The debellacion

Aoverseme, which calleth Paracletus first
begottenicone of the dwell: This man
hath here as he woots benefite out prosper
fanpes, where I hadde leuer leave him in the lik. ng, the lese much time in
aundering of suche blont tribus.

But to the matter good readers con-
cerning the former worodes of his dy-
ponition, al be it that I have here more than
tull confusit this chapter of hy's, for
any defense that he hath for his said for-
er worodes, where about is at our mat-
ter: read the xvii. chapter of myne
Apology, where you shall see dryers
other lyke worodes of hy's, and apply me
myne anwer there, to those other
worodes of hy's which he defendeth here, and
pe shall see that he hath done more work
then enough, to defend them wel, and to
make them prove hym to purpose.

Ex. The ix. chapter.

Ps. ix. chapter begarth in the ix. leafes. And this for
more woorodes where he therewith
defendeth myne anwser also thereto, pe shall see in the
xix. chapter of myne Apology, fol. 119.

Where when you have good rea-
ders there one rede ouer, than southe
while, while it is fresly in remembraunce,

Retoure again into this the x. chap-
ter of his apologue, and the judge where-
her it anye thinge touche the pointe or
not. For at this chapter is spelt in prea-
ching of restitution, full well and full
true, 70 sooth, and where in my pese
where I very well allowe, and woulde
have alowed in lyke wise hy's first boke
very well, if they had ben no woorode
therein. But now the matter
faded al in this, that this man maketh
there out of it the spiritualitie were
very busie to procure men and to ene-
courage the people, to gynne money to trenteles,
to found chaunderies, and obis, and to
obtaine pardons, and to go upon pilger-
images, leaving them berets unpayed, 7
restitucion binmade, whic things shuld
be done first, and that this is the manner
of the multitude of the spiritualitie. In
this standeth the question. And therefore
is now the point, not whether berets be
first to be paid, a satisfacit of woorodes
first to be made, before all the other
things, wherein this man faileth here sorely
ful well, but whether as he wold have it
there be his books of 70 division? the multi-
itude of the spiritualitie, that is to saye
ether al alue a fewe, 02 at the least
before the most part, do solite 7 labour
tap people to the contrary manner, that
is to wit to do those other things, rather
the to pay their berets or make restitucion
of their wronges. Thi is the point.

And of this point where in all the matter
faded, this man in this xxv. chap. of hy's
speaketh not one word. And therefore in
this thiagh fadoth mine anwser made in hy's
said, xxv. of mine apologue, elen 7 eleere
conchase, as every man may perceiue hy's
rebelth it. And therefore where in hy's secon-
d side of his, xxi. lete, this ma faith thus.

And to tenten I would have this
matters the better loked up: I wold here
advertse thr Thomas Pope, nor bi wot
of argumet, but for elerences of cistle
a colde evirther is the more charitabill it
way, first to make restitucion and pape
berets, a recue etrere poverty, and then
to do the other if he have to do both, 02
else to do the first 02 the other passe.

For this his good advertisme, I very
hasteth think hyn, a anwer hym as him
self wold with I thynke, I surelly me thin-
keth as he doth, that the more charitabill
way of the twain wer that hy's selfe here
month. But the to by and by he geyten
me another good lesson, wherebyhy's
wole I shuld amend mine owne saute,
that he would it shold eyme I hadde
in myne apologi made against him. For
then to to this goeth he farther forth.

And the think that this way that I
moue to the more charitabill way, then
he helpes it forward, rather then the other,
then not to blame any man I maketh
that motion, as though he wer against
rentals, obis, and such other, for he is
not against them directly, but onely en-
tended to have them changed into a
more charitabill order. For though pal-
eres be right expedient 7 healthfull
to the soule, yet they were not in al cases to
discharge berets o2 restituciones; wher ther
is neede to pape them with, no more
then ther can be founte and one fulte,
that can heale al maner of sores.

I neither have done that I wold or
not byplingly intend to doe, blame him for
any part of this charitabill motion, but
think hy's motion right good, that the
fruit therof is 7 be followed, but be mosse
yet the himselft faith he mindedeth. For he
faileth as you se, hy's minirth but to chari-
tobes a treasles, and those other thin-
ges into a more charitabill order, that is
to wit into pateng of berets and recop-
elling of woorodes in them that shanot of
theys owen behide, and in them that haue
then to pape the berets and recompense woorodes
of Salem and Byzance.

of the father after. And do the tother after. But me thinketh here will come yet a farther profit of this order to, for where as here we speaketh of him that pateth his set, and recompenteth his wrongs, of which folk many a man is able well to do the tother, when both these twain be done, there is to the tother set of men also likewise, to whom whose wrongs are done, and those betes owynge, of which some there be many, that if their wrongs wer ones recompenteth them, and betes payed them, were able and wold do to the other things also they may, else, which now so lacke be not able, and so shoulde there of lykelie good be the selfe things that lykynge (as his selfe bookes, saith) recompente into the church by thy good order encreased. And therefore not only have i no cause to blame this good man for the motion of this good charitable order, but also nowe be halfe mulitude of the pikes that, which mayge of lyklyhood yvynge as muche by this way, as by the father, saith, except the multitude of pikes that would for the redemption to take it when it is already, moved them that haue it to do these other things first, and leave they betes unpayed, they wrongs unrecompented, whyche that multitude of pikes do I never her yet any honest lay man, that wold be for bery shame lye. For I thinkke it were hard to meete with a pike that were so wretched, but that if he were asked in that point his abuse and countable, he wold in so payns a point though it were but so bery house well and playfully counsale the truth. And it percale ther wer some founden to baimele, they wold gyve countable contrary, yet am I very sure they should be farre the fewe part, and not as this good man spide bookes faith, the more parts and the multitude. And therefore lye in this order that this good man here moueth, is so good and so charitable: I never blamed hym for the motion. But though this motion in this book be good: I myght wel and so.

