liberty to leave a great part of Christes euene words unbelieved. For the church was gathered and the faith believed, before any part of the new testament was put in writing. And which writing was os to the true scripture, neither Luther nor Lyndall knoweth, but by the credence that they have it not been put to the church.

And therefore, sith the word of god is as strong uniswined as written, which sith his word written Lyndall cannot tell by the church, which hath by the asence of his spirit of god therin the gift of discernition to know it, sith that gift is given (as Latin Antike faith, and Luther uniswilled to the common knowne catholick church; why hold not Luther and Lyndall at all believe the church, in that it teacheth them, this thing did Christ and his apostles say, as they must believe the church; or else believe nothing) in that it teacheth them this thing by the Chretian euangelists and apostles wrighte.

Loved god readers, Lyndall sayng how false this reason of the kings highness doth teach and turne by the very foundation a great part of his heresies; he both in his book against me, of which boke he made the title, longitude of the church, whether it mattere or not, put this Chapter, whether the church were before the gospel, or the gospel before the church. Which Chapter, to thende ye may the more clerly perceive sith matter, I shall rehearse you whole, and after that some part of mine answer thereto. And than if ye read again the wordes of this sermon that I have here inserted before, every word almost hath bele well hable to judge, whether this preaching house in this sermon supposed well mine amnion or no. These are Lyndals wordes.

Another doubt ther is, whether the church or congregation be before the gospel, or the gospel before the church. Whiche question is as hard to solwe, as whether the father be elder then the sonne, or the sonne elder then his father.
The apology.

A For the whole scripture, and all believing hearts seselfe, that we are begotten to the world, therefore if the words begethe the congregation, and he that begethe is before hym that is begotten, then is the gospel before the church. Paul also romans. i. fapt: Howe shall they call on whom they believe not? And howe shall they believe without a preacher? That is, Christ must first be preached ere men can believe in him. And then it followeth, that the word of the preacher must be before the faith of the believer. And therefore, in such as the word is before the faith, and faptly make the congregation, therefore is the word of gospel before the congregation.

And agayne, as the app is darke of it selfe, seeth not all her light of her name, even so are all mens hearts of themselves darke with lies, receiveth their light of gods worde, in so they consent thereto.

And moreover, as the darke app gendereth the funne no light, but contrarywise the light of the funne in respects of the app is of it selfe, and lightneth the app, and yourself from darkenesse, even as the lying heart of manne can govern the word of god no truest, but contrarywise the truth of gods word is set in his fett, and lightneth the hearts of the believers, and maketh them true, and cleaneth them from ipes, as thou readest. John. vi. ye be cleane by reason of the word. Which is to be understood, that thereby the word hath purged their hearts from ipes, from false opinions, and from thynynng eny god, and therefore from contemning at one time. And Iob. xiv. hath sanctifie them so father thouoover the truth. And this word is true. And Iohn. 5. 6. I receive no witness of man, but of that word which god hath spoken by his holy spirit into the heart of storing. And Christ also faith him selfe. Iohn. 6. I receive no witness of man, but of that word which god hath spoken by his holy spirit into the heart of storing. For the multitude of mannes worde may make any thing true, then were the doctrine of Phaomet treuer then this law. But good readers, here have ye heard Eindalls chapter, the manner whereof the heathen beale that the worde of that fett bit the stone andставленly maintaine, against mine aumts were made unto this chapter.

But observe to the intent ye may your false judge, whether that sermon make the heart out of the bosse agree, that researce you some part of the same aumts: For this beginneth mine aumts were made to Eindalls chapter.

Let he therefore this, and heareth not to hear the, except him selfe he welcometh in the matter, may bene that Eindall in these words had quyt hym selfe like a man, and doth not meaner quiet he soluteth the obstruction so playfully, and playeth withall to pleasurably. But now when ye shall understand that neither man nor woman made to make this obstruction to Eindall but himself, then that ye laugh to see that he travaileth at alone and generall himselfe a full, and in his own solution, sauceth all other man but himselfe.

I shall in mye dialoge, that his church was before the gospel was in the world, and that the gospel was made; then men were baptised. screws said, the other sacrements ministred among christians people before any part of the advent of abraham was put in writing, and that was by the word of god unwritten. And I shall also there, and yet by here again, that the right speech which Iohn. X. hadd and such as in the same speech succeed him longe etc. was the noantand, was taught by the word of god writen, and so went from man to man, from the father to the son by mouth. And I shall note, that this word of god unwritten, is of as great authority, as is the word of god writen.

I theotheso that his church of Christ hath been, as seere thyselfe, taughte is instructed by god, and his holy spirit with his holy word or either hands that is to write, both with his word written, or his word unwritten, so that which will not beleeve goddes word is but the part in writing, be as plain and visible as they that will not beleeve it written, neither godes word take eth any authoritie of god that speaketh it, and not of man that writeth it. And god is like suretts the certain knowledge of the word of god unwritten, as are the word of god writen, neither the tyme nor the other to be the wordes of god, but by the tradition of the church. Which church as isheth by mannes beleevers, and the scripture of his hand, and Saint Austin. beareth, and Luther himselfe confesseth, as the schoolmister faith in the manches, the blessed father of god hath whereby taught, teacheth, our sall recorde, to know
The apology.

A knowe, judge and discern the word of God from the word of men, and that heke the church from erroure, leading it into every truthe, as Christ faith himself in the 4th chapter of 3 John gospel. Whiche he didde not if he suffered the church to bee damnable deceived in taking the word of man for the word of God, whereby it shoule in stead of service to be done to God, fall in unsafthisnesse, and with vobiliarie doe service to the devill.

