A careless ask of thow any good mind upon your god with all your gracious almes from you. Thinke how one shall come hether to vs; thinke what great grief and trouble would be then your unkynesse to you: that comfort on the contrary parte when all we that thank you: what help ye that have here of your god sent hether. Remember what inne ye and we bee together: what familiar friendship hath ere this ben betweene us: what were words ye have spoken, and what promise ye have made. Let now your words appear, and your fayze promise be kept. Now beare friends remember how nature and chrystendome bindeth you to remember us. If any point of your old friends, any piece of your old love, any kinde of brother, any care of acquayntance, any favour of old friendship, any spares of charitie, any tender point of gentle, any regard of nature, any respect of chrystendome, he left in your harts: let not the miserie of a few sound belowes, a few part to persones borne towards pricke, doctrine, religion, and your christen faith; race once of your hearts the care of your kinde, all force of your old friends, and all remembrance of all christen soules. Remember our thys: why peallet ye thinke: our hower whyle ye be seeleing: our restes watche whytele ye be keeping: our sope and gracious panye whytele ye be playing: our hote burning whytele ye bee in pleasure and sportinge: so more God make your life perhaps after remember you; so God keep you hence, or not long here, but bring you presently to that bliss, to which so: our ladys love helpe you to bring us, and we that set hand to helpe you hither to us.

THE CONFUTACI
ON OF TYNDALES AVNSUERE MADE
Anno. 1552. by thy Thomas More knighte, Lord chaunceller of Englands.

The preface to the chistien reader.

Our Lord endeavours now some peres as plentifules of good soules, as we have had some peres of late, plentifules of euil soules, for they have groven to fast, and shone by thecke, full of pestillent errors, superstitious hereses, that they have infected and kyld, I fear me, most euil soules, then the famine of the deare soules has destroyed bodyes. And here no little cause he is to dye, that the great habundance and plentiful of the soule, is no little cause and occasion of the great death and deacre of the soule, for I thinke that our Lord of his especial providence, with temporally to punishe the whole people for the soules of some parte to complie the good folk to sothe and abhorre the naughty,
The preface

A such wyle to goe forswarde, that we shal
well perceiue and feele by the crease of
our grieue, that this geare heteth-
to is but a beginning yet. The prohewe.

Hely as it is written in the third boke of
kinges: for the infidellite in idolatry that
then was in Israel, by his hearie
paper made unto god, kepte whole cre-
tre for capne by space of fifti, peres &
halle, not of euil, but of malicose, but of
benoince, in pittie, by the pain & pinching
of the bodie, to compell men to remem-
ber their soules, which elles were in per-
rill of perishing by falle ydolatrie. Now
albeit thasse bolde shamelesse he-ri-
tes, have of longe whyle neither sette
ne, nor cease, falsly to intumulate & accuse
the churche of god, calling all god chil-
dren, people yoolaters for honouring of
saintes, and recetuent behavion in their
imagines, yet that how they were so
faire against their owne conscience (by
which themselves well wote that the church
bith to imagines nymages none honour
but odamente, nor honouring ymagines,
but for the saintes sake, sof ymagines but
for the sake of God, & neither ymage as
yymage as fro ymage as fro god) and this knoweth,
I say Lyndall himself so well, & therby
so faire bath rayed against his owne con-
science, that now in this soule of
hime to his booke, he retreath to faire
backe that he renouked almonst at that
tyme he said before, is fain now to graunt
that chilernes maye haue ymage, &
knoll before them too, as ye that here-
est see, when we shall come to the pla-
ace. But we on the other side say plainly
by them, that the ymage wherewith
they corrupt the ydol, are of indiff-
entie and yathlesse ydolatrie, the very most
curied kind. The chiel weill in a ydol
was, that it bare the name of god, either
it selfe, or the devill that it repesenteth, &
being so repented was hipped for god,
robbed the reverency & benoue honour
for god. Nowe when lyndall calleth
his heretikes by the name of faith, &
maketh meene serue the devill where
they were to serve God: what abominable
ydolatrie is this! Let be ydolatrie to put
fruits in the devill, and serue the devill
with faith: This is worse then ydolatrie to
make mine there serue god with
faith, where they desirously hym with a
false believe. And if it be bever infidel-
ity to doe as the Looke doe, bidde me
believe in Bartholometh Alehase: it is
more infidelitie to doe as Lyndall hath
done, purpulosa my beltate Chistes
hope gospeill, to sette futhere heretikes as
euill as the Alchozane. And if it be ydo-
lastrie to doe as the Papins dyd, make
an ydole God, it must needs be muche
woesse ydolatrie to do as these heritikes
do, that call God the cause of all euill,
and therby make God not a ydole, but a
very devill. And what ca be woesse
kind of infidellity, then to make books
of heretikes, and call them the right faith?
And what more abominable infidel-
tie, then to abulle the scripture of god to
the colour of their false believe? And what
can be a woesse believe, then to believe
that the sacraments that God hath
given by his holy spirt: he, but inven-
tions of man, as Lyndall faith of col-
lection, but inuention of the devill: And
what can be woesse believe, that to believe
that goddes way is not to the beloved,
but if be putte in byshorter: O what
can be a woesse believe, the to believe that
mennes good woosse bee they never so
well done, be yet nothing worth, nor the
man nearer the better for the: no re-
ward for then coming towards man in
heaven: O what can be a woesse believe
then to believe that a man doeth wrong to
paye for his fathers soule: O what
can be a woesse believe, then to believe
aman may as legallvly regarde whil-
fondy as doth bynder, and as bold-
ly eateth upon god so bydeth, as on hyde
tuefayres: And what can be a woesse be-
lieve, then to believe one other finnes
can damme a man, but only lacke of be-
liefe. And if it be ydolatrie to doe as the
Papins dide, gene wosshipe into an
ydole: how much is it woosse then ydo-
latrie to doe as Lyndall dos, for bidde
us to gene wosshipe to the very ybode and
blessed blood of god in the holl sacrament
of the atur: These pestilient infidelities
and these abominable kynpes of ydo-
latries, farre exceede and palle, and inci-
paradly more offend the malefica of our
Lorde God, then all the setting up of
Welt, and Baal, and Belsabub, and all
the belenines in helle. Therefore ther as in
other places where these heretikes have
taken depe rootes, they beene more faped as
bode, god hath taken more depe and
bence: with other death, but also by bapte and
swood: so is it to bee feared, that for the receit of these
pestilent books, our Lorde lendeth by
some lacke of comte, and cattale for a
beginning, and will not fayle but our
soule be mendede to tende do as soye pun-
ishment as he hath lent alrede: inco
to the christen reader.

A such other places, as woulde not be by like warning mended according as he saith of the red. Chapter of Leuiticus, where he speaketh in this wise. If ye will not take care unto me, not falsifie all my commandements, but sett my lawes at naught, despise my judgements, and leaue those things undone that are by me prescribed, leske my pacte and covenant; then will I agaynward doose these things followinge into you. I will rashely shutte you with penurye, and hizendous hate of correct, which shall loye you, and grieve your eyes, and consume you eue to the death.