If I did, blame hym other bookes, not for this motion, but for a father matter, that is because it labored under pretence of an untrue report, to lyke the spiritualites in clamenb and obloquie amonge the temporaily, by making men wone that ofall the many for which he now moueth, the multitude of the spiritually induced men to the contrary. This is the thing that I blame. And therefore lye as this good manne
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And albeit that our savour faith, that some call bys, brother forlolus gyp, that is, to the fiate; yet he meant not of hym, but that there were some forlos as brave in the world, for if he so meant: than would they not name fiate be pay enough for hym that wrote these words in the scripture: There are of forlos an infinite number.

And because this god man beth some time the figure of examination, I would write of maister Poze thys and that. I would now write this one thing of this god man. Suche favorites as he sendeth with the spirituall written in his booke of intuition: whether did he than judge that some of the spirituall would fall in them anpe more after I, and he that judgeth that al they fantasies towards those favorites were alreadie passed before, and that none of them would never doe more so: than had he little caute to wyp out all that worse upon them.

And on the other side, if he judged that some of them would afterward do some suche thinges agayne, either but he gave them warning, or els though he deyde, as I dare say, whatsoever himselfe said, in some of those thinges he did than shyn that time in which he judged in his minde, and made himselfe therof sure, that some of them would do some suche curiull thinges afterward, as were at the time of the same judgement of his minde not conen, hymselfe fell as you see by his owne argument, in the daunger of the prohibition that hymselfe hyngeth in byche Saynt Paulus hybideth and sayeth: nullite ante. Conq. 4. tempus indicare. Judge you not before the lyme.

Nowe the fape that I tell whom I meane, though not by name: yet by a signe and a token, in that I lay even the same will than call them hypocrites for they almes, that now call them prudence for they worldly conuenaunce: he must consider, that I neither tell no; can tell who be they, no though I say the same, I lay not yet all the same. And therefore no more mynde judge any manne de, but terminatlye and in certayne, than he that would say thus, as many menne lave in boke: Even then that god nowe lave frethe, in their garded hosen, and in theys gave golden riven hyptides, and in theys fisken fenes, that ought have to baird it oure but gainyng, will once I warrant you fall fro gainyng to straung,
A ling and tarte trefpte out of sleepe into hempe.

Thus lyeth and thus judgith ye boke well in many a man, and yet meaneth not that it shal to suffice happie them all, but that some shall amende and doe better, and that yet this woodde shall be vertified in many, and so bothe it proude in deede, he that lyeth before, is farre enough fro the bawnder of all those textes which this good man prached to me.

But than he lyeth farther, that he trutheth that those praelates whom I say I durke warrant to be of such mind, will not oversee theyr good purpose for no such fullication that happily will never come, ne ye boke; for such uncharitable wooddes, though they were spoken in deede, and there upon be describacy to the making of actes of parliament.

Yet those praelates that I meane of, reckoned them selfe very sure, that all the wittes the learning that is in the world; within this realm either, ever either in theyr owne heades, or in this good mannes and mynde. Wherein peabundance; mynde owne mynde could agree well with this god man in this point, and abuose boke praelates that I speak of, to followe theyr owne minde therein, and out of hand even so to do; than have I little doubt but that they would even so to do in deede. But some of the have often as I approue this once, where they have heard both wise and god folke to, and peabundance yet should heare aayne if it wer as this man would have it, spoken of in the playne open parliament, that would not nappie to illwade it, and lay no little causes why.

But I will not at this time with this god man entre in this matter, into serious earneit argumentes. But I shall betwixt hem a god meri caus whehfore, that though I bee of his mynde therein, yet I dare not adulde them there. The caus is, that I feerne them have so greate despise of your concipicence towarde it, that I am afraid to counterfeite them, because of the scripture that lyeth, Past concipicenses must necesse. After thy concipicence god thou not.

I will make no longer tale upon this matter, soo if you reade my pryvy chapter, in which my wooddes are that we now dispute upon; I trust you shall not thinke them to be farre oute of the way, but that they may be wittie, without offence of Chaynes goddess well enough.

And also concerning this woodes, to proue godly maintenanc, wob of we speak here, soule sale good referre to reade my pryvy chapter of mynde apology, which beginneth in the leafe, 774.

Ex. 9. chapter.

Ex. 9. chapter beginneth in the pryv leafe, wherin lyttle he theweth that I rehearse righte, and consider a mynde this woode of hys. And therefore.

You shall finde my woodes good referre upon this whole wooddes that he rehearsed here, in the pryvitt, and pryv. 9 chapter of mynde apology, of which two line beginneth fo. 131, and the other beginneth fo. 134.

Here this man declareth that 9 word of this boke, which here also be bad, and truly perefereth, do not impost bur he sellere that thin worshipp that lytche I by those woodes, and among other by this word (therefore) affirmeth that he lyeth as of him selfe, but he faitheth that this wordes poyne plaine, that he faitheth it, but anayle of the report of much other folkes thou. O king, and not as of his owne speng.

Surely neither now, nor in any place of mynde apology, I kepere have boone nor intend to charge this man, that hys impleyde and purpose was such in his intent, as the great typhels of his woodes woulde give men occasion to think. But on other side, that the woodes have genen me god occuration and sufficient, to say as there have saye: who to redde the lade two chapters of mynde apology, that by the whole circumstancie of the matter very well I teppeth percep. And you shall see that, if after those two chapters readest, you returne to his owne declaracion here in hys pryv. chapter, well perceivest also that to couer fully that overlight of his (for surlye I think he was none other) he teacheth one properly in one place this wood (thereby) whereupon a good piece of all the matter hangeth. For in the ends of the pryv leafe to, thus he handeste typliphs the matter.

And in that he sayeth, that I have playne lyte those woodes myselfe, he sayeth plainly aganst the letter of the saide treasple, which is that they have punisshed many perfons, which much people have judged them to do upon well, and not that I sayed to my selfe. As nowe good readers in this rehearsal P. 1 of hys
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of his owne woode, he rehearseth his
owne woordes wryg. For here he learneth
out as I told you the woord that maketh
the matter. Which he rehearseth himself
in the whol ester before. For his wo-
des were not, that they have punished
many persons, whiche much people
have judged them to doe upon willy, but
that therefore they have punished manie
persons, which much people have jud-
ged them to doe upon willy. 