And therefore I knew in my saue dyaloge, and yet the kinges hyghenesse muche more parply theved in his most trudite famous booke against Luther, out of whiche I take it: that the word of God: unwritten is of as great auuthoritie, as certayne, and as lufe, as if he were wrothe written in the scripture. Whiche popiste is so fast and sure presed upon them neere our fauourit Christ himselfe, that neither Luther, Lyndall, no Popiste, no: all the hebbes boundes that the devill hath in his kensell, neuer to be confounded, no: while God liveth in heauen, and the devill lyeth in hell, neuer heereafter shall (barkie they, bawle they never to selle) be hable to wrestle it oute.

And that they be all as I tell you, to treble in thyss popiste, whereupon thessee of all theys whole heretikes hangleth (to: but if they bange with this one popiste, all their heretikes fully be burned by, and selle, as sable to affir me, as it were almes all oblicin heretikes by do: ye may see a cleere presse by these woordes of Lyndall, that he hath wrote to gloriously fervit in the face of his battelle, as thongo they were hable to wyne the whole field. For where as I saye that the gospel and the word of God unwritten was before the churche, and by it the churche begonne, gathered and taught: and that the churche was before that the gospel that now is written was written, that is to wit, before any parte of the gospel was written, so: as: for: all the whole gospel, that is to wit, all the woordes of God that he would have known, beleued, and kept, was yet never written: this bepege the thyng that I saye, Lyndalle with all the helpe he hath hadd of all the heretikes in Almain: in this two or three peere together, is yet in such halpage to be able to matche therewith, that he so with them enough sayn to fo: geat: that I saye the churche was before the gospel written. Whiche thyng hez himselfe can not vanke, and is sayn to frame the doubt and make the shocypone, as though I hadde saye that the churche hadbe been before the gospel, and the woorde of God unwritten, wherof hynselfe knoweth well that I saye cleane the contrarie. And therefore god readers, haunge thyss thyng in your remembrance: take nowe the payne to reade Lyndalles woordes agayne, and pe shall have a pleasure: to see how fontyse he lovef thet adone you. For nope bys craft opened and declared unto you: pe shall perceiue that he playeth nothyng, but fairely bys tugeller that connaseth his galles to crassitye, that all the table lyeth them.

Loe god readers, here haue I nowe rehearted you but a piece of myne annswer, and yet by thyss one piece alone may pe clearlye perceiue, that all these woordes of that leommon goe to face wide fro the popiste, that they not onely doe nothing help Lyndalle (for all the labour that they take about it) but also the preacher of them taketh a sorrow: for the preacher of Lyndalle, in that the preacher biship at theflame frocke, and falsett in to the same puddell that Lyndall didde, and that after that he was warned by myne answer made to Lyndall adone.

For this here you see, that thyss preacher in the first part of his woordes touceth not the matter, but little and little he decripteth thers by the expounding of these woordes of saynt James, voluntarie entutus vero veritatis, that is in englisshe.

He hath willingely begotten us by the woorde of truth.

Howe be it the preacher englisht is thus. He made us of begotten us by the trouthe of his woorde. Whiche by woordes after that he hath expowned after dueries maners, he closeth at laste to that exposition, by which he expowned those woordes in this wife, that god hath willingly by his woordes made us the chyldren of truth and of saluation.

And after a thyng or two noted and marked therein, which I haue happely make you to marke wel and see somewhat more therin hereafter, then the preacher thought you there, he cometh to the pointe with which we he new in hande, and therin thus he beganneweth. This may you perceive also, that thyss fette maker agayne them that will saye, the churche was before
The apology.

As for the gospel. But now doe you godly readers, clerks, preachers, and such, that thy preachers sayest wrong. For while they, against whom he preacheth, that is to say, they that saye the church was before the gospel, doe not only the whole and plainly write that the church was not before the gospel, but also that it was written in books, and that cause why they so say and write, and put men in minds of that pointe, is because that it seems to make men believe that God's word was of none authority nor worthis to be believed, if it were written in the books: now I say, that if I ye know godly readers, if they against whom he preacheth, doe not, and so write, as ye now see they do, ye cannot but clearly perceive that, that this preacher doth in this pointe but labour to blind his audiencie, and make nothing with the matter. For now this thynge hadde in mynde and consdered, all these years later, and which he taketh out of Lyndales Chapter, was the more debateable for cold. For what heere, or what one part of lyfe after this thynge consdered, that all his words that so spoke, where-is, be false. It is plain enough that the church was not before the word, for Sainct James sayth, that God begat us throu out of his wordes. For we were begotten by the word, then nebee must the word be before us were gotten, but she he should we be begotten by the word, and by the word we fapt. If God begat vs throu out the word, we must nebee graunte that he that begat us was thence that we were begotten, and he that begat us, begat vs by the word, then nebee must the word be before that we were gotten. Now thin it this word be before we were gotten, how can we say that the church was before this word? If we mean by the church, the church of lyfe and stone, then it is plain enough that the word was before any suche church was made. For we finde that it was many a day after man was made, 03 ever there were any such churches made. If we mean by the church, the universal church of God, the which is the congregacion of all chyldren people. If you meane this church, and saye how this church was before the word: then Sainct James maketh you an answer to that, sayes: howe that by the word this church was begotten. Then nebee must we graunte that the word of God was before any church was.