Ever thus, ye shal have youre freeede in bane, for your enemies shal consume it. I shal also set my face against you, ye shal fall before youre adversitie, ye shall be made subjectes to them that hate you: ye shal see where no man chauncheth you. And if ye will not obeie me, I shal for your lines abode, and put to these plagues seven fold more; I shal trede downe the pride of your sternesse, and so forth. And who doeth more properly fall in the danger of this comminacioun and threat, then they that despise Chistes sacramentes, which are his holp ordoinances, and a greate parte of Chistes new lawe testament. And who that lette set by his commandements, then they that: upon the boldnes of onely faith, set all good works at naught, and little forze the danger of these cruel deves. Upon the boldnes of a bare faith and leght repentance without quitte or peneance sufficeth; that no woode made to God can bynde a man to line chalk, nor lette a monie fro marriage. All which thinges with many pellitent errors beside, these abominable books of Lindall and his felowe teache us. Of these books of heresiies ther be so many made within these few yeeres, as what by Luther himselfe, and by his felowe, and afterward by the new settes spronge out of his, which like the chyldren of Tippare would now graven out their mothers holp: that the bare names of thes books we are almost enough to make a booke: of every sort of those books he some brought into this realme and kepe in hicher mucker, by some meeke masters that kepeth them for no good. Beside the books of latin, french & dutch, in which there are of these enuill settes an innumerable sorte: There are made in the english tonge. First Lindalles new testament, father of them all by reason of his false translating. And after that, the true books of Hopes, translated by the same man, we need not doubt in what maner, when we know by what man it is for what purpose. Then haue ye his introduction into Dapuce Poules spirite, with which he introduceth and brings his deves into a false understanding of apte Poule, making them amonge many other heresiies believe, that apte Poule tooke in the minde that only faith was a way sufficient for salvation, and that mennes good works were nothing worth, noe could no thanks deservie no rewarde in heauie though the wer wrought in grace. And these thinges teache thy Lindalle, as the minde of apte Poule, where. S. Poule sayeth himselfe that they which to myle conrerte him to the despoyling of mens good warkes, he weel wert the damnacion. Then haue we by Lindall the wicked Womona, by which many a man hath beene begyled and brought into many wicked heresiies, which thing faith that the devel is ready to putte out mens even that are content willingly to warre, blinde) were elles in good faith to me no little wonder, for never was ther made a more foolish frankeike boke. Then haue we Lindalles boke of obedience, whereby we bee taught to disobeite the doctrine of Chistes catholique church, and set his holp sacramentes at naught. Then haue we toc Lindall the first epistle of apte John, in the wyse expanded, that I dare say that blessed Apostle rather then his holy epistle was in the wyse a foole believed of all chistien people, that ther his epistle had never been put in writing. Then haue we the suppillation of beggers, a pitous beggary boke, wherein he would have all soules in purgatorye begge al about for naught. Then haue we to George Jave, other, his wife called elcashe, a godly godly epistle wherein he teache divers other heresiies but specially mens booles and princesse made of chastitie, be not foolsfull nor can binde no man in confesse, but be mane wed when he will. And this man confesing that whan a man teache one thing, a dooth himself another, the people teere the leste by his preaching: determined therefore with himselfe that he would of his preaching shew himselfe ensample. And therefore being pisset, he had begyled a woman & wedde her, poule woman I were unware that he is pisset. Proue do it, if it be not done already.
The preface.

Alreadye, it is well moperste nowe that but if God be her speciall gift, he shal by lapture wokke her to winne her to his own heretike. Then haue ye an expostici afo apon the by. Chapter of S. Poules pishet to the C(on)tinthes, by which expostici in trible, pizetjes, freres, mookes and nunnes be taught that thengual libri te, that they may rape out a cather boyle, 3, to yowe a wedde, 1 last forely live in lycere. That wokke hath no na me of the make, but some were it was fraer Ky, which when he was fallen in herety, then found it baulful to live in academie, ranne out of his oyster, and hath since sought many a fals bea full way to live by, wherein he made so mani changes, as that Baplet, a nother heretike, late burned in smytheld, tolde unto me, he made a merte ende at last, was burned in Wittingdale. Then have we the faramation of Blypere put forth as it is spade by George Constantine, by whom the bath been so awe well of that fore great plenties sent into this worldly manie. In that bok the heretikes she made it an communicac between the bishope chis chaplynes and himselfe, makest al the parties speak as himself he, and lapest nothing spoken against his heretyes, but such as himselfe would some semely to tople. Whose bok, take any good chapmen and readeth, that hath either learning or any natural witted, shall not onely be well hable to perceiue hym for a foolish heretike, and his argumentes easy to answere, but that also see that he heveth himselfe a falle yer in his re-heareal of the matter, wherein he makeith to other part sometime spoke for his comodite, such manner thinges as no man woulde have done that wer not a berye wild good. Then haue we Jonas made out by Lyndall, a book that who so delighteth therein, shall finde in perill that Jonas was never so swalowed by with the whale, as by the behold of that boke a mannes soulle may be so swalowed by the veriit, that he that never haue the grace to geat out again. Then haue we by Lyndall also the sunlwer to my dologe, whereof I shall nothing noe neve neve to tafe, because the contutacation of that sunlwer is the matter of my prest books. Then haue we also the boke of Firth agaynste purgatape, the horrer of whiche boke I shall heretere, God willinge declare you. Then haue ye a boke of Luther, translated into englishe in the name of Brightwell. But as I am enforced, the booke was tranposet by Firth, a boke of such sort as Lindall never made a more folyt, no more full of fals lies. And surely Firthes Dologe, if it bey yse as it is fayde, is rycht sultet, and a berye me te coute for suche a cuppe, as hyngeth the people a draught of deadlys posyon. Then haue we the pratice of pleacies, wherin in Lindall hyde been to have made a speciall thew of hyo highe worldly write, and that menne should haue been therin that there wer no thynges done amonge pricen, but that he was fully advertisised of all the secretes, and that so farre furth, that he knewe the mira pryste made betweene the kynges hyghnecly, and the late lyde Cardinall, and the reverend father Cathert then Bishoppe of London, and me, that it was done uply that the Cardinall hynde leaue the the chal cellourhyde to me, and the bishoppe rike of Durhan tym fayde lyde of London for a while, till he fylde himselfe to take them both agayne. Was not thyse a blype bylyte crowe pou, which wilde evryman well feth, ther was no manne so madde to tell Lindall, no man doubteth, but that Lindall dines led of his owne imaginacion, and the nether no man to doubt what manner a bryan Lindall had, that dreameth such frantike-deties. Then haue we nowe come forth the booke of Freer Barnes, sometyme doctore in Cambidege, which was so; heres before this time abierd and is at thyse taye come to the lame by safe conduce, whiche at hyse humble ydigital, the kynges hyghnecly of hyo blesed disposition condiscended to grant hym, to thende that if there mighte pet any sparte of grace be founden in hym, it mythe be keppe kimelled, and increas-ed, rather the ther to be cast away. Whiche manner of chysten zele, and pynckeple hemegnite, hyo grace hadde before vido bothe to Richard Baplede, and George Constanty, which came ouer by ther withoute safe conduce, upon the onelye truste of hyo gracous fozgerenette, and hadde it. And thereupon to by and by both twayne decesiful lyd de ruse his godines, and bought in agayne newe of Lyndalles booke and fals hereties a frethe, whereof as God bache of hyo justitie since requite the tyme, so moughte his mercy by grace amende the other. But to spake of freer Barnes boke, surlye of all they booke books that yet came abrode in englishe (of all
to the Christian reader,

A (of all which, was never one whole, nor
good) was never none yet so babbe, so
toolethe, nor so false as hys, as it the
tifference hys cunning been playly pos-
med in hys face, and that in suche wise,
that when the bokes that he cyster and
alleged in hys boke were brought with
him, and his ignorance revived,
theselfe did in suche thinges con-
selle hys outlighte, and clerly know-
ledged that he had misse taken, and
wronge understanden the places. And
was in suche wise finally confounden
with shame, that he was in a maneryng
whether he would returne again out
the sea, or tare still here and renounce
his heresies agayne, and tourned again
to Christes catholike church. And ther-
fore he defyled that he mightt have a
learned man, that prrefet assigned un-
to him, for the further instruction of
his conscience, which his request was gra-
unted hyn, and what will further come
thereon God knoweth. If God give hyn
the grace to amend, every good man
will be glad theroff. If he be so farre
gone against Goddes truth, and ther-
by grieved God in suche wise that God
have alreadye geuen hyn over to ever,
or elles that though God offer hys grace
agayne, the malice of the manes will
withstande it yet and reiecte it is not
then to be doubted, but God will find a
ypme to hym well enough to theowe hys
justice on hym, as he hath done to suche
other, and namely of late in Sterben-
lound upon swnglings, which was the
spyke that brought Barnes heresie the-
ther, concerning the sacramente of the
alter. But as for hence, he shall I am
sure, have leave to departe sale, accep-
ding to the kynges late undercover. And
yet that he so demeaned himselfe sone
his cunning better, that he hath cler-
yly broken, and so red his late cover,
and lawfully might be burned for hys
heresies, if we would lay his heresies s
his demeanour, therby cunningly
other both swayne into his charge, but
lethe hyn goe thys once, for God shall
lynde hys time full well.

