The Debellation of Salem & Byzance sometime two great

Againes with those olde names chaunged. Salem and Byzance made haue by 2

Thomas Hove. Anno Domini. 1532.

After he had given over the

office of lord Chauntrey

celour of Eng-lands.

The declaration of the lytle.

The Debellacion of Salem & Byzance sometimes two great

home. Salem in Hierusalem & Byzance

into Gortanollpe, the tun in Grecce,

the tother in Sicia, where they may see

them that will, and minne them that

can. And if the Peacstier connye them

by the ayse agayn, and tennene the other

towns with them, embattled in suche

dialogues:

Dr Thomas Hove hath

undertaken, to put himselfe in that

devise to make against them all. But and if

he let them stay still there: he will not

offringe the are, for he is not muche

mindes of yet, age now so comming on

and wanting all binde, lyke, to goe

and there goes his stature, to inch well walled

towns, with vs in some such lustre

company as he be somewhat likly to

leape up a little more lightly.

The preface.

Esie Thomas Hove to the

children readers.

For many mercuials

(as I weene some

wole men wyll) were

ever I would dou-

chase to bestowed

some time about

to pacsters dia-

logue, consider

his tact and bys table resting: I can

not in good smathe well excuse my selfe

therein. For as I sodainely went in had

thereby, and made it in a chace: to

what I since considered how lytle nebe

it was, I meruaile min owne selfe and

repputed, that I had not regarded the

book as it was worthy, and withoute

any one woode let it even alone.

However good readers what one

thing: othowe specially moned me to

make and were to it, and howe it hap-

ped me to fall in hands therwith, and to

spende and lesse a little time about it, to

make the matter the more plaine into

you: the thing that I shew you.

As some as mine apologie was ones

come out aboide, anone heide I wrode

that some were very wroth therwith.

And yet in my minde had there no man

caused, neither preacher nor pacsters, no

noe none heretique neither. For I had

but spoken for my selfe, and for good

folke, and for the catholike faith, with-

out repoch: or repuche to any mannes

person, or willing any man any harme

that were willing to mede. And who

wolde willing to be nought full, had

came to be wroth to himselfe you wer

well and not with me.

But all these would not ferueme, for

very wroth ther with me. Howbeit

they
The preface.

Atheare causesthe angre did not greatly greeume, for I was not so farre unreasonable, as to loke for reasonale minde in unreasonable men.

But then herde I shortly thicke and the folde yennes went to woxe, and allswere were a making, divers, by divers very great cuning menne. And of this travall of such great moutaine hille, I herde much speach made almost every weke: so furt thet at last it was told me: trouthe, that unto one little piece, one great cuning man had made a long aunswere, of twelve whole sheetes of paper, witten nere to gether and with a small hande.

But in good faith I could not laugh at that, for as that piece, I was before the cuningest man could come there, neither in that sheete nor in other quere thet, write as nere as he could, should never aunswere it well.

For that pece the was aunswere in mine apologue I make, as you then unto certaine lectons, wherein my dialogue was touched for writing a gaynke. Linabale false erasacion, and wherein was also defended against my controvercie, Linabale false chapiter, in which agaynke my dialogue he labouret to prove that the works was before the churche, and in all his chapiter never touched the points, and the lectons that defended him, walked as wyse as he.

I was told me as faye that aunswere was made to that place, what shet there was found to the remainet that could I not here. But to the first point I heard say that there was deeped, that whereas I rehearsed that the preacher spake of poisonde brede, I rehered him wynging, for she spake but of moutaine brede. And this piece it was told me that in new aunswere it was reasoned at legth, I set forth vey lusty.

But come the booke abode ones, I had some abate that cosmic, for first thir she taketh receive that she layd but moutely brede; if being witnesse also that she faide poisonde brede, than can his wyndes stande him in nore other stede, but for to proue for hym that she sayd both.

Secondly Hall I proue that he sayd poisonde brede, by such meanes 2 men Hall fee by reason, that though the other were possibble: yet was it farre unlikely.

Finally Hall I farrther proue, that though the man had layd not poisonde brede but only moutaine brede: yet Hall I proue, that as the case fode, that same not poisonde brede but moutain brede, was yet for all that a very poisonde wyde.

Hering therselde that this gap booke was made of the ri. sheetes of paper, lacked but overlaught, and that many were in hand that shortly shoule e to outlike as an husband, whose wise were in her travall, percken enery hand while, and taine would here God tydings: so feth I much brede of so lose travall of so many, so cuning about divers anwesers. Iogyed of their long labour to se for god spede, the of those faire babes bozene the that travall on. And whe these gret hille had thus travall longe, from the weke after Easter till as much as 26th of May became: this god houre came on as god would, that one was brought a bedde, with foze labour at last released of a dead monke.

The mother is yet but grewe god foule, and hath nele of good keping: women wore what candell ferret agaynke her after thowes.

How after that the booke was out and came into mine hables, and that I said the maner and the fashion thereof: two things onely moved me to write and medde with it. One that I labor therein followed and pursued, the false fame hireved malicieux intent was putposed in his first booke of devilon, that is to write to make the ordinaries with lease of flander 8 oblique tate their duties undone and let heretyques alone, and under that with an enlinche change of good olde lemes, labour to put heretyques in courage, and thereby decap the faith.

This was in deede the very special point that made me write yet againke. And yet found I so little reason in his reasoning, that mee thought it shoule not nee. For this was I very wel, that wholesower had write, and would confere and compare together, the words of his aunswerer with the words of mine Apologue, shoule seeing perceyve that his aunswers were ens very dull and deede.

But than was there another thinge that I considered in it, which point unsouled for: might some deceite the reader. For albeit the pacifier hath in some places put in mine owne words where
The preface.

And whereas there are some that commend his aunfure, for the comendation of the brete thereof and shynesse, as thing therin enup the manner of papele, for like as no man can make a shorter course then he that lacketh both his legges; so can no man make his shorter course then he that lacketh as well words as matter. And yet when by the places referred together, the beuinesse of his aunfure that appeareth by the next papele of shynesse, to, fo is it that shall be bene, that he saith nothing to the purpose: then shall every wife finde thynde his bookes to longe by all together. And that ye may well perceyue, if it be in dode, lette vs now leave of this preface and fall unto the mater.

The first chapter.

In his first chapter he toucheth three things, one he have received by hope, in that he have not in mine apology devised some convenient wayes to relieve and redresse the deficiencie betwene the positive and the spiritual, to which point I will aunfure after in the touching of his second chapter.

The other point is, that if he never found any cause in any workes of mine, of which for other letters he never redde none; he mervelleth much therefore that I make such oblection against his, and namely in that work where I woulde name an apology, which name signifieth as he saith an aunfure of a defence.

Bowe where thyse good manne declareth what thing an Apologie is, and sayth that it is an aunfure of a desce for which cause he the more mervellat that I would in that boke write against any treatise of his, who never hath any thing in writinge against any workes of mine as though that thereby my writinge against his worcke woude in no wise agree with the name of my booke. I might aunfure him that the touching of his booke, was but an incident as I write in the last of my last booke, and not my principall matter, and therefore of many nought things I touch there but a dode, and suche as were in no wise to bee disconsolde.

But now menvaile I much more, wherefore he should to mervelle, that I would
The debellacion

A woulde in the worke which I name an aunthore of a defence, write agaynst his worke which nothing wrote against mine. For if the things that I write agaynst his worke, be an aunthore of a defence in dede: then though it be not a defence for my selfe, yet is the cause of all bys nereuly gone. For in his booke that is called mine apologie, it is not required by the nature of that name, that it be any aunthore of a defence for mine owne selfe at all: but it sufficeth that it be of mine owne making an aunthore of a defence for some other.

And as these titles Catholicon Sincera, Maria Ersmini, bee names convenient for those booke of theirs, though they matters in those booke signified by those names do not only pertaine unto Sincerus et Ersmini, but perchance to neither of them both at all: so may my booke well bare the name of an aunthore of a defence, if it bee an aunthore of a defence made by me; though it were all made for other folks, and not one piece thereof made for me.

So is it notable that mine apologie is an aunthore and a defence, not only for my former booke, wherein the new heretike began to fynd certaine faults, but over that in the same part where in I touch the booke of defeuntion, it is an aunthore and a defence for many good worshipful folks, agaynst that malicouse flander and obloque to generally set forth, with so many false so many faules in that sedicious booke.