No when he faith himself that they
have punished many therefore, that is to
wit, for the same cause, he hath before al-
sio hebet a cause of his owne distinction
to, and hath the same word therefor
in the same fashion before, this woode
(therefore) whiche signifieth for the same
cause, hath here in his last clause no ne-
necessary place to the complement of the
sentence following: it appeared that he
faith therin it. thinges, both if they ther-
fore, that is to say, for the same cause
before spoken, the cause that hymnlefe
there imaginate, have punished manie,
and also that (as he sayth it fo) much peo-
ple judgethe the same.

And thus shall you the more clearly
mark, if you tournere these woodes. And
therefore they have punished manie
which much people, &c. into these wo-
des, (where of the sentence is at one.) And
for that cause they have punished many
which much people.

And therefore, that is to saie, for that
cause which I before told you, that is to
witte, that you should not perceiver this
point, this man in his last rehearsal as
you have heard, bringing the thyng to
trial, left his (therefore) out. But read
my sayd two Chapters, & than as for
sentence of his open woodes: I trueth
you shall believe me. As for his secret meaning
of his mind, I pray you beleve him. For
so that you beleue nor the other woode
of his boke, I woulde to chaste you
should beleue well of his god mad himself.

Now where he faith in the xxvi. leaf
that he thinketh I change hym matter,
because I would be looth to have it repre-
ted, that much people take it for: briefly I
change not his matter. But truth it is
I am looth to have that thing to repre-
sented about. For truly the reportis of door
is what, although it be not untrue.

And whereas, the farther maynde
maynderd is, that I make search therin to know the trouth,
I shall find that much people take it fo
that many which have been punished fo
hereby, the spiritualis have done it of no
wone but of willy, for such evil mindes as in
herebe the boke is ther imagined of: he hath dooyy
of that also himselfe wane search to find
it fo. For as for me though I goe not abou
about to search that pointe of purpose: yet
I have telleth many one in this man
whole, & yet I thinke god it mis my for-
tune to find out that there is much preyle
take to. And if ther were much people
that so did, it wer their own fault, where
in I cannot deuise what the spiritualitie
myght doe to with changen them, but onely
pray god to mend them.

And as for me, if ther were much peo-
ple that so take it, as I trueth in god here-
ly ther is not: I would as my dutee were
be surely very lowe for them, but in this
cause of trouth, truly I would not slater
this. For though that most of people were
never to much in deed: yet is the trouth
in that pointe to clearre against them if
their minde is such, it wer both gretr
shame for them to saie it, and also great
sine to thinke it.

And surely that their saieing to false
ought in his owne secrete judgemen:
you may be god readres by this that be
laborous to saie to put it from himselfe,
and would be so looth to have it talone for
his owne. And therefore while hymnlefe
thought their saieing to false, he shoulde
not have talled it after the. For now shoul
be not sende me to search a sleke the, but to
tauke his owne honestely, lest men mighth
tinne he fauned, he shoulde saie out and
bring forth of some the said dapers
himself.

Another thynge this man fourthe in
the same Chapter, concerning I second
sort of people whom I say in some places
of mine apoloyse, that this man calleth
politicke. And here he declareth that he
boeth not to, a prouct of it by like woodes
spoken of a god mans mouth by an
hypocrisse, of whom a man may say: This
man boeth himself as he were a verituous
man, & yet calleth him not verituous. And
so might this man saie that they spoke
heresies as of politicke, and yet call them
not politicke.

But here must we nowe consider, that
who so speake in such woodes in such falsi
on by an ypperite, faith it in his blipun
and in desecration of such ypperite, &
therefore he faith, hebereth by such
woodes he taketh not the hypocrisse
verituous. And therefore read this read-
ers this manes whole preycle of hym
paterites of peple together, which you
shall
of Salem and Byzance.

LEI. Chapter of mine apology. Fo. 123. and then if you find his woozles of their speaking such heresies as of policy, in like manner spoke by him in disparage of heresies, as he putteth here his sample of those woozles spoken by a good man in disparage of perverties, so not spoken by a way of getting them by that word (as of policy) a couzable excuse for defense of heewing their hereby: than am I content, that every man take it, that I miscroprose hym handfully. And as I trust loke in all the places in which I speak thereof, so you shall some judge, that byd his woozles bid to such purpose as he there bid them: I maye well be the woozles of his politiches in such wise as is be yet.

And as for the tinker the theyer, that he speaketh of in the end of the Chapter, and saith God so bid but they are dismis and gone home about their busines, if they can to any reasonable true alledgeance, so order the, so it may appear that they ought to be desmisized of justice: therein bold I well with hym, and God so bid elles so, so elles might they lesse between the, the tone the pipe of his trewel, and the other of his clouted hette. But loke good readers in mine apology the.ribbi. Chapter, which beginneth Fo. 272. And that done, I dout not but you shall find so: theplaint at the tinker, so hereby there called in of office this god word to spokken here, but a very vesp word of office, so that the tinker would have tinker out of his pannes bottom, a reason that would at the laeste wise ring a little better then this.

THE XII. CHAPTER.

Is. xii. Chapter beginneth in berviis, lasse, which because it is a godly wise sermon and a sort, made into my selfe, to put me in remembrance how I should beware the like light faults of other me, as some time fall in my selfe, that take his Chapter in here even whole. Loe good readers thus it taketh.