Then have we further yet beside Bar-
nes boke, the A.B.C. for childe. And
because ther is no grace therein, lest we
shoulde lache papers, we have the pri-
mer, and the ploughmans prayer, and
a boke of other small benemys, therto
whole Psalter to. After the Psalter,
childe wrent wont to goe to them Do-
ate and there accidence, but now they
go straitly to scripture. And thereto
hauye we as a Donate, the booke of the
path waye to scripture, and for an Ac-
cence, becaus we shoule be good scho-
lers shortly, and be soore specke, we hau-
the whoole summe of scripture in a little
boke, so that after these bokes well learn-
d, we see more for Lyndales penta-
teukes, and Lyndales testamentes, and
all the other high heresies that be, and
Ray, and Frith, for there Barnes, teache
in al they booke besyde. Of al which
heresies, the teede is lovd, and preety
strengthened in these little booke before.
For the Primer, and Master, papers
and all, were translated, and made in
this maner, by none other but heresi-
kys. The Psalter was translated by
George Lye the priest, that is wounded
nowe, and I hope the Primer too.
Wherein the seven Psalmes be sette in
without the Lertane, lest folke shoule
praye to Sayntes. And the Dirige is
left out cleene, lest a man might happe
to praye there for his fathers soule. In
these calender before their be out pray-
ers, they have sette us a new Saynt, by
thinking Thomas byron the heretike that was ma-
urned in bente, of whom I shall tell
you more after. Him hauye they sette
Saynt Sacheverell, by the name of
Saynt Thomas the martyr. A longe
wokke would it be to rehearse you all
these bokes, so there be yet more than
I knowe. Agayne all which, the kynges
high woldeome politely porended, in
that his highenes by his proclamation
forbode any maner englische bokes print-
rst akyde the sea to be brought into
these realme, or any to be solde, print-
within these realme, and the name of
the printer and his dwelling place set-
nter uppon the booke. But perfo it is as
I sayde before, that these ingractions
bookefull of pestilence popolous heres-
ies, that haue in other realmes already
killed by yeines a warre manye thou-
sande bokes, and by stinckfull errors,
and abominable heresies, manye moe
thousand soules; haue noke a feue ma-
licious simonistus persons aboute
these realme, and labore to confound
them selve in all that ever they maye,
to corrup and infecte all good and ber-
vous people. For no man is there any
where luying more indistinct and bype
to doesynselfe good, than those in-
sumous wretches deabations and feruent
to done all other membe harms, in bo-
dye, substance, and soule.
The preface.

Here be sode oute of this realm for herselfe a fewe ingracious folke, what manner folke they? writing and they livinge botheth. For the captaynes bee priests, monks, and seres, that never tape male nor matrons, nor never come at church, talking full of faith, full of false heretics, would some Christes apostles, play the deuils biskours, speaking much of the spirit to no more devotion then dogs, blours of the priests, monks, and seres, not let to wed harlottes, and then call the wyues. And when they have once balayed the sacra-

ment of matrion, then would they make be violate the sacrament of the suffer too, telling us as Lydball both, it is time to bese he blessed body of Christ in that sacrament any honor or reverence, but only take it for a token. Soone when these chief captaynes be such, we shall not neede to doubt of what sorte we shall reken the remanent. These felowe that naughte hadde here, and therefore naughte cared hence, not stydinge any where to true syn, bee yet sustained and maintayned with mon-

eny sente them by som euill disposed persons out of this realm thether, that for none other intent, but to make them flyte and seek oute herses, and spedely sende them thether.

Which books, albeit that they neither can bee there pynded without great cost, nor here sold without great aduertise and peril, yet every they nor with moneny sent from hence, to print them there and sende them thether by the hole latten full at once, and in some places loyable for no luce, call them abode by night, so create a pestilent pleasure have some devellish people caugh, with the labo, travaile, cost, charge, peril, harme, and hurt of himselfe, to take the destruction of other. As the devill hath a deadly delighte to begyle good people, and bringe them into everlasting tormente brought any maner winning, nor without final encrease of his own eternal paynt; so doe these heretics the devillis disciples beset the whole pleasure a stew to their owne small damnation, in the traying of simple soules to hel by their devillish heretics. Much they cry out against the clergie, saying that the prises love to raygne in mans conscience. But they themsell feeld that when they have made the devill raygne in a mans conscience, so farre forth, that he hath no conscience to eate desire on god fry-

dape, no; to eate Christes cross in the canell, no; to shew his blessed body out of the pyre after that likewise as the false preachers that wer Jews, laboure to have al chistens people crucified, to thi seethe that as saynte Paulus faith they wyghte glorie in theys these, So bee these arches heretics very glade, and great glorie they take when they maye seethe that any man is brought to burning through theys books. Than they boaste that they have done a great matter, and say they have made a martyr, when they have spoyled books haue kiled the chiste man both in body and soule.

Thus rejoiced Lydbald in the death of Hypton, of whose buringe he boaste in his annuall to my deale, where he wrighte thereof, where I sade that I had never founden nor heard of any of them, but that he would forwarre to saue his bys. I had hearde he fataly of saynt Thomas Hypton, whom the bishops of Rochester, and Canterbury led at mapldone. Of his man they to highli rejoiced, that they bane as I sayd sette his name in the calendare before a boke of their englishe papers by the name of saynt Thomas the martyr, in the digle of the blessed apostle saynte Matthie, the xii.daye of February, and have putte out for hym the holy doctour and glori-

ous martyr, saynt Poliercarpus, the blessed bishop, and the disciple of saint John the angelike, so that was his bane in dede, and so to it in some calendares mar ked. Now to thenset that ye may somewhat see what good chisten saynte the hy Thomas Hypton was of, this newe fait of Lindales canonizacie, in whose buring Lydbald so garlyy glotseh, which hath bys holie dape to nowe appointed to him, that saynte Poliercarpus must gave hym place in the calendare. I shall som what thewe you what holie some herses this holy martyr held. First ye that under stand, he was a prisse, a falling to Luthers sect, after he to the sect of stee Hyflyn, i syngeus, call of matins and masse, and all diuine service, and to became an apostle, set to and fro, between our englishe heretics beyond the sea, such as wee here at home. Nowe hap ped it to after hee had visited here his holy congregacions, in blures corners and lukkes lanes, and countysed them in the Loode to stande stille with the de-

still in their errors and herses, as he was goinge backe againe at graces end, God confirmyng the great labour that he had.
to the Christen reader.

He had taken already, and determining to bring his bullies to his well decreed end, gave him sobredly such a favour and so great a grace in the village, that every man that beheld him took him for a thief. For where as there had been certaine linnen clothes pilfered awaie that were hanging on an hedge, and Sir Thomas Hinton was walking not farre suspiciously in the meditacion of his heretics: the people bowing that he beggerly knave had stolen the clothes, fell in question with hym and pressed him, and so they found the certaine letters secretly conveyd in his coat, written from evangelickall bercherne hire, unto the evangelickal heretikes beyond the sea. And upon those letters the found, he was with his letters brought before the most reverende father in god the archbishope of Canterbury, and afterwards as well by his lordship by the reverende father bishop of Rochester examinad, and after for his abominable heresies deliverad to the secular bandes and burned. In his examinacion he refused to be sworn to say truthe, affirming that neither Bishops nor Pope had authortie to compell him to spere.

Which point although it be a false heretike, yet is it likely that he refused the other, rather of testamente the of any respecke that he had eather in beholding or breaking. For, as for me, I finde heretike yet, that any ecclesiast in any othe. And of truthe Linolde in his all, were to my dialogue, teache my the that they may brake them; othes and ber for two or three without any scruple at all.

His father and his mother he would not be abnown of what they were, that were come so good falsely of lykelyhode, that he could not abode the glory.