The whole same piece is also an aunthore and a defence, of the very god old and long apparied lawes, both of this realme and of the whole corps of christendome, which lawes thys pacifter in his booke of defeuntion, to thence appyng other etikes and peril of the catholike faith, with warne wooddes and colde reasons oppugneth.

And lastly so as much as many good berous folke begeyned to bbppon that ill booke of defeuntion to have a right euill opprtion of the maker hymselfe, whom I for bys plaigne confection of the true faith, rooke and take pet so: a man good and catholike: therefore I in many places of mine apologie, lay the faute fro the man hymselfe, unto some wolly thewes that deceyved him. And so was mine apologie an aunthore also and a defence, for the perfet of the pacifter himselfe.

And where he goeth aboute notew
of Salem and Byzance.

A And yet I wrote not well what I may lay thereon. For in the beginning of the book, their first communication is called an introduction, and so it is entitled upon the leaves. And yet in the very face of that introduction before the first chapter they say, they spake by themselves in the person of Salem, that they had made as yet none introduction at all. What is meaneth this as I can not tell, but if he meaneth to make men believe that Salem and Byzance were two Englishemen, and they did, and spake those words thefield without any wave of his.

And now because he showeth himself so cunning in Greek words, that upon this word of this apology, he findeth a subtle way of mine apology: as though I were a scorne and observer not the nature of a Apology; lest I should show myself so well instructed in the beginning calleth his book a dialogue, observed the nature and property of a dialogue.

In the thirde leaf where Salem he showeth himself so grosse to set the pacifiers a dialogue, and is it that where it he hath well written after in this dialogue wave for wave, as it is come to my hand, he then shows what shall be good and honest. And thou shalt understand, that the sons were begynneth at the next chapter, hereafter ensuing, and continued to the place where I halow there that it enleth.

Consider good readers that this introduction is, not that as a rehearse of a communication had before, but as a communication thereof.

And then let him show me there where he hath bene in his lips and those men in their talking together, besides their present communication into chapters. This is not only to serve for the nature of a dialogue, but also from all reason, that a very childe would not have beene have handled the thing to children.

Also that Byzance calleth Salem that the pacifiers sonoure had be written into their dialogue, is to blit the communication, who saw ever the like. Who saw ever any thing written into a communication, and writing planted in a wrong wave spoken.

And what reason hath he to tell him where about in their communication, the pacifiers words hall begin and where they hallo to as though Salem talking with Byzance, had not wrote to perceive where Byzance spake him self and when he rebeth him the pacifiers words written.

Also what a strange monstrous beast maketh Byzance to Salem the pacifiers sonoure, while he maketh as though Salem could neither perceive the bed nor the table, but if he knew to send them both with a lictor.

Soover whereas Byzance seteth he will write into their dialogue, that is to wave into their present talking as soon as it cometh to his hands, to that at that word he had not yet, and that he writeth it in, ouer by and by, suther goeth any where to see it, nor maketh any man come thither to hym to bypine it: is not this properly brutish? Than fande they both byl there as they spake, and that is in the street by the hothobe (to) there tolke most commonly more, that more at adventure as they doe and there is all sonoure pretended, the reading whereof fande them at the least four of five hours.

And yet, though there I was a little scorne. For they fande not there still about the reading, but there fande they still both waynes at the while that Byzance is as you see into this talking and communication writing it. And that is but of Byzance write it, I warrant the workes of the se."
The debellacion

A hand his childe, and grace to make good
musterebe and no more.
And thus you see good readers that
where this man is so cunning in greke
words, that he can short finde his taut
where I spake in the nature of an apo-
logy; hymselfe in his owne dialogue so
well considereth the propriety of a dia-
logue; expielyth it so naturally, that
it could never be done more naturally,
not though he that spake it were even
a very natural in debte.

But where he seemeth to have meruat-
ed upon his spake apologie, that
I would make objections against his
words, while he never wrote anything
against no book of mine: in good faith
if he bad, I would have never bene the
more happy, but somewhat proceeded the
lesse, lest it might have seemed that
some desire of reuinging mine owne displeasure, had serted in there; where
as now no worthy profite growing
to mee thereby, there is much lesse
cause for any good man to thinketh, that
I would take their labour to write against
a worke I wot not whose, but if it had at the left wise seemed to my selfe, y
there were such things therein as god
would give me thankes, to gyve menne
warning to be well ware of them.

And where be faith he wot not touch
every thing particularly, but taketh oth-
er order at out of order in aduering
therunto: I can not let hym in his own
booke to do what order that heke may
serve his purpose. But me thought and
yet thinke, that I my selfe take a very
plaine open waye, what the chapters of
his, which I woot unto, I
perused alwaye every thing in order.
Which order while he sequest with not
some whom you shall finde, you shall
so good readers judge upon the ende. But
yet in the meanes while at the first see,
simeth not that with keeping out of
order, be meaneth to make you the
matter verily plaine.

Nay, he laith he wot not aunthe re ne ther, for avoiding of tediouseness.
And of trueth if he bad (as I seemeth to
signith) any other businesse; I thinke it
be somewhat tedious to him to aun-
theke all together.

Finally where he sayeth that he sup-
posed it make it appere as by his aun-
theke, and by his speeces and by his con-
tradictions and by his decla cions, that my spake obser
be little to be pondered: this for his
argumentes make against the laws,
whereby the faith is preserved, and he
repes kept under, those argumentes at
hys auntheke will never bee able to
maintaine. And as to the remnant,
in good faith the better he may make
you his innocent minde appeare, the
gladder a great deale will I bee thecor,
not nothing purpose I thinke by this
present bookes to doo other, than to
make you clerely perswade, that howe
well to war himselfe here declare his
good meaning, my selke was not caules-
telle there movde to lynde fawte in his
writing.

The second chapter.

In the 11. chapter begun-
ing in the fift leafes, he
hinges forth the first con-
Cideration, which is that I
in the 59. leafe of mine apo-
giaphy confesse that murmure
and discension against the clerge was
than alreadie farre gone onwaerde in
hys unhappye turne, and that after-
ward in the 105. leafe of the same booke,
I bring in a very darke sentence, where-
by it appeareth that I meane that the dis-
pleasure and grudge betweene them is
in hys neither so great as he makinge it,
and yet nowen to so great as it is, but
now he is late. But who so loke in the
that place, that I suppose finde it no-
thynge darke, but if it be suche a man as
he flit not to understand it.

And where I saye there, that this de-
vision such as it is, which is nothynge
such as hys maner makinge it, is not
grown to so great as it is, but since
that Etinballes bookes and Frithes, a score
Barnes, began to goe abonde: therein he
would seeme to saye the contrarye, and
by doth mee lookes better upon the ma-
ter, and I shall finde it otherwise.

And in doo with better looking there-
on, I finde it somewhat otherwise. For
I finde the time of suche encreas as I
speak of, much shofer than I there as-
igne, and that by a great deale. For it
was grown the greater by the occa-
sion of the selke same book of the deuision;
though the maker as by hysselfe spackt and
as I flut to intende it not of purpose.
And therefore where he laith that he
confesse that there was deuision at
the tyme of the makinge of mine apologie, it
appeareth that I have no mind to have
there, because that I seke not oute
causes and devise the remedies: derebe
good
And therefore with this good reason of his, he put me in remembrance of an aunt, that a man of mine made one much after the same fashion. I had sometime one that call'd my name, a man as well known as Master Henry Patenoe. But why Cliffs had been many peres map, but age had taken it by him a rage, to that he was more wild and harmless among folk. In to Cliffs had come there sometim in his mad, he knew such imaginatious agains images, as these heretiques have in these falsenesse. For lyke as some of them which the after heede and came away, some fell to athe and were caught, pulled downe at late upon London bridge the image of the blessed martyr sayre Thomas: to Cliffs upon the same bridge upon a time fell in taking unto an image of our blessed lady, and after such blasphemies as the brutish put than in bys mouth, now a dotes biowled out by months of many heretiques, which seem they never to sacrifice, bee yet more madde than he: for hand upon child in her arme and there brake of the neck, and afterward what honest men, welers upon the bridge, came hooe to mine house there blamed Cliffs before mee, and asked hym wherefore he dyve of the childrens necke in our ladies armes: when Cliffs had heard them, he began to loke well and earnestly upon them, and like a man of falsenesse and granite, he staketh, tell me thys amongst you there, bane you not yet set upon bys head agains howe they we can not. No so Cliffs by maide it the more shame for you. Why speake you to me of it then?