All this chylde the reason ye wot wel, whiche Lyndales hath begotten hym, and whiche he byngeth out of Lyndalles Chapter, and fathereth it upon Sainct James, he ite never so quickene in another matter, is yet in thyse as thou. If change them against whome he preacht it, clearly quabled in the trauaile, and bryte boyes beadde, whyle they agaynst whome he preacht, lye not precisele that the churche was before the gospell, nor before Goddes word, but onely saye that the churche was before the gospell and Goddes word was pure in wytten.

And that this reason is dead, as I saye it, is, himself that preacheth it perceiveth, and therefore he goeth farther and draweth nearer to the matter and factes.

Bea but some will not be content with this answer, but they say that the church was before this word was written of any man, and it was accomt, and allowed by the church, and so was the church before his word. Bea but yet I will lay to you again, how thy word was written before the church was, and it was not written by men, but it was written by god our sauiour above the beginning of the word, as lustrally Sainct Paul, where he faith to the Petruess. Dabo leges mess. I will give my lawes (faith god) into their heartes, in their mouths shall I wrote it. Behold how god gaue it them at the beginning in their heartes, and writ it in their minnes, and they excelle his lawes written in their heartes in dde and in effecte. Thus may ye that at the beginning God wrote his lawes in their heartes, therefore must we nebee graunte that the word of god was taught to them long 03 ever the congregacion taught it. For you see that by the word we wer begote, therefore the word must nebee be before we wer begotten, 03 else howe could the word be begat by. If by these wordes god readers ye see, that he selfe perceiveth that all his other wordes be not worth a rese, because they came not nere the purpose, noe ane thynge toucheth them, against whome he preacheth them. And therefor...
The apology.

A forefeynge that Lyndalle is by mynne aunthowe therin proved a false, he goth as ye se, farther then Lyndalle wente. But therin the neere he cunningeth to the poynct, the more he proveth hymselfe to goe the farther from reason. For wha reason hath he that in argument against other, fayth but the same that they faipe. Rob all that ever he sayde in these woordes, say we against whom he preache them.

And we not only say the thinges that he saith nowe, that is to wit, that gods woordes ere ever was written, and that it was written in heartes ere ever it was written in books, but these be also thinges that we specially lay agaynse hym, whose sayde Chapiter, this preacher woude with these woordes defend. For sith the gospel of Christ and the woordes of God that are nowe written in books, were all written in heartes before they were written in books, and yet wer at that time of the same strength and authotyty that they bee nowe, we faipe to Luther and Lyndall, and all suche other hereteykes, that they saye falle in that they preache teache, that menne be bounden to believe nothing but it be written in books, for God is at his libertie to gene his word into his churche even yet at thys bape, by his owne mouth, thro' inspiration of his holy spiritte sente therunto, and by his selfe appoyntinge ever therin, and at the preaching of the churche, write it in the heartes of the hearers, as well as as surely as ever he gave his woordes to his churche by his apoyntments, and wrote it in the peoples heartes at their preaching, at such tyme as it was yet unwritten in any of the Apostles books.

And over this, we tell them that the same churche by onlype which churche they nowe knowe which bookes be those that have the woordes of God in them that the apostles and evangelists have written, the same churche I saye woulde tell them, that the woordes of God which Godde will haue his believe, be not all written in those bookes, but some parte still remayne onely written in heartes, as before the bookes written, they didde altogether. And we tell them that Lyndall in all as well believe the churche in telling him which be those woordes of God that yet remayne unwritten, as he dooth, and must believe it in telling him which be those bookes, in which the woordes of god are written.

And therefore god readers, what thinckes in this worlde could this preacher have devised woordes to bynyge for the against me for Lyndalles defence, than those with which as ye se Lyndalle is most clearely confounded. But nowe shal ye see, that this preacher perceived it well enough himself. And therefore, after that he beate lyttle for the Lyndalles reason, and distin Kurled mine aunthowe that I have made to it, and to before his audience woulde a whyle in the darke, where for lacke of sight of the matter they might fee howe he felle: he bare his halfe were ther of at laste, and somwhat abhame to, lett he were peradventure lyttle, and faine woulde he therefore have taken of the matter, and ribbe himselfe oute honestlie, and therefore in conclusion he cometh nowe to this.

Some peradventure will say that the churche was before this woord was written in bookes of paper and parchemete and such other thinges, and that the churche did admyte them to be read of them, which they thought necessary to take on them. They will say that the churche was before this was done, yet what thing is this to the purpose, or what shall we neede to znale arguyngs of this matter? Is it ayngnough to all men that hath eyes to see, or ears to heare, howe the woord of God was before any churche was, and howe the word of god was written after it was written in any bookes or tables, therefore what shall we neede to dispute this matter? But god forbde it had not been written by discyrptions in those booke, howe holde we in those bookes, y which bring fyrth the scripture for the in dede, and yet they shall heare them in hente that it is no scripture, and it had not been written in bookes then. Porthanding ye may perceive howe the woord was in ever the churche was, and the woord forgate bs, and not we the woord, and also it was written or ever ye churche allowed it to be written.

Here haue ye seene god readers, after longe wrestlinge with me, what ye lyttle this preacher made to shewe the matter of. For seyenge that he can in no wyse defend Lyndalles reason, he would at laste shewe of the question. And in dede the question as Lyndalle frameath it of his owne falsafe for his owne advantadge, is very question and
The apology.