He would not be abnown of him selfe was prieke, but fayed that he had bys space of 10 years, ben beyond the sea, thare lined by the corners craft. Nowbe he faile that he had alwaie as his leaoure would gyve him leave, and as he coude sone opportune in places where he came, taughhty gosspell of god after bys owne minde, his owne opinion, not forcer of the determinacion of the church and said that he extended to his power to persever still. Of his teaching these things were part. First as for baptisme, he agreed it for a sacrament necessarie to salutation, howbeit ever lay person be said might as well baptise as a prieke, were the child in no...
As touching the blessed sacrament of the altar, he said it is a necessity, but he held it after the consecratio, there was nothing else therein, but only the very substance of material bread and wine, and to say he firmly believed, and that he would hold that opinion to the death. Finally holding all these abominable heresies, with yet divers other one of like secte and sort, he said he was very certaine sure, he had the grace of God with him, and that his holy ghost was with him. And so was he after much cause toewthred him, and much labour charitable taken for the sauing of him, delivered in conclusion for his obstinate to the secular handes, and burned ypper in his fall of faith and heresies, where he learned great part of Lindalles holy booke, and new the spirit of error and lience, hath taken ypper wolfe to him straight foe the short space it the hyre everlasting, and this is by Thomas Pytton the devilin linking martys, of whose burning Lindall makketh boast. Wherefore fith th Lindalle alone hiscaule, him suft to defende ypper articles. And nowe wot I well that some of these articles Lindall had himselfe written over at last for shame, as the article against images, and the article against the lyberce of man freewill, where he beareth me in hande in his aunthe to my dialogue, that I helpe Luther. But when I shall come to ye place, I shall let you le Lutheres owne words in ye point to plainke, ye shall not incurate though Lindall were ashamed of his matter. And yet that ye incurate that Lindall was to shamelesse to bemyrke the thing, which ye shall see to plainlye poone. But ye see of ypper holy martyn, Lindall had not so great cause to glosye, but that he may scape out ypper name againe out of the kalender, and renue the blessed bishop saint Polycarpus againe into his place. Then haue ye heere burned sence at London of late Richard Baifeld, late a monke and a priack, ypper felle to herelte and was abured, as I like a dogge returning to ypper bosome, and ypper dîd returne over the sea, and sendinge fro thence Lindalles herelles byther to many michromous losses of booke, had yet the kings gracious forgiveness, as it was after poued both by other mens and his owne confession to, was occupied about two thynge in onces, ye is to wit both in leying to z remittis and pardon of his offence for bringing of booke, and therewith also in selling them here by secretly, and sending over to me, with which at last he was taken. And to reterre his herelles nother little, the booke that he brought well therwith them, and his holie the well declarres them, who dethyng both a priack e a monke, he lost about two ypper one in Baband, a Novther in Engaland. What he mete I cannot make you sure, whether he would be sure of the tone if the other shoude happie refuse him, so that he would have them both, the tone here the, other there, as elles both in onplace the tone because he was priack, the other because he was make. Of Bapfeldes burning there in Lyndall no great cause to glosye. For though Lyndalles booke brought him to burninge, yet he was not to constant in his euangelical doctrine, but that after he was taken, all the while that he was not in utter disparage of pardon, he was well contente to have z recognizance it again, and letted not utter his euangelical brethen both in Engaland, elles where causinge some of them to be taken, as

George Constauntine ere he escape, was rebyd to haue in wode at the leafs wife aboured at z holy doctrine, what his heart was and he know, and y- aduenture the devill to if he entendd otherwise. But surely there was entendd toward hym somwhat more good, then his dealing had before desuered. And so much the more cause was ther minded hym, in that he lemed very persent of his myleowing of hymself, in falling to Lyndalles herelles againe. For which he knowledged himselfe worthy to be hanged, that he hadde to fallere abved the bynges gracious remission and pardon given hym before and had forz at him in the while both bought and selde of those heretical bookes, and secretly sett to ther thoseherelles. Wherof he thoweth him selfe to repentth, that he uttered and disseased divers of his companions, of whom there are some abured sence, and some that he well were abured before, namely Richhard Hector which was by ypper Constauntines detecl is take to deyligate when he dethyng before in pris, he faedeth in great perill to be cre it be longe, so ypper falling againe to Lindalles herelles burned. And thus it lemed by the maner of George Constauntine, while he was here in prizon, that...
to the Christen reader.

A that he so farre did fonde bys errors and heresies, and so perced the pestilent poxion of them, that he thought it better that such as were infect ther with might be by the mean of bys detection amended, and with the loss of his body, the soules cured, then both byayne caste awaye, as if the man were peradventure of hard heart and malicious minde incurable, he thought it were then better to sende hym to the devill alone, and let hym live and draw many other with hym. Thiss good minde it semeth that Constantine had the and therefore was there good hope of his amendement.

And peradventure the man had amended and stonden still in grace, if some enuell counsaile had not cumen at hym, of which there was no dwelting to devell the intencion or meanes to send him in the end of the letter which he wase intended to intercept my selfe written bis to hym, by one Iohn Birtse otherwise calling himself Adyane, otherwise Iohn bokebinder, and yet otherwise nowe I cannot tell you what. Of trouth George constantine after he had confessed on to a faithfull servaunt of mine to bee declared to me, that Pecton had of his delivery many of those heretical books: he sente wood to biswith to Pecto, that he shoule sende the books home to me. Which if he did and that I might have perceaw some tokens of amendement in the man, Constantyn perceived wel that he had be yet likely to have had favour shewed him. But when that Pecto had ones made Byrse of his counsaile, they dwelss betweene the that Pecto shoule not do so in no wyle, anytyme to Constantinete that it could not be done, and happennt it could not in decee for peradventure they wed al sold al red. Howbeit Pecto nowes fith he was taken sayd that his wife had burnen them. But it is wel knowne that Pecto hadde hym selfe and a man of his also, solde many suche bokes of hereby, both in Londo and in other byses like his abiration. But howsoever the matter was, Byrse by bis letter advised Constantinete if he might possibyl to call backe hisobbis againe, wherein I thinkens it good that ye heare his very letter it selfe. Lo in these woodes he wrote. The grace and peace of our saueour Jesus be with you good brother Constantinete. Spe as for the matter that ye would haue brought to passe, wyll not be in no maner wise, ye personer is not at home that should re

rene the staff, and deliuer it accooping onto your minde. Therefore if ye haue not spoken so farre in the matter that it may bee one prejudiciall or hurt unto you: I woonde ye shoule go no further in the matter; but seyns as a man named Whitely, go to thy in thy matter boldly and put the to thee: ones. As for one is none you know well by the name of god or man. If there be any thing that I can do, sende word and ye that finds me repy to my power even to beathe by Goddes grace, who I pray long to preserve you a conforte you in your troublle to the confusion of all tyrantes.

Lo here ye have beheld an apololy call publique, commending the man to go bache with the troubl, and armee himselfe with faith, and make his strong to the lord and forwe were himselfe if not here, for Byrse woonde well I was not likely to love and believe hym at his bare word. Here will Byrse peradventure speaketh, and bynges in the midwettes of Egypt that sazed the children of Israel from Pharos, for which God gave the newe home, whereas Byrse and I were not much dispute. For albeit that god hath given hym no home yet, nor it is not al one with a lye to faire a pontier innocence, with pertuerie to defende an old pestilence hereticall, and that Sauton sayd that it is not lawfull to lie for nothing yet I tell not my tale to lave a lye to high hope an suche viennes not lawfull.