And can thus aunswereth me now this good man, lephey where bys sevions some fasves set forth deuision, and breake the childrens necke remethen it a shame for mee to spyde any saucyly with him, the beking but if my selfe could glue it together againe.

And therefore where he saith that I should have proned, that all the cause that he lapeth as causes of deuision, he no causes of deuision, or else I should have dented and remedies: albeit I have aunswered him therein already, yet this I lay that in further, that I have poued well and clerely, that the dente maketh causeth causeth that he lapeth, is layed very truely, that is to write the meanheul

of Salem and Bizance.
The debellacion

Helping the people to their destruction upon supposition of heresy, which cause if it were as true as it is false were so weighty, that it were well worthy to be laid as a matter of deu-

tile. And while it is not true: yet by such books being blown aboute in every part of the realm for true, may well mislead to make a division, while the dwellers in every quarter aboute by credence given to the books, may at the first face were, that though it be not so there as they dwell themselves, yet some

I say that it were so in all other places. Whereof though they shall by solemnly perceive the contrary with search: yet they that all no further question, shall believe it true. And so a rumour once begunne and spread abroad, is not after some removed.

Now as for other causes of this division: because I have touched the subject sufficiently that they be not lyke et, but as for me to permeate by whole books of division them, was no part of my purpose. For those things that I did touch had seemed to me intolerable. I would in good faith have bene loth to have touched them either.

In which while with his conside-

rations and declaracions see goeth aboute now to shewe that he than ment none harme: I will not therein much hinder him, but be gladde rather to fer-

ther hym in the curre of his meaning: so did I as I have sayd even in mine ap-

dology to. But though I be gladde to ercule hym own mynde in the meaning: yet canne I not excuse hym thispall following of false wrype counsayle in the doing.

W

The 5 chapter.

The thirde chapter containing his second consideration, rede and confesse it who so like, for I can see no thinke in it to be considered by me.

For in effecte it comprehendeth nothing els, but that he would the clergymen should as much as they may agree all occasion of murmure and grudge of the espousally toward them, but if it be par-

ticularly grudge pease and though the dele that they would so bare were good, in which point because 5 one point would be a longe woole, I will fall in no

displications. But in as factort in as be gy-


th any man good counsayle and with


them all thinges well: to farthe shall in

he and I not harpe, but and hee call

to hym, I will life and praye for it

wyth hym.

But yet where he layeth in the end of the chapter, that I endouer my self very much to oppose all them that wil pleue such thinges of the spiritualitie: in rede some such as have made such lies, I have tolde it them. But as for my ap-

pellation let hym proce one, and let hym call that one. And if he came proce

none as I wrote well he can not: then

good readers let hym be believed ther-

after.

Now over where he layeth that I in my minde proce it an intolerable be-

cause in the people for misjudging the

clergy, whereas I thinke they have no cause so to doe, and that therein I leave them, as though at the whole cause and

principal cause, were in the temp-

orality, where he saith that my judgment is farre deceived: in this pointe a

good reader he saith somewhat to me if

he layeth true. And sure if he thought he woule herein true, then woulde he woule have written mine owne woddes in. And if he feared that it would be coust den falle: then honestly would he that should have left hym own

woddes out. But very good readers and hee thes feuen pere, he shall in all mine apologe synde you no suche woddes of mine. But thes shall synde farre the contrary. For I doo there I woule well, in these places as I show that we were unreasonable that wold take this thing by that thing (such as I re-

heard of his saying) so any rea-

sonable cause of deuision: there I lay in these places that the itteefen misle

ted the people, and that the people be much more reasonable than to take it so. And therefore here be believe mee again.

And also let hym shew you forth any one place, in which I laye that all the whole cause or the principal cause e-

ther, is in the temporality, and then be-

lieve hym the better in a nother matter. And in the mesmo whole till he bring it forth, els that you finde it your selfe:

ye may with reason, at the least wise in this matter believe me better then him, and I will never desire you to believe me one tap longer. For I have neither

laped the principal cause in the tone nor

the other. And thus hath he made you of me three lies in one chapter.
of Salem and Byzance.

The thirty-third chapter.

In this fourth chapter beginning in the eighth leave, he first makesthe subtraction between the sample that I put in the former leaves or any other. For it is such a parable, that is, to wit, as a book, that may be a picture of the temporal and spiritual.

But certainly the difference that he pasteth and saith to his people was greatly to apprise his part. For if it be as he saith it is, that where the husband was and beareth no child, spoken of by the people, and therefore will be such a parable, saith he that it is, that with telling hym the truth of his neighbour, the temporal will be glad to be acquainted by the spiritual. Therefore when it was so much the worse, done, to wit, to openly to the temporal suche thinges of the spiritual, to feed and nourish the same such thing, be it I cannot in good faith buy, but if I should be hym, that on that side worshippe I greatly pursued hym bounden, but of oversight, moreover, he hath in some thinges slandered the temporal.

Then he saith farther wherefore he wrote those thinges in English, though John Chilton wrote them but in Latin, wherein to the truth, he laizeth a cause sufficient wherefor that John Chilton wrote them in Latin. But whether he lay cause sufficient wherefore hymselfe should not rather have let them alone, then wrote them in English, against the counsaille of John Chilton hymselfe as I touched in mine apology, that I leave you self good readers to consider. For I write not muche blame against hymscle. For I greatly hold not neede I think he that his escalle amounted not to no more, but that he may not that some men reneging the priests sautes in English, mygote put them in remembrance to mend them, specially because he saith even in the same chapter a little afoxe, that the temporalite so muche delyceth to hear of them.

Then goeth he farther in the same chapter, and whereas in his book of the division, he would have seemed between the temporalite and the spiritual, and to have tolde them their sautes on both parts equally: here in the second leaf of the leaves, he telleth us the cause wherefore he did not, and faileth in this whole.

I have spoken of deceit and abuse in the spiritual, more then of deceit in the temporal, because the spiritual is ought to be the gilfers and givers of light by their doctrine, good examples to the temporal, and if their light be darkness, where shall the temporal then fetch their light? Sculp, I do not write, and I doubt that themsel the whole shall walk all in darkness. And therefore it is that John Chilton saith, in putting it, as in chapter sixty-four, That if priester hood be hole is found, all the church corrupteth, if he be corrupt, the faith is vertue of the people fadem and vanisbeth a way. Let this therefore as to this pointe be the final conclusion for this syme, that who soever passeth deceit to be in the temporal, he proveth also deceiveth to rainge in the spiritual: and therefore saith John Chilton that I have spoken of some deceitfull that by the spiritual. I doubt, sure good readers, I like well these wooves. For they be very good, and they prove very well, and bery true it is, no I never saith the contrary, but have in mine apology plainly saith, the same, every fault in a spiritual man (though the thing were of it selfe at one) is yet by the countess of the person, sares woorse, and more odious both to God and man, then it is in a temporall man. But yet the worse that every punitate spiritual man saute is, so muche is it the more harme to disfame the corps of the spiritual openly in the face of the temporal, in such manner as the bookes of discipline both, of which I have spoken those that are weighty false, could (if I would now sete time about it while that I think) be of the substance of all the remenants to have lytell substance to.

And therefore the woodes of Cynste Chrustos in which he laizeth for his book was in no part the bery cause that made me write against his bookes. For I write as caiter Christos saith, if the priest hood be corrupt, the faith is vertue of the people fadem and vanisbeth a way, which is without any question very truth, for though saith Chrustos he had never laid it, our caiter faith as muche himselfe.
The debellacion

Here he complainteth agayne that if he

denise no remedies, as though his whole
provision for all thing lapsed upon my
hand, I do somewhat so far from my part, when
I pray god to grace us at the grace spiritu-
al and temporal both, to kepe well and
observe such pontificis as God hath ge-
ven good men the grace to make already,
for if we kepe them we are there are
mety many made. And if we break
the olde: so woe be plighted, for these
be as well, that he would have me now
be hold and myne newe. And somwhat I
do better for my part, while I labour to
have the good olde provisions kept, the
this pacifier doth for bys, whereby he la-
boreth to have them broken, and name
is those lawes that are of the serue best,
and made for the faith against heresies.