If fault be in the. 277. lasse of his apology, speaking of defaults, that as he thinketh, should have been layd for causes of this division, concluded thus. If there be suche a division, whereby it appeared that he doubted whether they be an division or not, for this conjunction, if, purposely alwasy a doute. And after the same apology. Fo. 242. he deseth playnely, that there is a division and maketh no doute at it. He calleth it there flatlyg division. And to in one place to make a doute, whether there be suche a division or not, in another place to agree, that there is such a division, semeth to be a variaunce and contradictio in itsel: howbeit surely I do not intende to save that variaunce to hym as for any notable default. Fo, a thing may some happen in any man by a light oversight: But the cause why I speake of it is this, to put hym in remembrance. If he hereafter ought the rather to beware suche light detailes of other then more charitably, is he himselfe hath likewise been overseene. For we are all simple, ignominous, and unfaulke, though we be esteemd and taken as angels in our conscience. And therefore is it said in the first booke of the following of Christ the. xvi. Chapter, that no man is in this world without defaulte, no man without burden, no man sufficient to himself, no man wise enough of himself. Wherefore it behoveth every one of us to beware the burdens of other, to comfort other, to help other, to enforce other, to instruct and admonish other in all charite. And if we will note well the sayd woordes, we shall the sooner learn the lesson, to doe in all things as we would be done to: and to doe nothing we would not have done to us. And that is as I take it, one of the most foureuyne doctrines that is, to instruct a man how he shall in every thing concerning his neighbour, keep himself in a clear conscience, leaue it who so may.

Loe good readers, spake he hypyneth further more overlight in contradiccion vised between mine own woordes, and after with god woordes, and sayse, exculat my saute, by suche overlight of exculat as may some happen in a man. And then he butteth me after in remembrance, that I must assure such things the more charitably in other men, ishy I am overlight likewise my self.

He search in all thyss tale, as though we sat together playing at pottage. For if I call my exculation as a bye, to witte whether I would give it over with a face. And because that will not be taught after to create, and would take part the stake, and divide such overlightes betweenes us. But all this is in bynyn, for I am as sure of this game and there laye. 1. bpe 16, as he that hath. lit. acts in his hands.
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XL. For soke god readers, in this thine first Chapter of this booke of bys, and there thall you see that that shall serve me, sufficiently, soever by bys own wordes, that there is no such contradiction in myne. And thanke mine aunswere to the same, and than shall you see it yet more clearly. Else if any man be loth to turne the leaues, a loke backe: ye shall nece to take no bullines in tourninge backe at all. For he lovethe his argument himselfe against himselfe, even in the making thereof, and all with one body unware.

For nowe reade it againe, and you shall see that he faith himself that in the same place I say, if there be any such division, and to because this contention is, he faith, imposibly always a double therefore he faith his sa. 217. I doubt whether they be any suche division or not.

And after he lappeth that in the other place I conselle that there is a division, and calle it there the late springen division. Loowhe he forgetterth this last shorte wordes, this monasible, such, which he rehearsed first in bryngynge furth my laste place, and then by and by, either of forgetfulnes or elles of wipynes, leaveth out in his ilacion that he makes upon thefame wordes of mine.

C. How good readers, you see well that to say there is a division, and to say ther is no such division, be nothing contrary at all. For I did in bebe not denye but some division ther was, that is to witt, some little variance in some place be-gane, by some naughtie folke blo-ven furth to farre (fo a little way is to farre in such a thing.) But that meaneth if a division such as it is, not such a division as this man by his booke made it. I may well without contradiction fare to him, there is a division as he speakeoth of. For it is not all one to saye there is a division, and to say there is such a division.

Here if I woulde speke with him, upon tryalles: I could poure him that If, he never so alway purposed a doubt, as he faith that it alway doeth, but is some-time used to confirm a certayntye. As if a man lay, that death in deadly sinne, shall goe to the devill, if goddes word be true, doubteth not of the truth of goddes word, but by the truth therof, meaneth to confirm the damnacion of them that die in deadely sinne.

But I lay not this as though it hold be lyke in myne. For I do not in deede take (it) there in such fashion. And therefore I will not doowhere by If, as this man doeth by As, in his Chapter nerte before, in hereles spoken as of policye, using the example of wordes spoken by a good man in reporcting of hypocrisye, to be lyke his own wordes spoken in the minispers of their blame, that under such pretzct of policye, wolde speake and strong aboute playne and open hereles. I needere here no such wayes for my wordes. For her here have you seen your self by his owne wordes, that there is in my wordes no contradiccion at all.

C. The v.ii. Chapter.

C. The viii. Chapter beginneth in the xi. leaue, and by the rehearting of divers wordes of his owne in divers other places of his booke, here he declareth his wunthat he intended not in his booke of division, to bryngye in among the people any hatered agaynst the spiritualitie.

Nowe in here I owne my selfe declare expressly, in many places of myne apology, that whatsoever wordes I speake therein, yet I mean it ever more thighnt of his booke and not of his percone. And although that in some places I saye the pacifier here doeth this that, to this euill purpose of that: yet I mean euer, the dede bys, the malice of the purpose some other blpyly desiles, which not being fully of so god in catholike mynde as I thinke alwaye this man is himselfe, (where openly bys) speketh these nowe broched hereles, and with teseafon of them, rehearsed them by name: have abused his playne simplicitie, makynge him were god soule, that while he didde putte in of his owne god moune, these god wordes which he rehearsed here, and with them here and there in some soundy places pruely powder the boke, it could not be taken that there were any hurt mett in the whole worke together, how euill wordes and howe malicous souer of battle: where made him stiffe by the boke with besede. Was not that a sinnefull lympy way of them, to begyn a godly soule to be? For pulse it is eth to saye, if the god man wer nor of hymselfe verylymple and playne, those double wordes the sawes could never de-crine hym into, as to make him werre that these wordes which he rehearsed here in his depegett Chapter, were ane maner
A maner token that his boste of vioation, meant not to bring the cleargie in ha-
cred among the people.

For who wer there that so intending wold he yet for shame utterly fape that
there were none god, and not rather to keep his credivus in Slaumberye the
body, would cast in some tryme an except-
yon of some. In such crafte is no great
heught. If it is but a comon playe popne,
and as eay to type as a long note upon
a litte face, specially when as clearely
as he faith there be manye god, yet
as you may see. Fole. 243. of myne a-
polo
gy, he sache plainely that it is haue
to fynde anie one, without that poynte,
that (if he saye therein trewe) the verye
bette is verye nought, and so bade as a
verye beast.