To lye a lye to high hope to an suche viennes not lawfull. Charge as these folke bee, whose whole secte is nothing elles but lies, but I re-

hearrepon his letter because ye shoule see what is both there is in suche folkes woodes. Howbeit as for Constantinete I saide before, seemed in prison here very present, and utterly minded to fosake suche heresies and heretikes for ever. In prose whereof he not only detected as I laved his owne biades bys felowes, but also learned & delimited how those deluitle the books which himselfe and other of his felowes had bought and throppd, might come to the bishopes hands to be burned. And therefore he shewed me the chimpans nameth that had them, and 5 markes of the felbelle, by which I have sence his escape recevied them. And it may be by Goddes grace, that though the man fled himlie for fear of suche aarme as he wile he had wel be-

served, and yet was nothing towards hym, but peradventure morr good then he wasware of: he is yet amendd in bys minde and beth in bys harre fosaken.
Ais Lindalles heresies so I pray god it be, for I wondebe the reuer end Lindall should glory and boast of hys burning. Howbeit the meane while, it may well appere that he shere turned to the carthesey faith again, I wil aduise all good Christen folk, and specially the Kings subiectes, to sepeere and eschewe hys company. For that englishe may which that be sundre to be familiare wher he is, before his confesse before hys proue, may thereby bring himself in salpiotion of hys rite, happily heare thereof at his returning hither. I heare also that Lyndall highte remyseth in the burning of Lewkber, but I can se no vey great cause why, but if the reken it for a great glory by the man bys abobe fall by the fale when he was faile bound to it. For as bys heresies he would have abursed them againe with all his partes, and have accurte Lindall to, that might have saue his lyfe. And to hys gaine countyslye unto one James was for here in prision with hys. For as James had since concluded, Lewkber fazed unto him, shewe you your selfe and abirne. But as for me because I have abursed before, there is no remedy with me but death. By which worderes if he had not ben in dispaire of lyfe, it vell appereed he would with good will have ones abursed, ones perjured againe. And yet at hys examination he denied that ever he had holden any such oppinyones as he was abursed for, notwithstanding that there were at hys examination some persoues present of muche honestye and worship, two that had ben present at hys abirnacion before, to which also his owne hand was subseried. Afterward behing afterward being farther examined ayenupon the same, some he denied, some he defended again. Amonge other things he said that he bled to praye to faintes, and that he beluened them to be goddes trende, that they prapures were profitable to us and well donne to praye to them. Thenupon I fazed unto hym up seyf that I was glad to se hime in that point yetamed, and I shewed him as the truthe was in deede, that James helde the contrary, and that he had to great a truut in Lewkber, that I doubted not but when he should here Lewkber had revokd that point, he would revokd it to. As sone as Lewkber heard that, he wered it againe by and by, and that so farre, that fially he would not aegre that before the day of some there were other any falsityt in the heauen, or soules in purgatorie, or in the outer earth. For which thingmys and other horrible heresies, he was delivereed at last into seueler handes and burned, as he was vnder pruyde and seuerable. For after that he was delivereed into seueler handes, nether while he was in prision nor at the time of hys death, vould he by hys will be allowed of any of these heresies unto any manne that asked hym any question, but overcome and hide them by all the meanesse he could make, and laboured to make every man wene, that he had never that any such oppinyones. And by this deyling every man may fey that he ought not to more for hys heresies, no tooke the not in his owne mind for so muche as he so greatly forced whether they were vord, or backward as he would shewe leane an oppinyon ande the people that his judges had borne of hys in hande, condemned hym for suche heresies as he nether helde. And what constence he had that died in that mind, there is no good man doubteth. Now was his examination not secrete, but folke enouph therat both spirittuall and temporal, and of euyther parte right worshipfull, so that hys malcrioue minde can in point little tak effete. And yet did the same James, also confessed afterwarde, that Lewkber had redee unto hym wickelesse wicked against the blessed sacrament. And over ye was there founden aboute him by the threftees officers in 5 pissa, a book of hys of his owne hand writing, is to wit of the boke of Barren Lutere, wherein he teache men under the name of chystene liberty, to runne into the deuils bondage. And in hys house was funden Lyndalles bokes of obedience, where he well allowed, and hys wrycked boke also of the wicked Mammones, layenge at hys examination, that all the heresies therin were good and Christen faithe, being in deede, as full of falsi heresies, as franke as euery heretike made any spight Chyste was borne. And at this notwithstanding,PE RE WHE WARM, and at the time of his death, he would not speake of hys heresies any thing, nor say that he had held and
And woulde holde this point and that, but hancheled himselfe as courtely as he could, to make the people weene that he had holde him no manner oppinon at all; no never had I thinke if Lindales很重要的booke hadde neuer come in his hande, for which the pove wчен he was now in hell crieth out on hym, 4 Lindall if he doe not amend in time, he is 4 pove to synde hym when they come togethe, an hole sykebane burning at his bache, that all the water in the world will neuer be able to quenchy. Another is there also, who dyed unhappy bookes have brought into the syme, Thomas Wylly that was before abjured, which was the man of whom without name I spake so much in my dialogue, which being convicted by ye withouters above, they did.drive him out of his bale, and sayde they were all forwone and had utterly helde hym. But god which is very trouth, and bringeth at last alway trouth to light, would not suffer such obstinate bntrowth at legot to passe unpunished, but of his eneles mercy brought his body to death, g gave hym yet the grace to returne 4 lane his soule. 

For so was he after diuerse termes which he had after his abiration, and against the prohibition quen hym from ahiration, made in sundry secret corners, and some also openly, whereof the bishop yet because he hearde of none, and not only in his bache, but also by his abiration, and he made his sentence kepy by a cerne sape, haue in 4 while releasde 4 an ancrelce, and ther be gane secretly to low his croke, 4 brought into his diuers of Lindales booke, 4 there taken in the boinge; and the booke after founden aboute another man that was convainyng them there, 4 thes things which heore the whole process came in such wise to passe, that he could nothing doubt but that it came to light by the very providon of God. When he se aexaminacion he warne Wise and suborne in his opinion, what it was good and gracious to bee in to him, and he had fele in his liues so fully conforted into Christ and his tree catholicke faithe, that not onely in the syme, as well in wordes as writing, but also many dayes before, he had renogne, adobtions, and detected such heresies as he before had holde, which notwithstanding were not inso that were very sory for it, of whom he whete, and some wrote out of Norwich to London, he had not reuoked his heresies at all, but suborne been by them. And such as were not abased thus to fayes, and write, they did afterward examyned therupon, and the contrary to plainly prove in theire faces, by suche as at his execution bore with him, while he did his renocation himselfe, that they had in conclusion nothing elles to fayes, but that he rade his renocation so softly, 4 they could nor heare it. Howbeit they confesed that he looke upon a bill and red it, but they sayde that they could not tell, whether it were the bill of his renocation or not. And yet they reitered they them selfe certaine thonges spoken by hym to the people at the fire, whereby they could not but perceyve that he renoke his errors, albeit that som of them watered his wordes with adictiones of theire owne, as it was well proved before them. They could not also deny but that for with upon his judgement and his degradacion, he kneeld downe before the bishop papes chancelour in the presence of all the people, and humblly besought him of abdication fro the sentence of eecomunication, and with his judgement hold him selde well content, and acknowledged that he had been well deserve touffer the death, that he then was to be thounde. Ther could not say, but that upon this his humble request and praou, he was there in presence of all the people assembled, before he was carred out of the court, which themselues well toke would never have been, but if he had been reounced. 

Yet was there another thing that they could not deny (for albeit they sayde they were not thera, yet they had hard it in suche wordes, that as then they belieued it to be true) that thinke was such, as is selde alone must nebes make them sure that he had renoke his heresies. The thing was this. He labored made great inuence certayne dayes after his judgement, that he might be suffered to receiue the blessed body of Christ in some brea. Wherein the chancelour made a while great seeking and difficulties to the extent of he would the better and more clerke receyve that dedication the mane hadde there. And finally perceyving hym to be so true persif faith, and his desire to prove of a serius mind, it was agreed and granted. And thereupon was he
The preface.