But then laboret he as me thinketh to
make the serue more on ymph me,
and repented and inclyned into those
cares, that I fustke both the spiritu-
ally and the temporal to those to whom
the matter appertayneth, not to be any
thing the more back in repelling of heres-
ies, for any fear of infamy.

Surely good readers what I wrote in
that beasse: I will require every man to have it euene here, for insten-
and repented againe. For when we
so that the woodyes of his hoppynge, whis
che I have in myne Apology receyued
C you, how well so euere sett therein (as
I trust he be but) I have yet made no
open apparence in the, that they were
we lilly to put such as shoulde be to the
repelling of heresies, in dout and fear of
infamy, and to be had among the peo-
ple as fals the spect of myself and lyng
good folke and of crueltie: I reken it the
part of every good man, that any yeale
had to the consummation of the catholick
Eynvhe, to encouragement them on the tother
side, to the doing of their serue therein,
and not to set the respect of their estim-
ation among men (which yet that also
much the better conserve among all
the people save those fews are sought)
before the fauting of their souls, and keep-
ing the faour of God: namelepye Eynvhe the
keeping of people from heresies and
putting the schabbe heretikes out of the
cleane flocke, is one of the special things
that hapostile gave the bishop warning
of. Let him finde out any wood of mine,
whereby I woulde any harme to an-
man that should amend, and let him
lay it to me. An who so ever entendeth
never to be good: I am wel content of the
pacifier
A pacifist make him not my friend.

The Ch. b. chapter.

Of the siste chapter be touched punishment of heretikes, and bludeth the matter into less facts.

I.

If people wherein for as much as ye nothing faith that toucheth me, I let them pass at lower.

After those fours fours perused: he speak both of the first, which were very eternally dispossessed, that are those which take so hold contrary faiths, to the true faith in bereke. But then in 

there be much more likest in me, both I call the same cupl name, as the nogethe brethren of the brethren; also I call the same good names to, as the blessed brethren in an evangelical brethren.

And so the first in calling the anf such evil names: he called I do not as I would be done, as appear he said in my peace. Surly I suppose he may their sinde, that I force not what such as they be called. And we can write no worse word by them; I was wel, the they may write many by me.

And so to so: to gape cupl name to such folk as are so cupl in devile let him call it railing at his pleasure, but not to ever it be in me. I was well that some other have done, that yet were no ravions, except saint Paul be a rairour, when he called his careless keepers dogs, when he called the chief prist a Whitewalk, which was a synposh fill word among them, except saint Paul every called, when he called the brethren, and the brethren, the tiel the tiel the turl of sonne, and except our favours called, which he called the swords and the bracelets hipocrates.

But then that I call them again good names: this thing to this good man rekeken a very madrous maner, to make them both good and baddo. But this is a monster to of everly mad making. For so call not I them alone, but the whole people to, in such maner of speaking to everly man beast, when he calleth one self no goods lad, both a thought be a good bone, the tone in a proper simple spech, the other by the figure of inconceant, and syllables. And by a like maner figure before against the oldt hereticke tigilantes, calleth him fonetime tigilantes, and by a like maner Domitians, and so be calleth it by like two contrary names, as well as I do the.

And where I canne not tell what I mean by the new broched brethren: that am I content to tell hym, I mean that they be a barel of popisten, the by a vessel late set abache, and laboures by them to popisten other men.

And where becomne no bare it, that they beeing such should be called by the name of euangelicals; a well allow the good mynde of the good man, that is ther in the other himself so to beare to faith that it greteth hym to hear heretikes called by such a good gracious name.

But he must consider that it is nowe, some years before that hath bene, the name called by which they have bene as commonly called at all the churches called A lypse, as by theys alone new name of heresize. And the occasion thereof great, the faith of that, that they called took the name euangelicals, arrogantly to this self both by the euangelicall lypse that they pretended, a lypse that would have under the gospel a under no mania in law his yede, for those they would also believe nothing farther, the other were so scrupula, at which they take now under the name of the gospel. So the newe law they take for nothing els, but for the declaration and perfection of their name.

Now when they had taken this name commonely upon themself, the catholicks telling them, that they neither lived nor believe according to the gospel letter but not yet to call them by the name accepted; and that not to their peace, but to their revenge and shame. And some turned in withings that name of theras in crime, and in sedo of euangelicals, wrote the seudo euangelicals.

Now if this man cannot bear it, that I call them as the old folk do: ough I would my selfe leave it to his pleasure that would make ye well but a small change. For other folk wyll call them by yet by what name they please, and neither I nor he can let them.

But to theentenm be may be somewhat the leste discontent with me, for calling the heretikes by a good name: he call under.

And that upon such occasion and such manner, it is no newe being thing to do. For a certaine synce there were of the heretikes that were the Machabees, which were the first among them lecke called by the name of Machab, that is to write Machab, pure and cleane, afterword the catholicks called the by the same name. And so both saint Justine to call the by his writing. But the declaration with their false heretikes, a their secter thankfull yving for such: though he cal the by the name of pure and cleane, as we call now}

D.N. these
The debellation

These brethren evangelical, yet he meant that they were neither pure nor clean in deed, no more then those folks in living or belief, follow the very gospel in deed.

But then cometh he to: the hypocrime somewhat solenmely with a very folke: with a solemn pyle. For, by good reeds there are his woods: I warrant you write and true.

And now well! I say somewhat farther concerning this matter, and that is this: I marvel much how matter Pope dureth for offence of his conscience, so for head of the kings displeasure, so of the whole realm, by spake such a clandestine name in this realm, and put it in pyle, that may lightly touch not only many of the compe people, but also of the greatest of the realm, as well spiritual as temporal: all; if he and other of his attribution list to call any of the one of the blessed brethren, so of the good brethren. And in this point it seemeth that he forgot the honour of the realm, when he named: much to regard, when he said: he could not think it to the honour of the realm, that other realms hold were, that the whole clergy of this realm should be so farre fallen into the grudge and indigitation of the whole temporal, as he saith it is spoken to be in the said treatise, which he called the book of bullion: for certainly it is more dishonour to the realm, to have it noised, that ye realm is full of hereticks, then that the temporarily grudge against the spiritual, to be schismatick and the leafe of the church, though it were at true that he saith so remeth headdingly into the greater.

And now will I say somewhat farther concerning this matter, and that is this, I maruel much how this man dureth for offence of his concidence and displeasure of God, being by such a clandestine pyle upon me, and write it in the pyle booke, that I should write in mine Apologie, that the realm is full of heretics.

If the case were nowe no better upon my parte, no no worse upon hy's, but that in mine apoloy ther could no such labours be founden: what rebuke were it yet unto him, if he were a man openly known by name: as now the name cleareth not on his cheeks, but the soone heareth it whyle his name is not at his home. But now isthe that in myne apoly: I plainly wrote the errour: what woods was their serve to say to thy pyle the thinges that he were in thy pople very well worthy to heare.

Reade good chistien readers the 3rd chapter of myne apoloy, beginning in the 260. leafe and there you plainly see, that I saye plainly the contrary. For: where as this papister didde in his book of bullion under the name of some other blyke of litlehood son of the spiritaly that, furnishing that they as of polycye noised that the realm is full of heretics, more then it is in deed, as he now helpeth me here, furnishing that I saye the same: yea there see for I Hew the it to be only: that any politic spiritual man would so say: polycye, ith so to say were for theytno: I cause that I therby give, veri faire against good policy. And there I farther Hewe, that some hereticks have falsely made that noise, yther I tel for what cause. And afterward in fo. 268. I Hew: it: so al they best; hagig then be put in deed but a few.