The church is a place where God's word is taught and where the community comes together to worship and support one another. The church is a place where people gather to sing, pray, and listen to the teachings of the faith. It is a place of community and support, where people can find comfort and strength in times of need. The church is also a place of mission, where people are called to go out into the world and share the message of the gospel. The church is a place of pilgrimage, a journey of faith that brings people closer to God and to one another. It is a place of challenge and growth, where people are called to follow the example of Jesus and to live a life of love and service. The church is a place of celebration, a place where people come together to mark significant moments in their lives and in the life of the church. It is a place of joy and hope, where people are sustained by the presence of God and the love of the community. The church is a place of mystery and wonder, a place where people are invited to explore the depths of their faith and to discover the secrets of the divine. It is a place of mystery and beauty, a place where people are filled with the wonder of creation and the majesty of God. The church is a place of trial and suffering, a place where people are touched by the pain and hurt of this world. It is a place of healing and restoration, a place where people are restored to health and wholeness. The church is a place of grace and forgiveness, a place where people are forgiven for their sins and set free from the chains of guilt and shame. It is a place of grace and love, a place where people are loved for who they are and accepted for their flaws. The church is a place of hope and salvation, a place where people are promised a future beyond this life. It is a place of hope and peace, a place where people are promised a new world to come. The church is a place of community and family, a place where people are connected to one another and to God. It is a place of companionship and support, a place where people find comfort and strength in the company of others. The church is a place of education and renewal, a place where people are taught the truth of the faith and challenged to grow in their understanding. It is a place of learning and growth, a place where people are encouraged to deepen their knowledge and to cultivate a deeper faith. The church is a place of service and outreach, a place where people are called to reach out to those who are in need. It is a place of mission and discipleship, a place where people are invited to make a difference in the world. The church is a place of beauty and excellence, a place where people are inspired by the beauty of the world and the majesty of God. It is a place of inspiration and wonder, a place where people are touched by the beauty of creation and the glory of the divine. The church is a place of history and tradition, a place where people are connected to the stories and experiences of the past. It is a place of heritage and continuity, a place where people are reminded of their roots and their connection to the church of the generations before them. The church is a place of mystery and wonder, a place where people are filled with the wonder of creation and the majesty of God. It is a place of beauty and excellence, a place where people are inspired by the beauty of the world and the majesty of God. The church is a place of history and tradition, a place where people are connected to the stories and experiences of the past. It is a place of heritage and continuity, a place where people are reminded of their roots and their connection to the church of the generations before them. The church is a place of mystery and wonder, a place where people are filled with the wonder of creation and the majesty of God. 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The apology

A brother Bypsty, and young father Frite.  

There was a sense between these two forces no great route in the choice (as I think) if he that should choose chose wisely.

And such a matter is this the great question in these, which thing it any of these favourers dare deny, and have affirmed, that in the construction of the scripture they have not holy doctors on these sides, let all these heretics, and all that beare them favour, lynde out among them so much as one of the old holy saints, that so did construe the scripture, as now these newe heretics do for wedding of Yonkes, Yresses, and Hynnes, whyche the whole catholike church all theye sistene hundred yeere, before these late lewde heretics beganne, have ever more abhorréd and holden for abominable, let these heare herefore, I say, now ye tis out among them all, my my one of the old holy saints, that said the breach of these bondes was no sin, then and I content that all the remanant be whole upon them part in all the remanant of all theye pleasantries.

But on the other side, if they cannot 

come them al lynde out so much as one old holy man; for their part in this point in which we can bring many against them: then must they needs conclude, that in the construction of the scripture (for as much at the leaste wife as appertaineth, to this point, having the undoubted faith of the whole catholike church full sistene hundred yeere, together agaynke these bowels working hereof, (whyche thynge alone sufficiently for their full condemnation) els standeth all the question but in this, whether of all twain should in the postition of holy scripture be by reason among the unlearned people better understood, the olde holy gracefull doctors and saints, or these newe wedded Yonkes and Yresses graceselle apostates and heretics.

And then neither no good Chistien man can rule whether the better is the better of these twaine, no good man canne there about (ye see we) but that these newe doctors, Luther, Lambere, Cindal, Hultin, and Svinglinus, with all their abhorrers, be pleine abominable heretics in this one point at the leaste: Whiche pointe while it is so shameful and full of filthy beslymes, I dare be bold to say that neither hath that man noe that woman any respect or regard of any cleene

ness of bondesse, that can with favour bowels safe to reade their books of here; them, till they first forswear and abjure the defence and maintenaunce of that inestimable sacrilege and serve beastly bychere.

The last chapter.

But now to retourn to the point, which this preacher would courteously colour in his said words, and would make it seeme that those povete and evangelisles had written al things that God bindeth us to believe, where he saith: But gloode God if it had not been written by the evangelisles in these daies, how should we do in these daies the which being sooth the scripture for them in daies, and yet theye bowle the in hand it is no scripture and if it had not been written in bookes then.

These books seem to be unwritten, either in the principal bookes, or in the copy. For I thinke it would be, if it had not been written by the evangelisles in those daies, how should we do in these daies, in which we being sooth the scripture for us in daies, yet they bear us in hand it is no scripture. Howbeit bowle of ever his wordes were in daies, by meane by them (as ye see) to shew that there was a necessitate whereof God called at necessitate to be putte in writing. But unto that point as I have all ready made anwser unto Cindal in the constution thereof, the things that ye church teacheth for necessary, and say they are Gods wordes, al those I mean by whyche these wordes saye be not specified in scripture, and that therefore they be not Gods wordes so any necessary truches, but false heedlesse of Satan (as Cindal faith) damnable deceases of meanes (as Warner faith) this preacher yet can not denye, but kepe have suche things bene in remembrance and observd this thousand yeares, we eleue or thirteen hundred among Chistien people, ye as as longe as the gospel of Chist: hath bene written, and happily something before to, as may be gathered of olde auncient writings.