And so farther proue of this poynte,
read myne aunthwer to this, vili. Chap-
eter in this boke.

And wher he speacheth here of the
scare that he wold every man should
have of the leaft cenesures of the church,
as though he therin meane much the sa-
ounour of spiritual meene: consider the
place euene here in his newe boke, where
he speaker in inquisitions of heresyes
in his sectieth Chapter, and you hall
perceive, that they that made tym
there putte those woodydes in, menly pitt
lie to the cleargie. For it is there
lapyde in a matter full chrystilshly to their
charge, as though they would have all
the innocence of the peace and all the turies
of the realme, accursed for enquiring of
hereby.

But yet is it of all thinges a very spe-
ciall pleaure to se howe he veth here
for a playn appaerant proue of his god
monge theo to vade to the spiritualles, that be
which also I wold, for them, and prayeth god
to sende them habaudiuynse scale of
toules, pittie, god doctrine, and benigne
prayer. And byth that then a new light
of grace shoulde shyppe tyne ac. And
that he sayerth also, that it is great pitt
lie, and much to be lamented, that the spiritu-
aliuynse doe not tak and pynge and doe
other god dedes, to raze the diuision
from them, but that all that ever they
doe therin most comunely is that they take
it that they that and defaulc at they
abuisions and mutorder, love no pities,
but doe all of maiple that they doe, to
destruue the churche, and to hone thye
rades and possessions themselves, and
that thorefore the clargie thinke if a god
dede to see them punyshd, and therefore
(that is to saye for; that same cound) have
they punyshed manye perrone, which
where they do not say that they do not
continue still after they are contemne,
sending by confederacies, widowe po-
litie, and strapes correction, to rule the
people, where he beth these thynge
whiche I have here rehearsed out of his
sectieth Chapter of this his newe boke
and some what made them more playn.
with adding thereto his own other say-
des written in his division, as you may
reade in myne apologe. Fole. 155. in
the. xlix. Chapet, and aunswered there
at length, in the same Chapter and by
uers other in order there enlubeye, of
which this man hath answered to some
very little, and to the most parte and the
chief parte nothing; nowe is he to sump-
tle, that he beth the same thynge, for a
proue that he beth the clargie verye
god wolle, and onforthe not to honge
them in olubeye, where he wold we
should take for a thing plainely proued,
because he pittied and lamented them
therein, and to bittirly prayeth god to
make them god and amend them.

This god man manye times take
recorde of his owne conscience that he
meane well, in suche thynge as his
tong, de make manye god menne were,
that he meant very nought. And there
for will I nowe be bolde in this poynte,
to take recorde of his owne conscience,
whether hymselfe, if one that knowed his
name, would write such a wooke to tou-
ching him, as his book of division tou-
ceth there the clargie, and would ther
in under to manye. Some sayes, say that
he were as culy as he sayerth there that
they be (for woode could litlye no man
saye) wold he hymselfe holde him fastify
ed, and thinke that that wytzre mennta
hym non harme, because he pondered
his thred ladesour some tyme, with
lamenting and pittyng that the man is
no better.

And wold he wene by his trouwe,
that the wytzre meant nor to calle hym
graceles, because he prayeth God habu-
daunituynse to send him grace; nor to
call hym botwelle, because he prayeth God
to send hym witter. Surely he can thinke
forthen thall he toel themselfe to sim-
ple a soule, as men may wel be that thone
will shewe begle hym. 918. or the oth
ther sone he be twilless he to thinke for
than he well thyselfe himselfe more houb
in this same xxii. Chapters of his
P.t., to mean
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To mean to well in his worke of divisi-
on as he would here make men wone.

Now where he layeth these woordes:

Also I say not in all the sayd treat-
sises, that the spiritualie make confedera-
cies against the seposatile, but I say
they continue still after the old course,
in not doing good deeds, but pretending
by confedera cies, worldly polices, and
from corrections, to rule the people.

Who could write thus, but either he
that were a man of very innocent simple-
ness, or he that intendeth to mocke of a
sayd woord doublet: For (saith he)
that his woord, pretending, signifieth
not in deed the thing that he so lack of
language pretendeth here thereby) to goe
about, not to doe good to the people,
but by confedera cies with wpilines and
from corrections, to rule pople: what thing
cazeth he this but confedera cies against
the people?

Hawebst, lyth this Chapier goeth
but to the discharging of his own per-
sonal intent, that he meant not to mocke
maliciously whatsoever his bokke spake:
I will not therefore wrestle against it
much, but would he were well belie-
ed in that thing. But yet if you read
the places of mine Apology, and com-
pare them with such parts of his booke
as I there speake of: ye shall well and
clearly see, that though the man in his
own manner meane it not himselfe, yet
the thing that I saye was the meaning
of his boke.


Is. 5. This Chapier begunned in the 3d. leaf. In the begin-
ning thereof, he laboureth to
prove that he dydde not (as I
in mine Apology, say that he
goes about in his boke of divi-
sion, to make menne wone that the spir-
Itual Judges in thise realme hambled
menne for hereby so crythall, that all the
world hab cause to wonder and grudge
thereat, which thing that I shal do say
this good man much merrileth at.

For I saide no more (sopoth he)
but that he wer pitted it should be, and
that it shoulde bee true that is reported,
that there should be such a despise in spi-
ritially menne to have menne abuse, or
to have menne have extreme punishment
for hereby, as it is saide that there
is.

Reade, good readers, the 3d. Chapi-
er of mine Apology beginnynge, Folio.