A houseled in so trewe persite sapthe, & to great devout, that every good Chriftie man hath great caufe to retynpe therin. And when his conftelliae in the ende of the male, which Lyndey full devotione spied, upon his knees, brought unto hym the body of Chrift upon the paton of the chalice, with very good a godly exhaftati0n lied into him, that except he were in heart as he was in body, outward semblance he shoulde elles so beare to receiue that blisful booke, fith he shoulde then unknowledye receiue it in his owne dampanacci: it woulde have gladded any good chrieffe heare, to have harde his faithfull chrieffe ay there, as they reprent, and tellps that were at that tyme. Moreover where as in the preffe of that holf sacrament holde in yet upon the pat in the needles hodes, Linley before he receiued it said the collecte, Domini lefis Chriji: when he eate at these words, ecele fce poem & concordi, and he divers times repented those words with tunsions and knouchings upon his hile, and there unto god contended and affed his mercy, that he had so grueously erred in that point, and so late offended him in confenting his church. And no meruitate was th, though he had a special remoaye of that article. For the contempling of Chrijjes catholike knownen church, and the framning of a secret seckned churche, that he learned of Luthef and Lindall, was very pointe that brought hym bote all his mitchife, as the very foildacion wherepon all other herefyis are buildid. And therefore as the goodnes of Godde gaued hym grace to call unto the denvell all his other errors: so gaued he hym his special grace to haue of that heresy: that was and is the grounde of all the remenaunt, moste secpall repentance and remorse, whereby he mape berge well hope and trutt that our lord (whole byg good nesse gaued hym in the grace to fully to repent and revoke his heresies, that he with glad heartere was extant to suffer thyte for punishment of his offfe) bath of his infinte merci taken and accepted that payne for so farre as he would erate of the pes manies purgatories, and setting the meretes of his done paynetfull patton thereun to bath forthwith from the lyse taken hym blisful to bote to heaven, where he now praeth incessantely for the repentance and amandement of all such as hane ben by his meanes while he igned into any such errors indued of conslemned. And I firmeely trutt that gods grace to that effecte with that holf manyes paynetull workes and so I pay Godde it may. But thus pellest that Lyndall hath no greate cause to gory of hys martys, when that their living is openly nought, their opinions lucy as hymselfe wilt aborre, they ready to aburse agayne if it mighte faute they: lyse, there sectes to desparte that ther they dare not at the lyse lete foorth they: opiniones; hanc, opers of matter doe dilypnule them to bring the people in a false opinion of their judg, to weene that they judged wronge. And Lyndey that hadde learning, and had ben accusad in mostall instances, was by god renched for Lindalles hystorie he died, and that of lybelsihode the rather, because Godde would not have all his good workes loste. And yet gloister Lyndall ungnercounen in thejs discussion, rethening that their paineful dead the both great worshippe to hys booke, which are of suche sorte that neuer were there wroth no more abominable written. And yet hys booke beynge such, some folke there are that with suche solfifl the faufour and such blinde afection reade them, that their tajfe infected uphy the feuer of heresi, they not onely can not discerne the thynges that they reade (whiche if they coude they were in good way toward amendsment) but are also discontented & angry with any man that woulde help them to perceiue it, and fayne woulde they have them rather beleived then answered. Of which sorte some have asked what hauwe I to do to medle with y matter, sayenge that being a lay ma, I should leve it to the clergeys to write in, not having prillest studye of holtscripture. I shoulde leave the matter holebun to desines, Surely nittle as touchinge leaning, if that these matters wer bett denvullly thynges of great qveestion, it hadde bene so conningly handled by Lyndall hys seloves, as the mighte semne thereby matters of great doute and question: then would I praduenure lettene thes alone my felte, to be dehatad by men of mgrade erudition learingne. But now the matters behinge to plaine, evident, and cleare, and by the whole church of chrijt so cleere put out of question, that it is plaine and open hereby earnestly to bringe them in quest: I never purpose bringe in my right.
A right minde and a trewe christienn man, to gyue an heretique so much authentique, as to rehenn my selfe which in to plaine points of the christienn faithe to answere hym, namely thys I have gone somwhat to fece my self, and bestowed so many yeares in sudy, and under as cunning maisters as some of the haue, and that I do not hither to these matters handled in suche wise by Tyndall, o! the beste of them bydeth that ever haue written therein, but that a right meane learned manne, o! almost an unlearned woman having natural wit and being ware and ast ize in the true catholique faithe, were well able to answere them. For to helpes me God as I nothing finde effectuall amongst all, but a shamelesse buttefresse and unreasonable dangeling, with scruples past and puzled away, and made to misusse the matter into these juggling, scoffing, out rageoue ribauldy, nor one agaynst every estate here on earth, and against the most the most religione in living, but also agaynst all these saintes in heaven, and agaynst the blessed body of Christ in his holy sacrament of the altar.

In what things they fare as folk that trueth in nothing elles, but to work all wonder at lathe with endeces and imposture babbling, o! to overwolme the whole world with words, how as for me, the cause is of my writing, not so much to debate and dispute these things with them, whych thou as I trueth therein to gyue them no grete place many men may doe much better yet then I, as to gyue men warning what mischief is in these books, because many good simple folk believen that these men neither saye no meane to exell as they be done in hands, a longuage therlyce to read their books and see the thinge therein, bee they infecte with some heretiques that seeme not at first intolerable, ereuer they come at the gretest, and then being before infecte with the lefe, they fall at last to beare the greater, to whyche in the beginning they could not ever have abyded, noe if they will abyde, is there no hope to gyue them warning but I thinke there be that be meete thereto, there be that in deede do so, and yet among the other parte apertenneth to me. For I well knowe that the kingses hygthesse, whych as he for his my most faithful mind to Godde, no thing more effectuallly declereth the maintenance of the true catholique faithe, whereof he is by his no more honoriable then well deferrujs, no thing more decorous then these pestilent bookes that Tindall and suche other sendre into the realmes, to settle for the here their abominable heretiques whight of his blessed disposition of all earthly thynges abhorre the necessitie to doe punishment, and for that cause hath not only by his more erudite famous bookes both in englyshe and in latin declared his more catholique purpose and intent, but also by his open proclamations divers times iterate and renewed, and finall in his owne moste royall person in the seare chamber most eloquently by his owne mouth in grete presence of his leades spiritual and temporall, gave monition and warning to all the indites of peace of every quarter of his realm e then assemed before his highness, to bee by them in their countrie to all his people declared, and did prohibite and forbidd the writing of his great paine, by bringing in, reding and keeping of any of those pernicious poisoned bookes, to the intent that every subject of his by the means of such manifolde effectuall warning, with his gracefull remission of their former offence in his commandement before broken. Should from theen forth aeymde and endd the peril and danger of punishment, and not bee the highnesse of necessitie, to the thinges whych the anypolotics of his benigne nature abhorre. Also bewinge the kynges gracefull purpose in this poe: I then that being his princely chaselloure, it appertayneth as I faile but to my partes and doynew, to followe the example of his noble grace, and after my poe wyt and learning, wyt opening roys the people the malice and poys on of chose pernicioso bookes, to helpe as muche as is in me, that his people abnormally the contagion of all suche pestilient writing, maye be farre from infection and thereby from all such punishment as following the upon, both often times rather serve to make other behavere that are yet clere, then to cure and helpe well that are at stady infected: so harde is that carnihicle, car-heresy, thinges ones a crose, to bee by any meanes clere and well and surely cured. Powells God to worketh, y somtyme it is. Towarde the behoves whereof, or if it happily be incurable, then to the clene cutting oute that parte for infection of the remanente:

3.14.
The prefacc.

I am I by myne offer in bethe of nine orbke, and every offficer of justicethrough the realme for his rate, righh especially bounden, not in reason onely and good conghewence, but also by plaine obedience and stature. Whereof I reche my selfe of dutey to be bounden, to be good reade
ers, the pery of these bookes, whereof fakers have such michewous mind, that thee beete and glorye of their igngraceuous wyping bryngeth an any man to death. And yet make they feblinge as though they were hoype for it. And the Lincal crich out upon the pretates and upon the temporall princes, calleth them murthurers, s maryke nuldlers, dissimulating that the cruell wretch with his wretched books, murdered the man hynselfe while be greeke hym the portion of his herepes, and thereby compell inge princes by occacion of their incurable and contagious pestilence, to punish them according to inunchy by foze paynfull death, both for enfample and for infection of other.