Howe be it thys is he somewhat leaste shall telle force for the matter. For if they may abyde by any meanes in remembrance a thousand yeares, by the felse same meanes may they abide in remembrance another thousand. The fiste these folkes say that these thynges being so longe preferred and kept in remem
The Apology.

Membrane, be out of the scripture: note would I write of thy preacher, whether they have been so longe kept as preferred by God, or by man, or by the diuell. If he lay by God, than be they of likelihood good things, and not false-headed but truths. And if he say that they be false, and yet God hath kept them, than followeth it at the leaves that he could have kept them as well at thys long while though they had bene true, and by without the scripture, as he hath kept them hitherto. And thereof followeth, it followeth it also that he hath not necessity to cause every uncertaine tracte that he would have kept in remembrance to bee putte in the scripture, as this preacher would have it seen.

But note if this preacher will say on the other side, that these things have not bene preferred by God amongst Christen people, but be false bygones, and have all this longe while bene kept either by manne or duely: yet ifth God is so stronge as might he make manne and duely bothe, it followeth hee will that the things which they have been, in keepinge of thely things, God could as well bothe in the keepinge of true bygones, and needed to the keepinge no more scripture then they.

And thus good readeres euerie daye may see that thys reason of thys preacher whiche Lundall layed agaynste me because, that God didde cause all necessary things to be written in scripture, because that elles they could not have continued in remembrance, this reason I say can not holde. For these things have continued as longe as remembrance, which things themselves lay not in the scripture.

For where this preacher protesteth the necessity of the putting of all thing in scripture, with a figure of apostrophe and turning his tale to God crying out: God Lorde, if it had not bene written by thaugeth of thys diuell, howe should we have these dielles, the whyche bygones tooth the scripture for them in deede, and yet they will heare them in hand, that it is no scripture.

These words to prove plainly for my part, the other is as great surety in thy word of God unwritten and taught into the church by the spirit without the scripture as in his wordes written in the scripture. For who so believe the church, wilt grant both, and who so believe not the church, will not bothe, as thys preacher here faileth himselfe. For he knoweth not which is the scripture, but by the scripture the church. And therefore when he sayeth: as ther men now a daies if we lay them to the scripture in deede, they will heare them in hande it is no scripture, verylie if it happeneth (as it happeneth often) that the preachers of thys secte sects, do lay for thee for them very scripture in deede, which scripture maketh not for them in deede, but some false golde that they giue the scripture in deede, ther wil the true catholike preachers saye, that they abuse the scripture in deede. But they will never saye that the scripture which they brought forth is no scripture in deede. For that waye, by none for the other heretikes onely, nor they can not al say there is any leas by line, that ever themselfe hauing taken for scripture hitherto, but the catholike church of whom they learned it bothe affirme the same. But on the other side there are some partes of scripture, which is whole catholike church affirme for scripture, which partes yet these heretikes affirme for none. As for example the false shame pishfe of saine James, which this preacher made that licence oppon, whiche ys preserce Luther, and preserce Warns both, lette not bolders to denye for scripture, because in many places it describeth their heretikes. And yet is ther never an heretike of them for all that, but where it may serve to some to prove his purpose, there will be bring it forth for saynt James owne, and synde no saught therewith.

And thus good christen readeres here have I somewhat shewed you how little cause the heretike have to boaste that piece of that termes, and say that it hath well defended Lundall lyke chapter, and clergel confounded me in that part of my confutation. And thys have I shewed you from what the more at length, because it toucheth a pointe that is espous for the maintaining of rebukinge of many great heretikes a verie speciall boaste.

The bith. chapter.

As for the preachers other peces in the beginning of these woordes, I have lette passe by toucherde, where he saith: the heathen begotten by the woode of thys trothe, even as it pleased him. Wonde that saine James faith even as it pleased him. If we were begotten and made.
The Apology

A cuen as it pleased him, then was it not done as it pleased vs. And againe yf we were begotten by him, then coude we give hym none occasion to love vs. For why we came of him, and not we of vs.

These words good readers have no great harme in them at the first face. But they allude vnto certaine vwoodes of Lyndall, with whiche he argued against me, because I saye in my dialogue that manne mape vwoode with hys free vwoode by good endeoure of symulte, be a workere with God vnder the attaining of faith. Againke why sche sayinge of ynyne, Lyndall (as I have sweued in my lecond parte of Lyndalles consolation in orchage of mannes endeouer vnto the beliues, and in lea- ninge that manne shoulde captive hys undertlandinge, and subdue vs his reason into the servyce of faith) aunwevelth me wyth an bedious exclamacion, and crieng oute upon my ofhelynsesse and folly, sometyme out his high spirituall sentence after this fashon.

Hode bettelyse is fethelyse reason, the vwoode hath none operation at al in the woykynge of faith in my soule, no more then the chyple hathes in the begyning of his owne father. For sayche Paulus it is the gyte of God, and not of vs. By yf we must sweue me a true cause; or an apperant cause why, ere my will have any woodynge at al.