And this that you find this author
of hys, a very bare naked thing. This
man answereth here as though he truf-
ked that all the world wer woodcocks
loue himselfe, and that his saye figure
of some sayes, were so wpily found, that
menne hadd not the wittie to see therby
what his boke meneth, and what woorde
it goeth aboute. But this I doubt not
but that if either himselfe, or suche an-
other man, would bene bene the suche an-
other boke, espech against the nobilitie
of the realme, or against the Judges of
the same, or against the hyghe court of
parliamet it selfe, which were some
done so a man in like wise list to sa-
nder and to helpe them, no; it could not
I wot well what souer he sayde therin,
be hyghly woore; or more falle than
that booke of his division, concerning
the point that we speake of, that is to witt,
this falle saunder of the spiritual jud-
ges in mischambelling men for hereby,
as it hath ofter than once before the lo-
des of the hyges most honourable con-
sat upon like false billes and complai-
tes of particular perloines by good ex-
aminacion beene proved, and by the
thing that would be make I say of the nobilitie,
the judges, or the parliamet, such and
heer booke would beinge in all his falle
stakes against them under the selfelame
saye figure of Some saye, and manye
saye, and ther saye, and than saide that
hymselfe would be have no piece thereof,
but onely that it were pitted that it hold
be true, that it were so manye folkes re-
peted it is so, and than preach and pray
God send them the grace that they doe
not so: I dare be boole to say that there
is no wyse man, but he would both sein
and say, that the man with such false
lealings went about to danee the lan-
der them, and make the peple wone that
it wer so.

Than after this thing so feartfully
he declarceth by woode a gaunpe, which
he spake in his division of speaking he-
refees of hyghtenees or of a paltoyn. And
because I answerst hym in mine apo-
logy, that if suche thinges be executed
by hyghtenees and by paltoons, it
might thar paffe by suche lewdenes
and suche mistrust to the begynnyng
thereof, growth of hyghtenees,
and of euell paltoons: herein he meteth
that there is difference in beuyn, and that
some be more and some belefe. And be-
cause I dydde putte so: examples, man-

flaugh-
A slaughter and donation, which he thought was too high to be laughed to speaking and talking upon; for bringing it somehow again to bare, some other examples of one speaking an angry word, and yet would not kill one, one that had a passion of audacity, and yet would not the deed. As that his treatise meant not to omit deadliness, but passions of ignorance and of frailty, and done for lack of good amusement.

As for his passion of ignorance, he may put any ayne. For whatsoever he say, he shall not find I bare warrant him while he lieth, but that the things that heretikes are punished for, are such things as he well openly known for heretikes, and to have been before condemned for heretikes by the common known doctrine of the whole catholic church.

Now as touching his passion of frailty, for lacke of good amusement, though another man kill another man, whereupon a passion of anger, for lacke of good amusement, doth none other distils upon a passion of hearth, and distils taken together in audacity, for lacke of good amusement?

So will this man say, but these folk do the deed. That is very true in deed. But yet they do the deed, but of a passion of frailty, for lacke of good amusement.

In audacity, the malice is the lack of goddes in the will to keeping of goddes commandements. And yet even in these passions too, though farther better be not done, no man neither killed no; for he, no none audacity done in deed, though the laws of the world for lacke of power to look into his heart, can not punish the bare extent of such thynge: yet our famous faith himselfe very Jose words therein, and faith that by moralitie taketh their wills for their deeds. But now in herye the words be the woake. For not only speaking, but also the defending thereof, is in woakes too.

But a man (tho') may speak by lightness, of a passion of frailtie, yet not entend to fall fro his faith. So may a man speak by lightness, right trea-otions words by his princetoe, of a passion, and of a frailtie, without an inward intent, to procure his destruction. But that will this man adventure say: that the fuch woakes yet no trea-ations, without some manner of ours open actual deed therwith. Whether they be treason or not, yet in any English boke that I would put in print, I would as thus ad

uped, abuse every man for fear of treason, beloue of all such lewde language, Good conte, and not under coulour to reache the indigine, as their part, goue tell the people without necessitie, though the tale trea-otions woakes, yet it is no treason, as this good man in his boke of zetiology telleth them, that to take heretikes is none hereby.

Now as I said before, concerning heretikes, which is the treason to god, the one word act thereof, by which menne must judge whether the man fall fro the faith of not, stancketh in the woakes. And therefore both wisdom and reason will, that fools well be aware upon the peril of these, that they forbear all talking of heretikes, as maye declare their mynde that they believe such hereby.

That I will well agree will thy good man say. But that I would they should be aware, by means of charitable warning geuen to their persons. I would berey were, y in a matter to beignome and of such weight, whereof so much harm may grow by the utterance, the spiritual law that gendeth hym lessen to abuse at the spel, in to gret a crime so yche once his loss, giveth him a warming as charitable as large, as in a crime to perilous reason can well bear. And y should we sone se, if we should gene the like libertie for once warning, to euery lesse crime than that, that shall overlie feele it in heretikes, if besides y we gene them lesse feare a more libertie in bold talking and teaching withouthe other periliths.

For so; the order of warning that this man here pouyneth, in this.

Chapter of bys new boke, taking a chapter of a pretet of the gospel of Christ. A speech of God, requiring a tract of time, before any open denouncedation; I will not much discippe. For I purpose not to make a long process upon every sone piece of this disciples, wherein this good man is content to lose time by spill paper. But I will say this and that truthe, that the ordinaries, of this order that he speaketh, doe ble in deed as much as may well be done, and sometime I fear them more to.

For this must this good man understand, that this good folk, flour, sober order, that he describeth here, may not all, and at the septe, neither in herepoxe no; treason, no some other great crimes neither, without great hurt & dammage to the common weale, & other losses and destruction of many a good simple soul, that should by this order alwaye.
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A kepe, perisse in the meane while. 

For our sancrori meant not in his wordes, that if I wist one that were walking about mischief, that wold goe geue such drinke about as hold poppon them that dionke therof, that than I should be all that tract of time, rather then cause him be taken up by hym at the first hope that I saw him anipe man to stipe upon. 