How good readers when I thus bane written there in both the places so open and to plaine, that the realm is not full of heretics, no: hath therein but a few, though that fewe be in edue over many, and groen mo also by negligence in some part, then there beth bene in some late peares passed: how maye thy pyle man synke in thy pyle hart: so, shame, to write in this wise: and as it were with such authority: so solemnly: bechemme falsely: for insisting that the realm is full, the excusse his lyke cause by myne, and yet in the comparisation make myne the greater: And now it is at the craft of the comparision discouered, the gloss of that argument defaced, while you see that by pyle is true, and that myne be sayneth & findeth notably in my bookes, but plainly and expressly the contrary, and that he spinnet that thy pyle seeth: with her, settinge it out of his owne body as the spider spinnet her cobwebb. And thus is my cause faire wiped away, his lyeth stp in his necke, and another nowe layed butt to it.

Nowe as this was no little folke for him to leafe his credence with that open lie, that might be so done and so plainely controled and reposed: so is hy's spirit: point also no folke fort then that, wherin th' maruel much that I shewe by my conscience, and for displeasure of my people, and of the whole realm, by spake by that clandestine name in thy realm to call these hereticks the secta, confiding that there shall lightly sound not only any man of the common people, but alfo of the greatest of the realm, as well spiritual as temporal, is another my selfe or any
of Salem and Byzance

in any of myne affinity littest to call them, one of the blessed bythene, or of the good brethren. This is forsoth on the most simple sort of our folly, that one I yet sawe set out with high words so solemnly, For such as to call the by the name of the brethren, is nothing of my bringing by, but a word walking in every man's mouth (which thing I do not believe but this man well knew himselfe, as Strange as he maketh the matter) and begonne by the good blessed brethren them self, as well appeared upon their own letters, enough to be the end of somee scenes sent between them.

Now touching the great scarce peril that purgeth, least I be some of myne affinity may slander any of greatest of their realmes, if we lost to call any such man of the good brethren: the good man may take his rest: I warrant ym, and that not to break his hope thereof. For first, as for mine affinity is not very great. For I have none affinity, but as I think myselfe hath and every other man, that is to say, either by gossiped or by marriage, except he meanes to call at the true catholikes mine affinity, and all the other bysowne. And than whenby waye is ever homean, albeit the slanderous words were as helpe to happen in one of his apttynice as in one of myne. And as so, my selfe the pacifier or my selfe is (as some fayes they) somewhat modest upon an appetite of slandering then am I, which beare a little more recurence to the great men of the realm. spiritual and temporal both and mine selfe minde both final all, the aungelfully to byfame other great or small, by calling either the one or the other, any of the blessed bythens newe bychred herd, except one onely make as by theyre owne open writings, or by their open voices, be playnely pooned heretikes. But yet consider well good readers, what a wise reason this is that he diggeth forth. For what peril is ther of the sheclamber, made by these name of the good brethren, then by the other name of heretikes: is not the name of heretikes, as slamclamb as this newe name of the blessed bythene? What name can this good man desire to be called by the name of the same people slamclambe may not fall as well as in thy. But by this wise reason call them by no name at all; for scarce least I by mine affinity might if we like, call not only any of the people, but also the greatest lodes both spiritual and temporal, by the same name, so being the in claud. For the slamclambe is all one what so euer the name be, when the thing is all one that is ment and signified thereby.

And this man slay hymselfe in this place thereof, deeply circumstanced he was this point in this chapter, whe he spake of heretikes after his first sort of folk before. For he calleth them ther by no name at all slamclambe, but saith of the fourthe sorte.

These be the worse sort of people before all other, except only an other sorte of people, where for Thomas Sore in his apology calleth sometime deliberat wretches, someyme Karke heretikes, and sometime the blessed brethren, sometime the naughty brethren. So that this good man himselfe here, like a true faithfull man, aftereth the naught, sa such and so naught, as ther be none wares. But name (as is senteth for fear of occasion of slamclambe, he burneth here none call them himsefl, but saith they be they, who I call thus and this.

Wel I wyl make no bothe thereof as yet, but I wyl paraventure a little here after upon better abutiment, of the same circumstections polyeye that I earne of his example here, and wher I speake of such other folk, yeere they name at all ye my self. for so a take that men may wot who I meanes. I shall lay those boles I meanes that Janet Paul perdy calleth heretikes so, and that al they that obstinatly hold any leyt minded opinion, or art to the docetrie that the conson bewen catholikes they rather be holdeth or meditarith to falsifie.

After at this in the spirit, he al lowe he alkleith me with a solemn ynter process,wherther I would not thinke it good so wol done, so such as have authority to punish heretikes, shoulde before they punishe them, amend first their own faults.

And I think yes in good faith, yt it were very well done, I wolde that every man would so do in devde, that either shoulde correct heretikes, or any malefactor els.

But the same I after the, though this wer wol done, if evere no doubt was as good as another good man wolde with him, as himselfe wold with an other man to be; yet if ther be some that were not so taking to well disposed, as to amend their own fantas to same as the deute of theyr office wolde require of necesitie, they shoule do correction upon fantas of some other folk; shoule they not yet D.iii. or so.
The debellacion

Ado it for that in the meanest while, and other soles to who is appereined, he hoiden to assist them therein, though they some faute were not all amended yet.

To this question he hath in the same place answerd me yes, as I have hym to the tother. And thus god reders thys good man 3 after our saide in the tother matter, have yet in these 11 poits striken handles again, be god behanked mitly well agreed together god holde it.

The 2d chapter.

In 2d chapter beginneth in the 1st leafe, wherein he sleaved that I amynpe apoloyy myyle take the letter of his sapes treasurzry and he tellich which wozes, but he tellich neither in what place of his booke hyz wozes are, nor in what place of my booke you may synomine. Thoese two things be leauched out, because he would as he layd in the beginnyng not followe the order of my chaptes, but take that waye that should be best to the plaine openyng of the truth.

But soe as muche as me leueth that to the plaine openyng of truth, the yder way is to rede sply both the places, and then this his answer after my map therfor good reders sypyde both his words I maynpe in myyne apoloyy hyz in the leafe 123, and myyne, agaynsw which he nove readeneth in hyz anlyser pe thall synbe fo. 127. And noone good reders, if you rede and consider those two places first, and then compare well the wordes of myyne apoloyy there, with the wordes of his anlyser here; it shall suffice for this matter, for ther that you see wel that I mypleke take not the letter of hyz wozes. For I lay not nap, but that his wordes go oney agaynst spiritual men, but his reason runneth out against every kinde of myyne spiritual and tempozal to. And there I saw also, the reason wherefoe why, and therefore I wene it wyll apayre plaine, that I mypleke take not the letter of his treasurzry at all, and that his reason ryneth out in hebe agaynst every kinde of men. For ther is neither spiritual man nor tempozal, but he maye take harne by habundsauce. But so is ther as I ther saie, neither spiritual man nor tempozal but he maye with habundsauce do good.

But now the declarer of this minde in this answer, mention all the matter. For here he declarer that by these wordes of his (in a maner stragling) he menth the minthing of some unsure as though a ma wolde saie that by almes he lyng in a club, be not the gemyng of a sty lip in the forehead with his little signer. But silke that in this 2d chapter of hyz, his great mortal stragling is now frageted away, a turne into benyall synne; we shal sor; thys matter trouble you no lenger, but euer man may take holpe watter & go home to dyner; s for servitor is al done here for to day.

The counsall of saint Bernard that he there spaketh of to the Pope Eugenius, is in good faite as me thinketh very well bought in. And I wolde advise euer spiritual man to folowe it, and to take good temperal men to hym, and let them do at his tepozal businesse for hym. This think I good as myyne owne mynde, but if there be in any partes any lawes made al redy to the contrary, by such folkse as it can not become me to ca troll. Hove be it; I suppoce that muche part of thys temperal businesse is done by temperal men in bede.

As for his acte of parliament that he spaketh of I suppoce wel thate lyck o Clemente wyl not be against it, and suche actes are there already made by them one, good and sufficient, but the mema to let an addiccion thereto, that the kings grace shold erespeckle be bounden by the act, that the gane any licete of molysyng into chyrch, it shold be apoyde, except such cases as hyz good man lyk to hymne and gue him leaue. Such hyz higheus is now muced by hyz good myshere theretore; hyz grace maye agree to it when it pleaseth hym.