To this pruce of Lyndalles tale it seemeth, that this preacher dothe alluide. And he cowntlye lapsed as ye see, the reason that Lindall lapsed for it, of the begetter and him that is begotten. But he laiseth not the authoritie of Sainpte Paulus as Lyndall doth. But he laieth the woodes of Sainpte James, which he hath here in hand. God hath wyllyinge begotten vs with the woodes of hys soule. And speketh for this pur-pose uppon these woodes (wyllyinge) and argued thus: God begate vs wyllyinge in the heate of Sainpte James, that is to sayte, after hys owne vwoode, and as it pleased hym, ergo hys dyddes be begete be after owne vwoode, nos as it pleased vs.

This argument hath this preacher under-pressed and enforced, with interpreting of the wood (wyllyinge) for that is the wood of Sainpte James, which woode the preacher strengtheneth here with, after hys owne vwoode, and as it pleased himselfe.

And yet neither that wood (wyllyinge)
Theology.

At the true faith, to make God the true token of the water as an instrument also to the same purpose, by the like mean of obediencie on the manner part in submitting hymselfe to that addiction, for the fulfillinge of Goddes commandement and obedience.

Howe bett what I farther aswore Lyndall to these woordes of Saint James, who so lyttle to see, let hym receve in my lyttle parte of Lyndalles constitution in the answere unto Lyndalles place, the number, litti. and then letts thys to it, and he shall see, that never Lyndall there, nor thy preacher here, habbe by the manner of sermonyng these woordes of Saint James, whome themselves muche weddy. How bett of trouwe the thinges that goeth nearer to thees purpose against all the woordes of free will, and all enuorue of man towards the attaining of faith, is the authority of Sainte Paul, that Lyndall bringeth fortresse, where thee preueth it not.

And the reason that he layeth by example of the father and the sone, where reason this preacher thought somewhat spectable lyttle he could do, it will not serue, yet somewhat repeated here by these woordes, where he saith.

And againe if we were begotten by hym, then could not we give him none occassion to lome us, for why were came of hym, and not wee of hym? Ob these woordes he meant the thing that Lyndall alleged where be faith. The will hath none operation in all the wooking of faith in my soule, no more then the chylde hath in the begetlyng of his father. And of trouwe Lyndall and thy preacher saye somewhat, if in the spiritual generation the man that is regendes, were ever more as farre from all woordes of will at suche time as God goeth about to beget hym by faith, as is the chylde at such tymes as his grandafather goeth aboute by nature to beget his fader.

But now on the other lyttle, if in the generation at the begetlyng of thy fader, the sone be not yet to mucche as a chylde, no be no will at all, and at the tymes of the spiritual regeneration of hymselfe, be that is regendes hap to be more than a chylde, and have the same woordes of thy owne will, and habbe the choice that he begette in the sones owne hande, whether he will at sone calling to saye by reading, preaching, myacle, and suche other occassions, with good inward motions added also thereto, to folowe the spirite, and walke and walke by God, by captuyng of his owne understandings, and subduing of his owne reason, into the ascet and continuance of Goddes gracious helpe thereunto, and thereby come into the seruice of sayte, as whether he shall eters Goddes good and gracious motion, and repect it, and in sye from the getting of the gift of sayte, as the manne (I saye) bee at the time of thy spiritual begettiing in thy caso, as evere manne that hath at the syme age and disc of reason is, than is thys sample that Lyndall doth there pute, and that this preacher doth here repeate, of the chylde at the carnall bythe of his father, muche lest he lyke the manne at the spiritual birth of himself, then is an apple like unto an oyster.

Howe be it good readers, because the brethe blame my books for the length. I will make no longer argument of this matter here, so in these fewe woordes it appeared meeterly well.

But playne mane manne lyttlye hymselfe with this no pet fullie satysfied, then had he neede so, his contentacion to see the matter handelled somewhat more at length, and so therfore listeth so to doe, let him reade in my fourthe bookes of Lyndalles constitution, whyche is in the firste bookes of the seconde parte, in the chapter of the manner and order of our election beginning. If this lytt in the leaue that is marked with the number of c.c.ri, and then wyll his owne reason ferue hym to see howe farre the mater goeth: whyche he reade oute. I dare boldly sayme that he shall there synde suche lytenges, as agaynste Lyndall and thy preacher bothe, halle as for thy popine in all reason be sufficiens to satisfye hym.

But nowe ples thy preacher wyll peradventure saye, that of thy woordes in bothe these matters I have myle rebuke him, I am reade to synde for the my cuppe, and the name of whom I hadde it to. Ob elles I shall make bryn a muche more offer, because he may peradventure saye that hee never wrote that lector himselfe, but that some of his audience sayde of deseru cole more as muche as they but are always upon the heurping, bydde bydde if bydminute, and mangled so lackes of good remembrys.
The apology

A let hym byppon this answere of mine, sene (ye it happen to come into his handes) yppon his owne woodes ypponelie, not onely as well as he then sodainely spakethem, but as well as he canes with longe latituure make them. And when he hath done in them the best that ever he can, take whose help he will to, if he make it so as he make thereof a vowe and retell my confuting of Lyndall in those two poynettes, that those woodes of his sermons touch, then dare I be bounden to soothwite yppon lande, and lyue in Antwerppe and be Lyndalles manne.