Which thing as soe as these herepes repose, afirming it is against the gosepp of Chulke, that any herepes shouldn be persected, punished and speciallly by body poynt, or death, and some of them say the same of every maner crime, thefte, murder, creaton, and alias in Almaine now contrary to their owne euangelical doctrine, those euangelicals themselfe cease not to pursue and punishe: all the meanes they may, by purte, by prison, by bodye payne, and death, toere euangelical yernere that vart for their fecte, as there are of thos euangelicals euangelicals two sundry foscet of diabolcal fectest, then a manne may wel rebelte. And to this at the laft be the distrethemselfe, contrarype to thretre owne forme doctrine, because they findes and prove wel by experence, that thogh these fectes be faith heretiques al: yet cannot the tone sol longe dwelle with the other, but that these begin ones to be open, they shall not faile at length to dgbate and strike together, se by sediciouns, the tone dзиue the other to ruine. For never that countey long abide without debate and raffle, where euangelicals fixtounes heretiques are suffered a while to grow.Believe me not if any man escreen a place where ever he founde it otherwise, in Attique the Donatistes

in Grece the Arianes, in Boheme the Gullites, in England the vvelcityperes, and now in Almaine the Lutherenes, and after that the Zupgliones, what busynes see have make, what distroction and man slaughter they have causeth, partly the thones minstres, partly minne have presently fete. And yet hath God alwaye mantinend and cointinued his true catholike fath, with the great fall and ruine at length of many seimmatrical fectes, whose fall unknowiely the remenant yet in contoos folowe, with the plaines open traxe of god thevild vs they false astrolates, as it fell upon the prophets bothe of Barale and Brall, and now this perse upon Zupgliones himselfe, that st he brought into Swetherland a abhominable heresie again against the altar, was as I say by the hand of god this perse flame in plaine vntable against catholikes with many a thousand of his wretched scete, being in number to the catholikes that against one, and as proudbly and with his ma-

litious purpose invading the, as euer the Egyptians pursed the children of Israel. But now faith Lyncal and Stere Barnes bothe, that I see thm vsonge, in that I call thre booke sediciouns. For they consdele thay fape the people in their booke, to be obfitz into thire foureraps and ruler, although they shoulde suffer vsonge, and how can our booke then saye) they be sediciouns? Suly to make men her-

esie, and then byb them byzede (whoe heresien (spighteth as saunt Gustain fath of pride) shandeth as wel to creafe, as to make a man bynde, and byb him to fer, make him starke madde, and bidde hym be wel appea supplie, make him a starke these, and byb hym to he stakale not. Potobeste beske the sediciion that every seimne and diuation must nevse movs provde amongete any people that are of diuerse fectes, although they were all obedient into one prince, cause them thereby though they rebelled not again his persone, yet to breake the peace and quiete of his countrie, and runne in to the daunger, a pertol of his labors; let he yet fether lofs and saurer in what maner his faction the countnls the people to obey their princes. And the people for a controversaine to be obseret. But they say therewith that the labors of preceptes of thire foureraps doe no-

thing bind the subiectes in thire cons-


ices
to the Christian reader.

As sciences, but if the things done by them commanded or forbidden, were before commanded or forbidden in scripture. And if the words of scripture whereby they be commanded to obey their governors, would they be restrained unto those things only, that are expressed already within the compass of scripture. So that if they can beget the laws, and precepts of those, they must be used to other men, and thereby see the peril of outward bondage to their own conscience, by which eis angelical liberty should serve them sufficiently for discharge of their conscience, and inwardly make them in those souls cleare angelical hypocrisy.

How they falsely tell them that they be not bounden to obey their governors lawfull commandements, and thereby cohele them to obey their unlawful tyranny (by that name call they the laws), what effect were ye that they advised Doubt have? They know themselves well enough and the manner of the people, and be not so made I warrant you, but that they perceive full well, that if they can persuade the people to believe that they be not in their conscience bounden to obey the laws and precepts of their governors, themselves be no such pietous apostles, that folks would believe they are not able to please, so the saintly and goodfolke of a fewe false apostles. And thus ye see, that by their false doctrine they must if they be believed, bunge the people into the sertice contempt, and spirituall disobedience, and inward hatred of the law, whereby they must after the outward beth, therupon outward punishment and peril of rebellion, whereby the princes would be more to loose devotion of these false sectes because, as hath already mixt hapnened in Almayne and of old time in England.

Let ye yet consider further a point of their good holy conuoyable concerning the peoples obedience. Free Barmes in his tract the book bidth the people they should not rebel, not in will, but he teaches them thereby that for all the kings commandement, that should not suffer Lindalles false translation of the scripture go out of their hands, but rather die they leave it, how knoweth he the false malicious manner that Lindal hath bid in translating thereof, as I have spake both in my dialouge and since again in this book, and as Lindal both himself in his own and aunthores owne conscience in the title of penance and of the book that was done to set forth his false heresies with all. And therefore it appeareth well that Barmes would have the people rather dye then obey their princes, in putting away a book that is falsely translated for the maintenance of many pestilent heresies. And thus see how plainly he would glory in the peoples blood. For he wrote very well that the kings highnesse will in no wise, nor in no wise may, if he should have his own soul, rather that false translation in the bands of unlearned people, which is by an open heretique purposely translated falsely to the confusion of so many soules. How he man doubted I think, but Lindall himselfe would no lesse were done for the maintenance of his false translation of the evangell, than would the evangell of other Barmes, but that folks should against the kings proclamations hope still his bookes, rather then leave them, die in squire for the defence of his glory. Where as I before in my dialogue said I Luther his bookes be ludicrous, as I notewr say that Lindalles be to, moving people to obey ungodly to be disobedient and rebellious to the souereign, in affirming that they be not as much as not be bounden by any law made by me: Lindal aunthorised me so; Luther so I say violently, then faint he further in this wise: A christian man is bounde to obey straunty, if it be not against his faith no; the lawes of God, till God deliver him thereof.

Now let I passe much rapturing that he consequently maketh bys princes, and shall so be his time only conforme to consider these fewe words of hys, which he layeth forth for a rule of peoples obedience to their prince. For his rule is the law to obey their tyrant, till god deliver the thereof. And in bys part I will not be Lindalles interprapor, he may meane diuerse ways, but whyes way he meaneth in deede, he hath declared at his father leisure for me that he meaneth not bys law, saith that I will not take bys to the lawe. But in the other pointe, I may bee bold to say that no good man may take bys, where he saith that a christian man is bounde to obey their princes yman, if it be not against his law, nor the lawe of Godde.
And yet will I well agree that if these
words were spoken of a good faithful
man's mouth, and where any need
required it: they were very well
spoken, as they were when the apostles
spoked, we must rather please God than man.