For that tract is not therefore to be bled with them, that speake and boldly calle hereticy about, and therby doe plainly teach them, though they did not the heares learn them. For (as saith Paul, speaker of such hereticy) will commincation corrupt god maners.

Which wordes though the greke Poete Xenander meant by the communicacion of other falsely lewdesstye; yet the blessed apostle bled them and applied the specetly, to the lewde communicacion of hereticy, which with such bold naughtie talking crepe theer forth and corrupte (as saith Paul, alfo saith) like a corrupt case. And therefor as I say, such a dogeber tracte beside their called by the ordinance course of the lawes, is not alway to be bled of hereticy with every such maner man, and let them poppon other godly simple soules in the mean season, which they maye doe receve with such communication, though they neither minded in their owne heart, to make any other men hereticy, nor to heare hereticy themselves.

And yet would ther beside this, some such as well with their mischienous dealing to be suche, and so well able to be plainly proved, as the Ordinary could not without Goddes displeasure let the after parte beunsnowed, would at the first wordes spoken by the Ordinary to him of large, sitte out of that place, and as I have in my Apology said, and as we see it often proved, goe kepe like scholes in another.

But yet because I have heare fayen oute why I was writyng this, that myle sober other ordre which thy good man hath here in this chapter denieth, is very well liked, and hath been well spayed with some such guys as my selfe have had some communication with ere this: I will therefore not hype it no; kepe it away from you, but gave you god readers here unto his owne wordes. Fol. 45. he passed. 

And nowe will I saye a little farther in this matter, concerning suche wordes, that is to say, that if any man nowe in this daungerous time, while this disunion continueth, will Hew vnto theo; 

dinary that he heard any speake wordes y as he thought trode not with the catholike faith, or the ordinary miselth the wordes also; I hold than thinketh, if the hypon whom the informacion is made, be such a man, that he that complaneth of him may conveniently speake to hym without daunger, that than the ordinary that advieth him to kepe the matter secret if it be yet secret, or not openly knownen: that he by law than charitably alike of him what he ment by these wordes. And thar where 's question is asked him, if the make to reasonable an answer, that is foundeth to no heretic, than is the matter answered. And if he awow the wordes, and yet they be in deed against the catholike faith; than it seemeth god, that he that accused him, follow the gosspell, take witness with hym, et charitably give hym monition thereof. And if the will stand still opinuously in his opinion, I not accept the god monition of the other, than I thinke it god; he again informe the Ordinary thereof, than it seemeth to be convenient that the Ordinary sconde for hym, not as so; a man not ordinarie knowes; detest for an heretic, but to know farther, whether he true as the other hath reported or not: and if he find it true by sufficient prove, or by his own conviction he will not be reformed, than it seemeth convenient, he upon the witnesses of the other, bee punished as he hath deserved. And if he be by the ordinary secretly reformed: than it seemeth god he depart without any open penance; but what ver convenient to bether done in my matters. I will commite it to other.

Consider now god readers, the commoditie of this ordre. You se that he spake of one that speaketh suche wordes, as to the hearers semprevise. For both he to taketh them that informeth the ordinary of them, to both the ordinary to.

How may you perceiue by the progress of this device, so though ther were mache that one that heard him, or more than swa, or nether; would not the ordinary sconde for him, but first alway by some such as heard him, what he will say thereto when he is asked the question what thing himselfe meant therby. And then if he have the wit to say he meant in his wordes but suche a thing as that meaning fouded to none hereticy; which wit, hereticye enough have: than is all the matter answered. For than ye wot wel a uply heretice by this wyse ordre, ma
A map he bold with gloves ready proued to lay what he might where he would. For the ordinary may not sende for hym to lape thse hereticall wytchdes to his charge, to consider vpon y circumstance of his dealing in such talking, peradventure in divers places viewe whether he meant as himselfe dealeth it, or ment to teache y thing he spake, to beape his declara-
tion in some for a truce. This first point alone of this good manes order if it wer fully observed, were enough to spill an whole towne shortly full heretisies.

Than goeth he farther to a secon point that if he that spake heretisies, will when he is asked the question awo to them: yet shall not he that heard the se right into the ordinary, but goeth witnesss first, before whom, if the sowme be so falsith to caste them, is so frantike as to know them, then this good man may genery be taken to goe to the ordinary the tale and accuse him. But nowe if he have the wit before the wytches to lye and tale that never sayth them, or to say that he will lye so no more: then is at the matter yet safe enough agayne, he shall never nede that ever the ordinary heare any more word of him, but lette hym goe forth sile that fashion still, in as many companies as he can. For that yeow well can doe no hurt. But if every man to whom he speaketh heretis secrecely, and secrecely would make moe heretisies, shold secrecely entroune the ordinary, that he shoulde vpon yr. suche secrec intimacions, afterwarde calle hym to open ye, and after open they open depolitycon, openy make him abutre, and bare a fagotte, or acure hym to his obstinacy, after an whyle peres suffrence finally for yps immediat malice, as a despretate wytche deliver hym to the secular handes, where a fagotte shoulde bare hym: yps were a cruel teaching of the ordinary, and a myple handeling of a good honest man; hereby.

And yet goeth he farther a lyricle, that though he holde it and owne heverties afose the wytches, the Ordinary hold nor get for all that proceed agayne him openly, but speake with hym secrecely. And though he owne them before hym selfe too, he wold not be by yps good manners adowde, ypsde agauns hym by Ordinary menes openly, but let hym depart without open presence, if the fellow be to wise as last (rather that he would come therfore) say that he will a-

But than after all this, what wer es-
menet to be neither done he will (he saith) remitte unto other men. And to were it much neede in deed. Howbeit, if this or-
der that he deneth, she, ver is well obser-
ved for to fare forth as he goeth; they all the world could not well Denise far-
ther, sufficiently to reforme and rem-
bye the mischiefe that his charitable de-
upse would doe.

Howbeit the best is therin, that he de-
upsteth not this order for a thing to stand for ever, but for this time nowe he sayd which is he saith, a daungerous thyne, A
tyle this division continueth.