How be it if in the matter of mannes endeavoure toward the attainning of faith, by walkeynge on wyth God willingip appear that God hath presented hym wyth his grace, by calling on him and provyng hym occasion to come towaerde, if any other syncke to scape and assome my poyske in the place afore remembered, by the distincts that Lyndall hath learned of Philippo Swartreethe, and bringeth sooth against the one of physicall faithes and feelinges faithes (whiche distinction bypers of the brethern and systerne have in their mouthes, and therwyth sodapneye cast a myght before unlyered mens eyen, and make them adoped to, the tyyme that never heardt of before) he that would wynde awaipy with thys byprycyencie, shall nothing aduade my confuting of Lyndall in that place. For by this distinction be true, yet byppon Goddes gracious puenuuion and first callynge byppon, I saye and there proxe that the willinge endeavoure of manne in solatrye, helpe to the attaining of every manner kinde of faithes, and procureth the progress and increas of grace to the perfectinge of that berte in manne, and manne, whiche God strcke be ganne in manne by Goddes owne puenuuion without manne, but in them that have age and discretion, beth not to finnisshe and fulfill it without manne, but when manne refuseth (excepte he mense and tourne) elles God leaseth finally his owne good begunne workes unfinished. And therefore faiths faiths Ausstate to euerly manne that hath the of reason: he that hath created the without thee, doth not infshpe thee without thee.

And yet for farther conclusion, because I here saye that the same distinction of physial faithe and feelinges 

Entry A: because they call that to longe, let them reade but the seventh booke, whiche is entitell the defence of the second reason against Lyndall. Or if they thinke that booke alone to longe, lette them leave a greater parte of the booke, and beginne in that leaue that is marked wyth the number of ecccl. And then if they cannot yet bryng burning ayde and endure to read it byp to the ende, I dree be bolde to warmant, that they shall finde the same gape goldene distinction of physial faithe, and feelinges faithe, fownden first by Philippo Swartreethe which lyke as Ffrees weyngh hath named himself P. colapynius, hath made his name note Peleranct. This distinction I saye to made by Peleranct, hall they se in bryght theire by Lyndall, and so lette forthe and furrithe by the learninge and laboure of thein bolde, that it commeth to suche pate in conclusion, that no parte of all Lyndalles tale is brouhte to more thamefull confusion.

But note the britherlye whyll (where any good catolique manne provoketh them to reade the place in my boke) annswere as dyes of them hane done or is this, to suche good catolique folke as provoketh them thereto, and offered to reade it with them, and theruppone to trewe betweene them whyn the Lyndall of I had better reason on oure parte; the britherlye have byppon thys otter Monken at laberkhere, after greate creakes made of Lyndalles parte, wyth greate contemple of myne annswere before, and have annswered that they wil not myespendede thys pate in readynge of myne annswere, they see Lyndalles tale to sure.

Noone of trouth the thys hadde bene a good annswere and a reasonable, ye when they were fast in the true catolique faithe, they would thus have annswered any suche as would have adoptud them to reade in Lyndall, and searche whither the faute of all the booke Savantes and of all the whole curns of Christendome thys systerne hundred yere together, were true or falle. For that were a thing whereof it were a bery reason to doubt.

But note they that are leede from the faute of all them, of whose faithe there
Theapology.

There was no cause to doubt, and are fallen to the faith of a few faithless folk, false apostates, false wedded monks and friars, and false, faithless, false, and false, false, faithless, faithless, and false faithless, faithless, faithless, faithless, faithless, and faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, faithless, 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The apologie

A catholike faithe of Christe, that himselfe ever hitheerto taughte his true catholike church: God I saye, whiche when the Apolloses wert aboute to preache the trewe fapthe, sente bowne hys owne holie spiritte of upnyme, conceiue, and trueth into them, with the gift of speche and understanding, so that they understood euery manne, and euery manne understode them, hath receard upnyme and sente among these heretiques the spiritte of errour and lyerenge, of lyerenge and of opidion, the dammed diuell of hell, which to entangle theur loungues, and so distumperde their braines, that they neither understond and well one of them another, nor any of them well himselfe.

And this that I here saye, who so list to reade my books, halle lynde it to trewe and so plagnelie poyont in manye place, that he shall well see and say that this is the thing which in my wrighting grueth this bleked betherhead a little more then the lengthe.

And therefore where they lynde the same that I handle these folke to foule, howe coulde I other doe? For white pleclare and theur they suppone to be suche (as I needes muste, or leaus the moft necessarie points of all the matter intoucht) it were very harde for me to handel it in suche wise, as when I plainlye proue them abominable heretiques and against God and his sacramentes and Saints veri blaphemenous foules, they shoulde wene that I speake them faire.

But then they sayne that the pacifier which wrighted of the cuestion betwene the spirituallitie the temporality, calleth no manne by no suche names, but speake be neuer so cuppil of kynde, he can perce his woode in faire maner, and speake to echeman gentelly.

I canne not sayne nape, but that is very trouthe. Howe be it euery manne hathe not lyke wyte, nor lyke inuencion in wrightinge. For he undesth manye proper wates of bitteringe cuppil matter in good woode, which I never thoughte uppon, but am a simple plagne howere, muche lyke the Apolloses, for whom Pllutarke wrighteth that kyng Philippe they maister made a reasonable exercice.