But when Latinal that is an heretical
utterly so a rule of the peoples obe-
dience to a good christian prince, that they
be bounden to obey his commandement if it be
not against his faith: I say that this
rule of obedience is a plain trans-
formation to disobedience and rebellion. For
every man well esteemeth Latinal
many other abominable heresies teach-
eth so. Right faith, that there may
lawfully wedde names, and that no
man be bounden to the perpetuity of any
sacred days or holydays made by the
court, and that no man should pray
to any saint, nor pray for all chil-
ren souls, and that it is great sin to doe
any worship to Christ the precious bod-
y in the blessed sacrament of the altar,
and whereas the people should kepe his
right translation of scripture so main-
tenance of these heresies. And there-
fore if any prince make a law against
Latinal heresies, in any of these pois-
tes or such other like: Latinal here
teacheth the people are not bounden
to obey it, but may and must withlike
such truauté. So at least wise, though
they be bounden per curiensem opifice
to obey their princes tyranie, in show-
ering cattle on good friday, or coming
to Goddes service on whitsonday, or
freres in showering open wedding to
name, in all which thinges they be
yet by Latinal godly gospell at their
reverence of libertie, secretly to doe
what they like thievish, where no peace
is broken or any weak conscience of
served yet by an law or commandement
either of prince, of Pope, of general
countable of the people of Latinal:
no of any angel that would come out
day in commande in Goddes
name the contrary, every man must
kepy Latinal fals translation of scripture,
and abide by his other fals
books made for the maintenance of
his王子 fals heresies. And no
man may not for no lawes nor commandement
pray to any saint, nor for any soule
in purgatory, nor kiss any relike, nor
crepe to Christes crose, nor use any
worthship to Christes blessed body and
and blood in the holy sagrament of
the altar. But if any prince would by any
lawe; commandement, compel hys
people to any of those things: then
Latinal here plainly teacheth that
they may and must withlike hys
transplant. So that finally concern-
ing obedience, Latinal fals doctrine
is, that the people should in
the defense of hys fals heresies, not let to
disobey but stubbornly to insist and their
prince. Which if any man were so mad
to doe, and then were therefore in their
obstinacie burned, or otherwise in their
rebellion slain: there were hys
loose, the great feast and glory of Latinal
should be voided, thus the murtherer, heart, to
belite and relite in the effusion of such
people's blood as hys popolon books
did meritorily by witched, and from
troo chilten folk, turned into fals
wicked witches. Powre to the thenet
that may the more cleerly perceive hys
malicious minde of these men, by
their pestilent books be bothe advoue
to god and deadly contagoue to men,
and so much the more pestipous in that
their fals heresies wisely walke thor-
under the costerfast disguise of the true
christian faith: this is the cause and pur-
pose of my present laboratory, where
by Goddes willinge I shall to pull
of their gape painted visours, that
every man list to looke thereon shall
plainly perceive and behold the bare
ugly garsly faces of their abomina-
table heresie. And for because the matter
is longe, and my leisur feild and short:
I can not as I sayde wende oute
al at ones, but if I should kepe still alter-
gether by me longer then me thinketh
convenient. In wende out now therefore
of this present worke, these tre books
first. In the first of which of I annlyswere
Latinal preface made before his au-
ture to my dialogue, which preface of
his is in a maner an introduction into
all hys heresies. The seconde book is
against hys defence of his translation
of the new testament. The therde against
two chapters of Latinal surnature,
y tone, whether the twode were afose by
church, or the church afose the twode,
the other, whether the apostles left us and
things unwitten necessary to saluation,
where upon great parte of all his he-
resies hange, now that (God willing)
at my next leisuere go further in this book,
come to the hert of all this bataille
that is to wit the question which is the
church. For that is the point that all
those heretiques by all the meanes they
may
A map labouré to make a park, that by theire wittes no manne woulde write what they meane. But I trust to draw the serpent out of his darche venne, and as the poetes sayde that Hercules drawes by Cerberus the maquette of hell into the light where he is enuate: so shall I worthe the grace of light which illumineth every manne that cometh into this world, to make you that matter so lightsome and so liitle to every man, that I shall leaue Lyndall neuer a dark corner to crepe to, able to hide his head, Then after that I have so cleerely casted Lyndall concerning that point, and shall have playfully proved you false and sodall authority of Chirstes catholique knovven churches, agaynste all Lyndalles tryplinge sophismes, wher he woulde lynde himselfe to seeme fabule infolaties, which he shall so poued very strong and sole after those done before, I go further with Lyndall, I purpose to answer very strong and sole father Fryth, which nowe sodainly commeth forth to sallie, that we, old men, my brother Ralfe, the bishoppe of Rochester and I, matched with father Fryth alone, be nowe but very bare, and as he calleth us infidants. But thus goeth the worthe forth betweene Fryth and us. He encreaseth I as well as fast as we decray. For once I wore the palmet of Os by thee, the bape of father Fryth, and thou hast learned within a little as muche as father Fryth hath now. Holowe I shall leaue ponde father Fryth in his pride and glory for the whole. But when Lyndall is in one point in that affection the church confutes: then hath Fryth alredey concerning purgatory clearly toke the fielde, and all his wellbeloved booke is not worth a button, though it tore as trewe as it is false. For then is the soule of the church in that point enlive, or as I fall before, or there scripture there is no not. Anod also there are more of these serpents in this church to hold an article as truely, that are indeed damnable false. And I set Fryth on all that goeth therwith: my father Fryth, and of god will every part of his fresh painted booke, and to that I pinch if I trust those glorious fathers from his gas pecokes table, that I shall leaue hym to beane more grace and grace, a little less delightful and lively in hym, tho he seemeth nowe to bave, where the change hard poyntes made hym so, to bade or not a lytle in his owene lyght.

I pray Godde hartely sende that ponde man to grace to helowe his wittes and learning, and to bee a little, and the world is not finde, nothing but Lyndalles instrument whereby he bloweth out of his lyghte, finally after that I have answered Fryth. I purpose to returme againe into Lyndalles booke, and to answer him in every chapter that he hath impugned in the lit. booke of my dialogue. Wherin I trust to make very child perceive his hostile and false craftes, with his open shamelesse lytes put in and mingled amonge this, which he world and meneth to blind in such wise the world, that folk should not eyfe the sight of false god of sensamble heretikes, I think that no man doth not that this worke both hath ben and will be some pains and labour to me, and of truth to Lyndall. But as helped me God I finde all my labour in the writeinge no halfe to gresse use and painefull to me, as the tedious readynge of their blasphemes heretikes, that would Godde after al my labour done, so that the remembrance of their perfident errore was araced out of their mennes heartes. They abominable booke burned by, myne alone were walked with them, and the name of these matters utterly putte in abstinence. However I see the beuill in these booke so stronge, and these beuill the heretikes to foyle ete a booke in some bane heartes, that they never cease in all that ever they may to speeke these booke abode to such as kepe the in hukemuther, and secretly poppin themselves: sending the booke were very good while the reade but then alone, and of these evil booke to many dape made by many ilke heretikes and by and by sent lyther: it were neede as me seemeth that divers wise and ill learned men should let their penne to the book which though they shall not satyfie them, but that they are good and useful to fall to these folk of our sight, to make very new bates to be. Our fault is the babes, that the childeren of darkness be moste politifie in their kindes, then are the children of lighte in their kindes. And furthe to feremeth is so nowe. For these false faithlesse heretikes, whole hartes are
The preface.

In the depe darkèd bonges of ʃ brull are 
moe twayne, me more blyf therewith in 
setting forth of theire hereties, then are 
the faithful learned false in the defence 
of the whole. And as the true disciplyes 
of Christes were in number and fell in 
hope in Chisties copany, while Judas 
ʃ treposte was taking and watching 
about his detestable treason, so whyle 
these Judases watche and spyde about 
the making of their ungraciant bokes, 
good and trew beleying men that were 
mee to answere them, and that were 
able in writing to muche more the over; 
matche them, if they woulde wake and 
praye and take the venne in hande, be 
now so overprayed with the soule and 
beautinesse to the world were so wetched, 
that they fall in every number therewith \nlethe these bokkes alse, fainting that 
sometyme some good 
Peter in a good telle to misthe of 
Balbus ear, that Godde setteth it on bet; 
er agayne and guie it grace to devise 
backe from the herbearing of fals heres 
ies, and to give it selfe to the heargye 
of Chisties trewew catholike faith. And 
sometime agayn some good holy Paul 
shaketh the poplsen abber into a faire 
lys, that yenge and lucking amongst 
the dvy fructefeller fagottes catcheth god 
folkes by the fingers, and so hangeth 
on their hantes with the poplon lyngge 
of fals one lyth, that they would with 
holde them from setting the; hantes 
to anye good vertuoule worde.

But nowe leaving other men to doe as 
God shall yole to put in theire minde; 
I have promised if Godde gyene me lyfe 
and grace thereto. For as for lyff 
shall not I trust one ʃ two other lacke 
to fulfill, for to muche ʃ two muche to. 
Whiche when I haue as I forse 
taped all together performed, I woulde 
in good faith wisse that never manne 
shoulde nece to reade any worde. 
For surely the very best way were nei 
ther to reade this nor theSy, but rather 
the people billearned to occupye them 
selfe beside their other busines in gemer 
good meditacion, and reading of suche 
englyse bokes as moche may oppris 
and encreas beuotion. Of which kind 
is Donaconstruct of the lyfe of Chistle, 
Secon of the folowynge of Chistles the 
devoute contemplative bokes of suche 
perfections with suche other lyke, then 
in the learning what may be an 
twerced unto heretics.