As for 2d great matter that he makeh, of that I feuer in al the time that I was converiant in the court, could perceiue any of the noble men aboue the number of seuen, and yet no none to man, that ever thought it good that any possesiones of the church should wryth out a lawfull cause to be taken awey ther from; I maruale much whate he meynde, and what subtil conceyte he conceynt in his wyte breast, that he so muttereth, and mumbleth upon that word as though such communicatio either on the one lyke or the tother, wer of such high impozaunce, th at it was either felow or some heynous mifysyon, either in telling ye tale again or els in keping it counstaple so long. For I wot none in good faite in which of the twaine this good man findeth the fait, or whether he finde any or none. But ye finde any in which of the twaine so ever be lynde it, he findeth but his own folge.
of Salem and Byzance.

A sol. For now that you good readers se, what little insight the man hath in any thing that he saith. First he referreth a part of my woodes written in myn apolo{ogy to 139.} wher I say I never found in all the pryme where I was conversant in the court, of any nobilitie of this land above the number of seven, that ever I perceived to be of the minde, that it were either right or reasonable, or could be to the realme profitable, withouete lawfull cause to take any possession away from the clergye. Hovvever, while these words be ye shall see what he gathereth, by which ye shall se what we and what learning the man hath. These are his words so.

He the wise maister Borz faith he hath the not knowen a seven (wher he of the earth they are dead) yet of the mind it were reasonable without cause to take possessions for the clergye, in which woodes it is concluded, that he knew seuen of that mind, whereopinions it liketh hym to referre to put in writing in pis also. This man hath a speciall insight in in clinations, inclinaciones, when he wetheth, he in my woodes it were included, I knew not of that mynd, that it were reasonable to take away possessions for the church, without cause. By woodes you wot we.

That I never knew a seven, that with out lawfull cause to take away possessions for the church, thought either right, or reasonable, or it could be to the realme profitable. What include these woodes now? Do they include as he saith that I say that I knew bi, that thought it reasonable? This man is so cunning in his inclinaciones, that he doth, with in nothing betwene copulatines and disluctuines. This man I see weel never learned the rule that almost everye hope can, that to the vertie of a disluctuine, it sufficeth any one part to be true. Leth him now learn it therefore, the that he perceive that my woodes include no farther but that I say that I knew seven, which ameng them al thought some one of those thinges, that is to wot, either some of them some one, and some of them some others, all seuen some one of those thinges, that is to wot, either right or reasonable, or profitable, without any determination which of the sevne. And neither includeth those woodes of mine that I say al seuen thought it right, nor al seuen thought it unreasonable, no no yet that all seuen thought it profitable. But it hangeth not upon bys determinacion, but upon myn owne declara-

on, which of these seve things sylphes of those same, bi thought, or which one of the sevne they al thought, I never one of those things is determinately includeth to any one of the seve. For if I wold say that I never knew in all my lyfe any man above the number of seven that bad either at Alkaeye, or at Salem, or at Byzance, so these woodes includeth that I saith that I have known bi, that al ben se for Alkaeye, sa I never knew any one that bad ben at any one of the both. And in lyke wise wot I wot se that myn other woodes verify them with a good excluding of this same maus includeth, For I say a very true thing is, I never found an noble man above the number of seven, that without lawfull cause to take any possession for the clergye, thought it either right or reasonable, or that it could be to the realme profitable. I found not I say above seven, that thought one of all these three, is not true, true? for I found seven, that thought all the seven, for both true and though I never found anye one, so ever thought an above seven and thought it, thought some above seven, that thought it reasonable, or without lawfull cause, to take away any possession for the clergye: yet have I found euen that have thought, if right and reason wolle have, it, they could tel how that as for world polity, but of the possessions taken away might be to the realme profitable. And some one hath thought that it wolle be peraduenture profitable to the realme, that the seven had the lands whole sieclefours had modified them. And pereaduenture be that I thought, shoulde not hawe loste a greate by it. And some other hath thought it would be more pestable to put it into hospitals of some certeine neve fasioned foundacion, and therofneither make pestes the maisters, no laye men neither, but some good sad honest vertuous w encoded, that wolle be tender to give fole, that youd pearlye yeld a compunto the ordinary. And some other have thought it better to diluye a cant it among good poore, to hunt me, that shoulde till the grosb they handes, take the land for their labours, with divers other diueses mo, every ma D.ii., after
The debellacion

After his own mynde. And what harme was thene now in any of all their minde...

If man thinke any great heinous offence to hym, come to hym himselfe. I hal... the provost, by his lawes, to that place...; the same cause walues, and that causethe

I was not... what is our... as he... I would be neuer thought on... I wot

If I wot not, and every man els that lis to read it, a good while a go in my boke of the Supposition of soules, there may thys god may go sake it if it please him, the be it as it be... By that time the chapter best bel, suppose the clerge the grace that the apostles had, and destroying the that have abundance of possessions, to be wel ware so to be vete, as it be not a lection that they shuld have to god, and the charity that they shuld have to their neighbour. In these three things he faile as we thinke oth bey specielly well. And I payne you harplie good readers every ma, the rather at my worse request, what so ever he wote before, thinke now that he met the but, thus, i.e. the viii. chapter.

As, at chap., beginneth in vi. rixe, there be fire leaves, he argueth against a little boute that I moved, the beginning of bys keth chap. of his bition, which words of bys and myne thereupon begynne in mine apologet. And the same point is touched again there, when you have ther read what I say the map you read he bys answer, wherin be declared the matter, and argueth it by case of law, mea after the manner of a notable case, ful wel iudged in god faith, and wryth long labour of which, though I was with to do, because that wave was the wurst for himselfe. But now I remedied that wryth a lyne of twayne, where in he declareth that he ment not to præfer every secular that before those that are in religion. Wherin I would have trusted bys as wel upon bys word, as he the reason that he laieth for it now, wryth the lawe. For the truth that I have to bys word, I would be neuer thought on when he wrote the bition, but never ended the clanean in such wise as it hapned, without any respect of adventure to the crease of growth of sentence in the end.

I was one halfe in mynde here, to have kept scooles with hym yet in bys point ones agayne, vnial of pleasure, and to have brought it yet again in question, whether the circumstances of bys words were able to præse, that he ment otherwys, then he nowe argueth that it must nobes be taken. And then, if the circumstances of bys, whether common blace or acceptance of a word should against the circumstances of the matter, have lyke strenght in all other things, as it hath in matters of lawes, whether the reason laid in the courtes in matters of lawe, be of lyke strenght in euery other thing as they be when they be made in matters of lawes, of lyke bygour or foyce in euery place abode, as they be in the courtes is which they haue ben log receaved, accepted for sure and stable grounds.

And whether in bys point betwenn him and me, bying no matter of the lawe, nor perteyning to the judgament of any count, but to be considered by the whole people in every mas reason at large, the cases of the lawes of this realm that he byngeth in, which he in glyth, and shuld beere one par in law, though the matter were the weight of a thousand pound, shuld because we be englythus, our matter written in Englishes, our lyke wordes, and for a sure and inseffable argument, though the lawes both cyst and canon that are called the comon lawes
of SalemandByzance.

The common as peradventure they be in the self same
laws of chilfendome belied by, wer
cases, full and whole to the contrary.

And yet would I belide this a little haue
affaird, so to take his cases of London
and Michermalle, that peradventure to
many a man in London between thiss &
Michelmas, though they never have fe-

ned by to our matter, by that tymes
that I had ones declared the difference.

These points a happily mo to, was I
When I read his answer half improved as
I liet to have brought in, disputed with
him upon this matter. For I was wise
with the rising of his answer very me-
ry, when I thought a yonge man ag-
aine, a feme let at aacion more w

him in som partes of chauncery, because of
his common entendement, of his proper
cases of law. But the I considered that
as I was in ye rising of his answer me-
ry, and well in the wyk
yng very, other readers that were no
failers, wold in the rising was almost
very. The faw I also, that when him
self had al sayd, he lyked not bys own all
the best, but after al his sayde taken in
the answering, fynng that his answer
lyked hym not, he was sayde to say to
another way, and telleth me ther nedet
none answer to y pointhe at al, because y
ther is no fruit he sayd to that obiectio.

Now therefore of the obiection be fruit
lefe, and therefore that answer needeselie.
\[\text{?} \] frutileesse to now to reply thereto
were labour halfe lost and more. And there-
fore good reders say as much as to the
answer made be the maner, no law putted
his farther to reply: the matter is at a
demarrour in this point, and we at our
judgement, wherein or may be your wis-
borne and judge it even as you finde it.