For when they were in the warre, some of their enemies seede from theur owne lunge, and came in to bring Philippe service against their owne country, with whome when the Apolloses fell some time at woodes (as it often happeneth amonge Soulydourues) the Apolloses in lynghe woulde call them traitours. Whereupon they complained to kyng Philippe, and made the matter sore and gruenous, that where as they hadde not only left theur owne nature country, but lynde also signtage against it, and helpe to destroye it, tose the loue and seruice that they bare to wright, hys owne people feted not in anger and in designt to call them false traitours. Whereupon kyng Philippe awsuered them. God I saye, who so list to reade my books, halle lynde it to trewe and so plagnelie poyont in manye place, that he shall well see and say that this is the thing which in my wrighting grueth this bleked betherhead a little more than the lengthe.

And in good faite, byse those good folke am I. For thoughte Einall and Frith in their writinge, calle me a poe it is but of their owne courtesie, undersered on my part. For I canne neither so muche pertye, nor so muche rhetorique neither, as to lynde good names for cuppil thinges, but even as the Apolloses could not call a traitour, but a traitour, so canne I not call a foole, but a foole, nor an heretique, but an heretique.

Some of the bretene sapyde, that I shoulde at the leaeste wyte call free Brestes by the name of Doctouroure, because he was autorisised and made a Doctour of Muticte by the Univeriste. But one awnwered me to that, and sapyde, that name was given, to receve for that kynde in which he was mete to teache, and notowe when he is not mete to teache, but is by the churche for false teachinge foled to teache. But then unto that one of them awnwered a garuine and asked, whye shoulde I ther call him Freese pll? while he is nowe no longer a Freere, no more then a Doctour.

But unto this I could awnwer them tell some reason of difference. Howe be it rather then to make thy books our longe, by holdyng a probleme upon euery stich, I shalle contente like as in the acte of Doctour, menne call him heretique, so in the acte of Freere to call him the ther name that euery manne calth
The Apology.

Acheth all those that be rumme out of religi-on. For there have I fallen on a waye to figure out ward, that is to trowe called per-rupitalis, to bothe theoute name of Ap-o-pollina.

But note these good beth, that send the faute into me, that I speake not so farre but the holy prophets of Israele, doe so egal and independet, that in them they sende no faute at all for theye adomniable raptiles agayneste so manye other honeste honourable good and vertuous folk, not for condum-ninage for dampeneth heretiques the whole catholique church of all Christen peo-ple excepte heretics, bothe the spiritual and temporall, secular and religiuous.

But then the good beth, excute them and saye, that they write against none but onelie them that are noughe, and write against their bises.

But thyse looll saye dende them, when Barns writeth against the whole clerige, and Eppinal fapte epreholes, of that of them all there is never one good.

And also theye write not so muche agaynste pompe, and pyxes, and glotte-ne, as agaynste watchynge and prov-e, fat-singe, and wolful punyche, and all these things in good religious people the hereties abolse, and call it but bipocrates.

Then ryle they no so loze in woo-des agaynste the lay people, but as faire as they lay them, to make them enemies to the clerge, yet they dampen tham all to the dyuell, both they services and they thachers, and theye graude fathers, and theye gronde fathers great serfoders.

Yet they saye that thyse euhte hundred peare the all the corps of Christendom hath ben led out of the right waye from God, and have eupe all in idolatrye, and dyd in therurce of the dyuell, because theye have done honoure to Chists cross, and prayed unto Saintes, and Iuererent their religues, and honoure their puffages, and bene baptyzed

Fed in baptism, and taken Patrimonye for a sacrament, and bide confession, and done penance for sinnes, and praise for all Christen soules, and bene a-posed in theye deathe bedde, and have taken theye ounde after the rite and vig-e of the church, and bane feare more by the same then theye should doe, and believe that it was a sacrifice, an hoot, and an oblation, and that it sholde bee theys good, and hauie believed that ther was nevther brende nor wyne in the blessed sacrament of the aultere, but in foot of brende and wyne, the brede bo-ede and bloude of Christe.

All these things saye Eppinal and Barns bothe, bothe false beleve, and great damnable synne in the done, and to dampen theye to the dyuell, the whole catholique church, bothe the tempo-wall and spiritual, and (excepte heretics) leaveth no one man for Goddes parte thisyse hundred yeare pasts, by theye owne lycitation, and of truth if theye false hereties were trewe, not in the touter seven hundred before that nevther.

Now then that agaynst all the whole catholique church, bothe that nowe is, and that ever before hath bene from the Apostles days hitherto, bothe tempo-wall and spiritual, lye menne and religiuous, and agaynste all that good is, Saints, ceremoines, seruice of God, the brede sacramentes and all, and moste agaynste the brede, that is to wotpe the precious boode and bloude of our Sainctour hym fellte in the holpe sac-rament of the aultere, these blasphemous hereties in these ungracefule books so blanoulyse felse and rape: were not a manne bene you brede fais overseinge and wotthye to be compted unceretable, that woulde in wypinge against their hereties, presume without gretere reverence to rebarese theys worthifull names.

If anye of theys be thes woodes at theys pleasure, as cupul and as v-pills as theye agaynste felse, I am contente to so:beare anye requip-tyng thereof, and gyve them no woorlde woodes agayne, then yt they speak me fayze, nor byn flie theys felse towarde all other folk as theye doe, fayz-ter woodes will I not gyne them then yt they speak me foute. Fo all shall be on to me, 0 rather the worsle the better. Fo the pleasante ophe of hereties caste byppon myne heade, came be my lynne no pleasure, but contrary wyse the worsle that suche folkes wotye of me, fo batered that they heare to the catho-ligne church and faptyse, the greater pleasure (as fo myne owne parte) they bese me.

But