When in the best that he can alle, is but
to be dispelled, a judge that he ment not
to preserve the state of chauntrey piestes
before the state of religous persons, but
ment as he nove declarth his midde
\[\text{which ye few folk could but before as I}
\] suppose have gelt, that the barสำรวจ
between piestes and piestes, that is to
lyt between secular piestes & secular
piestes, is more to be lamented then be-

between piestes & religous, or between
religous & religous, because the bar
ƣør between piestes & piestes is more
market & more notable when any of to-

er, because the piestes are more abord.

How of this presupos of his midde mai
leere to eply hym none, whiche I am
content it do, it is al I prome you that
it may do. For it wyl never borne to
recover damages. For he can never
blame no man that perceived not that
before, and does not vantible yet.

But yet because he is much incanted
the lacke of fruite in manye of myne ob-
\[\text{ections}, and that they be no matters of
no mo; al vertue I wyl not answere hym
\[\text{with the lyke, and say that in manye of}
\] hys pretended caules of disution, is no
fruite at al, no mo zall vertue neither
as in proccuring the people to beleve un-
truely, that the piestes handle men un-
charitable, and for heresies were theyu
stongfully, and were occasiion that some

perry both in body and soul, which ye
the ordinaries had handled them charity-
ably, had bene in both twayne faene,
and that it was bery hard to fynd to
much as any one spiritual man such, as
himself dehteth and abseth, but no
such should be fuerd to be judge in
hereby, and laboring also the good laws of
this realme and of all chilfendome to
be channed, to the eale of heretiks, that
have bene made for, the repelling of
heresies, with such other things like that
are in hys books of dynastia and then I
soor wrote woode of ye, in which (as I
have often sayd) for so much as I see
his piesth hym selle to hate, ab ore
theses heretiks, that these holde holde, who
saint paul calleth heretiks I dare not
now say, but when I forget my selfe
\[\text{\(Q\)}\]
cal them by none other name I wylde
wyth good wyl that men sholde think
he ment none hurt. But in the words of
the wytengeth, taken after the com bisage
and acceptance of speaking, as he wyl
in this his, bit. chapter haue me take the
ther is nother mo zall vertue no fruite,
but ful unfruitful lyce.

But as I sayd, I wyl not in defence
of myne, answer tym wylth the faults of
hys. For myne were never the better
though his be sought to. But I say
that myne obiecctio in mine apology be not
frutileesse, because they defend the truth,
av make good folke percephe bothe what
harme it wer to believe suche expulses, &
what damage it wer to put away suche
good laws, a how unreasonable it were
in other me s faults to take final things
for very heighous & great, or for them
\[\text{\(Q\)}\] in a solveth y are saunt, not to beare dis-
pleasure onely to the pyr persons, but to
be ab diversion in general with the whole
company. And this fruite is there also,
that though boke say corray, stra-
gers sych as are here can rede englith,
which
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which are not ye wote well a sowe, man
yet perceiue by plaine pionus in myne a-
apology, that not onely there is no suche
great generall cause of diuision as the
booke of diuision faith that there is, but
also that there is no suche great generall
divisio thows ows realme in debo. These
fruits are ther in many of mine objec-
sions against his booke in mine apology.

Now where as some of mine objecions
peraduenture, lay but either lack of lec-
tening in him, or lack of natural witt, eth
his name is not at his boke, but he spea-
ker him selfe unknowne: this proysi is
ther in suche objections, that writhout
his rebuke of name, the readers mape
by those fautes perceiue, that the witter
was not of any suche speciall qualities,
as the booke wherin to much evil was con-
tained, should be muche lene vnto, for
credence authorty of the man.

Finally the very selfe objecions, wher-
by he speakeith in the seuenth chapter of
his hyms newe booke, faith there is no
proysi in that objection, and that there-
fo; it neved none answerer, but he might
mounte me at that euer I satherein, and
yet none effectual matter were there for
at that; there I say that boke where to lid
what I sat therin, and he shal find that
if this ma graunt all that, he, hal graunt
in hyms selfe much more outight, and
much more lacke of learning to, the were
requisite in hyms would put out bokes
abode, and therefor hyms writing selle
se to be regarded, whyke hyms person is
unknowne, where as if his person were
belowe, he might be peraduenture percei-
vved for all that, for such a special man be
lyde, that his name in booke, and some learn-
ing well knowen otherwise, might for
the firmanon of hyms booke, more that
counterpasse some such onelights as
as at a tympe myght hauply to leape a royght
wyse man, that would wyse by canvel
light wyse he were halfe a seep.

But I say further yet, that in that
obiection was a matter of no litle effect.
For takynge that he ment as hyms selfe
faith he byd hyms woode semed playne
ly to sowe, that he rechehat the state of
chaunterye prises, to be a state of more
perfection the state of religious solke.
And therefore the obiection containd
matter of great effect, and whyke he
much needed to anwer and to declare
that he ment not so, but that he ment
as he now declareth, diuision is bettwen
secular prises, mo e lamentable the be-
twene religious, because religious prises
are more abrod, and thereby their harv-
ese more knowen. Which explication
few men I wote wold haue thought by
on before. But now that he faith he met
so: I am very well content therwith, and
would that all fowels should take it so too.
Yet is it ye wote well but very wynter
ware, and a scule as coldse as a hay.

The bissi. Chapter.

Is, bissi chapter beginneth in the second yoe of his syn.
leate, and pretendeth to an-
swer my wydes written ag
ainst his, in the xth chapter
of myne apology, whyche beginneth F
315. And now he faith that I say ther
that I most not wel what he meaneith in
that he faith that / spirualllye call the
worlde honour of the churchs / spiru-
all persuns, the honour of God. And
therefore he faith here he will, a to both
declare therin, what he ther met ther.

But here is now the craft, where as
I did ther draw what I thought he met
thereby, therfor made answer to those
thyngs that I thought he ther met: now
the matter being chaunged here, by his
newe declaracion he bringeth in mine an-
sweres made there, s contredeth the to ins
cufficient now, whos new declaracion
hath made a change in the matter, as
though I had the ment to answer thys,
that I was not the ware that he would
now say, no: I wene hymselfe neither.

But reade wys good readers the xth
chap. of myne apolgi beginnng to. 11:
ther than you take those words of hyss su-
fticiently answered, for the thing that I
thought hent met. And the after that
bost confede his answer here, in which for
all hyss holie piece of a sermon, what both
he telleth me / honour is one
ly deu to dertone, s that no man may co-
very honour wythout offence, except it
be to the honour of God, s that inad-
aptate specie of honour is deadly tame,
that if a spiruall man wold accept hono-
re by reas of any spiruall dignite, s that
God were therby dishonored, the that he
no: we not to be called honore, but hy-
hono: s that yet some laymen sate that
spiruall men call it an honour to God.
All hyss whole tale for all this holie se-
mone is yet to s matter, in maintena-
ce of his former word which he wold here
seme to deuid, directly told in bainse. For
first in all this tale he telleth us not well
what he calleth world honore, which he
faith the spiruallly calleth the honour
of God,
of Salem and Byzance.

for the variance betwixt themselves for other things, yet agree together about the maintenance of that worldly honour that they call the honour of God. And here he spakeeth but of another matter, that is to say, that for the maintenance of worldly honour spiritual men both religious and secular be not to be fore time, and in some manner break out deny charity, delay justice, and do not obey minster some of the sacraments, but diligently and plainly instruct the people.

This tale as you see in the private saucers of fain such, as for the maintenance of that worldly honour which they call Goddess honour, thus with their private saucers. But this tale is nothing by to his other tale, that he told and I touched before. For that spake of such agree met all in one, that is to say an holding together who the first signifies a mapsteyning ech of other against other men, in maintenance of that worldly honour that they call the honour of God, in which were as for matters of them done, they be one against another among the self.

And thus you see plainly good readers, that this manner of maintaining of his former words, is a clear going for them, and a leaving of them unmaintained, (because he sonned upon me before in another place with cases of law) ... for in any of kings course if he... domiciled it, iteterat mar at his master.

And so appeareth that some other some have fabs bys unto him since to gloss his spirit works well. And yet I marvail that he could think they spaying both the clering against me. For why can believe that any spiritual man should be so mad, as to call worldly honour blind to Goddess honour, the honour of God. I cannt beleue any layman would to tel him, as the self wife not with that adiect, that he now puttheth new thereto.

But now it is to be that on the other side, all spiritual men would the one Joyce together, call the honour of God, that worldly honour that worldly folk do to the church and unto spiritual persons, for the devotion that god lay men be to God and unto spiritual persons God takes, by reason of their holy persons honours, they be in Christes church, though of them as this may faith, sometime do not they, but therin be leave some part of their duties toward God honour bound theretofor; yet
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A pet for the devotion of the temporal persons that for Goddes honour do it, they may al wel cal it Gods honour in debe. And therefore is this good man in that point ful answere, as tolempne a matter as he made there.

But now concerning his former wordes of the agreement of all spiritual folk together in the maine tainment of their worldly honour, for all their private displeasures and dissentions in other things among them selfe, with where he cometh in after here againe, and returketh him to the common opinion of much part of the people both spiritual and temporal, whether lay men so saye or not: I say that though al men so say, yet is no man at diuulme with them therefor. For ther is no cause wherefore any man shuld.

For it is none unreasonable thing to which these thynge which this man speake of, or to wit, all these spiritual dignities to which he faith such worldly honour appertne, are laboulfe there above, eche of them should in all lawfull wages and such as are by law provycted, helpe and assist other to kepe them, though there be for private matters of thes owne variance and fate betweene them. And this may they better compheance do eche for other then eche of them for them selfe. For in thys that they do for other, is there not the same amputation that this man here speake of. And this is the part not onely of spiritual me, religious and seculer both, but of every good temporal man to, and not onely to do for them, but every man also for other.

And therefore what readt had those same sometime to tole this man, if ther were any some such in debe, to take thys thynge for anye cause of divynspce; or why byd not he so therel tell them, than put they sonde tale in thys booke?

But than one pet the seeke he hathe of two partes, by which wetheth that the spiritualume can in no wyse escape but that must nedes be betrappd in thone. For when he hath sayde that the people say that spiritual men be sometyme neglygent in keeping of a great sort of discrisp, in spesd yning of justice, in busi-ously ministring of the seven sacrament, in plain and diligent instructing of the people: the is a proper peece of two partes therfore to be considerd the matter. And if it be not so as the people say, then are the spiritual rules bounden to helpe the people oute of that judgement, els they be not without offence them self. And on the other side, if it be as the people saye: then are spiritual men bonden to refurse it.

As for this two handed sword, some yong knyf fere would boldy beate of wyth a two handed staife, and tell thys man againe, that if the people as he put text for the some part lade in such things not true: then feeth he not, nor ma els neither, what the spiritual rules could do to put them out of that judgemen, but them wel, by the iudicere, et non iudicabili, and so typl that side of the sword do thys man little servite. And then on the other side if the people in these thynge saye true as it is wylke they doe: then true it is that the spiritual men be bounden to refulme it. But then is it true againe, that the thing being but such as this man reheketh, that is to bys negligence but in some, in bying of some parte of thys dut, and that also but sometyme, is no cause of distation to set the whole temporally againe theyn all, and that side of the sword the free would with this end of thys staife beate hard into thys mans owne head.

How goeth this man farther so 2. and theeth that myne answere to his wordes which you reade in the act. chapter of myne Apology, be very dark, by the reason that I blether in to often his word (some saye) which is he saith done after a raplyk falsit. But as you know well good redes, I have take that word (some saye) of his booke, in which I red it so often, that it fell thee some tyne into my penne I be ware.

And as for the raplyk falsit, ye I dyrst be bold to tel to sedy a man a merpy tale. I would tel him of the free, that as he was preaching in the country, fyed a poyse wyte of the parpyhe whippeing byth her tenelloed, and he falling and thereto, creyd out of her aloute, hold the bicle byd ther, thou wyte in the red booke. Whych wha the houte wife heard the warec as angry againe, and sodyane she stert up and creyd outo into the free againe, that all the church rag theron: man for I behelde his heart that bableth most of the bothe. For I dyrst but whippe a wood wyth my neibbour the here, and thon half balleth the al thys house. And surely good redes save for setting of the word of God in this good mas sermon: I burcke well in the same word (some saye) belde the hym, and belesende hym againe, that most balleth ralled therwith of this good man of me.
For read my wordes ther when ye wyl, and you shall sende, that I wot that I wote that we do but in a maner play with him. But by saint Mary, how well soever he meant, his words are with his maner (some fates) being good men in sculuer and obliquy of the people, peradventure in peril so, with subtle surmised tales of noble banding fools for heresy, all coloured under som fates to make it lies some fomtwhat as likely. Such thev thev (som fates) so be mere sporting, but be fab and earne rude railings in bedes.

The he toucheth myne answer made in the fayre chapter of mine apologye, do double confute it, that I say he hath heard some lay me fat the contrary. For if he faile that he never heard lay man say to him the contrary, that all the spiritual men religious secular, hold together in the maintenance of worldly ly honore, that they call the honour of god and of the riches of spiritual men.

How ye wote well I speke in the fayre six chapter, that of the spiritualitie naked as are fallen fro the fayth into hereyse, hold not at al with that honour that I thought he ther had men, that is to wit building of garnishig of churches, but he both against that, and sthings, and stings, and stings, and stings, and stings, and stings, and stings, and stings, and stings, and stings, and stings.

And I had went in good fayth that is to greate a thyng, so much spoken of, it had happed hym to heare som lay me speke, but he fayth nat. Yet we can no fater the, but stand brde to his wood, take an othe of his honere therein, yet I wene as honore as he is, whatsoever he be, his own honore will be lothe to be ware with him therin. But then fayth fater, that though it were so: that would not yet anwer hys sapere. It wold not to say the feth in very bode, taking his wood as I wene he met it. But taking his wood to worth (as he taketh alway mine), yet not as he wote it, but at if be imprent false, it is an suitate to it. For if those spiritual perhes both religious and seculars, that are false from the fayth to heresy, holds not with the remanent: the feth though they were never then they be, it is not true that he fayth, that in maintenance of suche honore they hold together all.

And yet as I have all redy shewed you, it wold not he hulpe his part of a peyne, though they did eredone seculars & religious, catholikes and heretikes to. And therefore he can not say but he is this point assertyd, one to the very sal.

Than in the ymbil, and restr. leafe be subtilly fyneth a fane, that I fape that there are some false of the spirituality to fallen unto heresy, that it is pritse that ever they were ther of, because he fayth, we should not dispare of them, but they may estab and amend, and also though they do never amend: yet I should not say so, for men may not lay by the builck that it is pritse that ever he was created, because Godes which is heuened on hym. We wote in this matter keeps no longe icholes. But this every man knoweth, that who so losse a common word spoken amang the people, is returned to meane therein, as the common people meane that wiz. And therefore sith the people that so speacheth, meneth not to speake a gapuste amendment, but agassen the presente wretched rate that the manne understandeth in the tym: that word made by Godes grace be borne metaele well ynows. And as touching the buiel, though men may not grudge agaunste Godes lust punishment: yet peradventure a man might wai without perit of bampnacion, that it was pritse that he so misde himselfe, as in the that are for their heinogenous offences put unto paynfull death, though we say they wer ferued as they wol derwered, yet we let not to faze it was pitte that they guided themselfe no better. And saint Chriostome preshee alio the buiel. And our sauncour hymselfe pitte Dierusalem, and for the pity wept also thereon, for the punishment that God did theron, and yet was it the last punishment of God.

And though the parties afterwarde may mend and doe good againe: yet for the tyme ty they mend, and after to, we may pitte that they were in suche case as to hurt them whom they have al ready remedied beenest, by their fals doctrine beade in the dappned heresies that they learned of them, and bye therefose burped in hel. And therefore by thyng that I may not absolutely pitte: yet in some respects I may.

Fynally he layeth that I shoulde not call anyn heretikes desperate hereses.

Tyrus is a false pointe I affirme, to call a heretike, suche as he sheweth hym selfe to be, to call hym desperate, while dwelling theweth no maner hope of amendement. Sainte Cyprian I fee wyl was sowe overtie, which in the seuenth psalme of his firste booke, for seconde thynges the there are, calleth som folke desperate. And yet was saint Polycarpus father ours.