But now is it, good reader, whether this time be so daungerous as he speketh of as no, whether ther be in this time such division as he makeyth no: sure it is I say, that one in this same time her-
lies begin to growe a good must, and the other than they have bin wont in some other

times past, and therefore is this time so much the worse to lose such order in: than
ter another time, wherin the other may

fewer. For if this pacifyer will nowe O
be so peaceable, as to devise such an order that all mischiefous factions solde shold be suffited in peace: he that with his peaceable order (if it wer observed) brynging the world in that case, y good peaceable solde
that man wold live in peace, should not for suche inquietes brekefull wytches
without some ruffle live in peace long.

Wheer it not a wpye order wene you, if he would in likewise benifte for: thees y
same softe charitable fashion that he de-
upsthet here for: heretis: that is to wit, y
that men shoude to hym that had stolen
an house, or: robbe an house, goe gencue him a monition fist, then if the say he dke it not, or: he would doe so no more, tak
all the matter: so safe, than say that he
wold not haue that order alway kept,
but onely in such daungerous tymes as
many solde wold fall to thet. For then
were it god to spare them, and speake
them saye, and suffer the sill they wold tarow fey, less of themselves, than after that
bye against them the lastes and the other
order agaim. Would not this wpye way
trow you dow well in these? Forth if he
were a wpe as farre bruypte, and as
fare agaunst reason in heresy, as other in thet: or muther as any other maner
tyme.

And sureli me temoth, that where he

called this a daungerous tym: he vety
a very daungerous wyme, and to scare
the Ordinary with wolle, would make th
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A the woel bene, that heretikes we here so many and to strong, that the Ordinares might notowe doe thee's buttees in sabotynge heretikes, withoute grete daunger. Wher in ther is as grete dauger yet, and Hall I bouten ther in the kinges grace bays that nowe is, and long noste be, as there is in the parying of an apple. Howbeit, I will not denye hym thes in bede, but at if such dangerous woodes of thy siaution, may make the Ordinares aferd of theri own shadow a whylle: it may growe to some daunger at the last.

But than goeth he farther with another remedy, that I trust in God Hall never neve. For I trust in God ther neve Hall in thyts realme, any such great personage faille into herete, as the Ordinares dare not procede accodinge to the lawe against hym. Howebeit, in cate it gold happen, that this god man prouebeth for the remedy (to save the trouthe) verle well, that is to witte, that the ordinares hyrselfe have recourice into the kyng, that his hignesse upon petic- tion made into hym, and inforrmacion geuen hym, may (as no doubtt ther are but he woulth) with his toppal affidence, prouide a mene sufficient, that of course of the lawe might procede.

Thys is well doubled. And herein he played the god knowe, and geueh us a good galon of myple. But than shall you see how he played the rywede how again, and turneth over the paple even by and by with his help. For upon thyts good double, he douwthe with abowthe thyts rywede faying to it.

But as long as there is an opinion amongst the people, that the Ordinares and their officers will geue lyghte credence upon informaciones made to the other, and that they will noptle them that be complained on as heretikes, before due examinacion in that behalfe: so long will the people grudge, and peradventure the king not gene his affidence to readily have them attache as he would doe, if he heard that the Ordinares noptled no manne to be an heretike withoute due examinacion, as is before reheardt.

If this god man had as muche wittt as he se well he lacketh: I woulde ware enuill contente with hym, that he doublbe once conceit ane suche opinion of the kynges gracious highnesse, as that his grace woulde any thing be thene re- miste to gene royall affidence into theys-
of Salem and Byzance.

A I will not at this time bary with this good man for; that, nor dispute with him upon the truth of that tale, there be so many manner ways of speaking. For a man may spake therof in dispise thereof. But this will I say to him: That tale and such other like, were they never to trewe, were yet as me semet, much better out of this english printed booke than in it.

For if he thinke it necessary to write it, because of any folke whome he thinkest necessary to learne it: either he meareth that they neve it, which are the spiritual judges, or elles the common people. Now as for his judges, bere is I have known and doe knowe many of them, and yet knew I never none so simple of witte, no so farre unlearned, but for a ny wittre or learning that I perceiveth in this man, the word of them with a grea deale better what perpeyned unto their parte and their witte in suche poynete as these are, than byeth this god man here.

Than if the say he putte it in, because that though they knowe it they wilke use it, and doe the contrary, and so doe therby myselfe handle the kingses people, and put them to cruel punishment untill they, than I ask him how he poureth that he be true? Thereto we wot well he will bring forthe the playne poole of his plaine trouth in the manner his old these woofflepfull wittnesse whiche stande yet all untroune: that is to wite, Some say, and They say, and Folk say.

And than hath he not brought forthe the other, whome he makest as me semet, both as wittnesse and judges too, that is the god selue soule Synklin Salem, and his right homely neibor brothe Byzance. Well, I am contente that all his fyue wittnesse be twoyne's well examined, how they know the thinges that they report, and than those spirituall judges of whome they haue speake and proue, let it be labyd unto their charges. And if you synke of such so marke, and their dealing so cruelly so brut, as this man makest it, or any thinge well to word it: than am I contente ye shall for them beleue all the remanent the worke. Aye ye, in that wittre, somewhat with the moore. And than am I contente that you beleue also, that this man hadde for that came, a necessarie occacion and a profitable, to putte that tale in his bare making booke.

But in the meanit while, I lay again

him to: that poynete, and against all bys of five woofflepfull wittnesse too, the dede and the reporte of the greatest and the most honourable temperall Lodges of the kingses most honorable counsayl, and other right woofflepfull temperal menne of the same with them, which by the gracious commanndement of the kingses hyghnes, haue examin'd bisnes such complaynites, at the suit of the parties themself and their frendes, and have thereupon founden the same complaynites faile, and that the Dominaries haue done them but right, and that with great favour.

And therefore as for this poynete, the truch being so substanceiously prov'd upon this bye, by all his fume so named wittnesse, on the other side let I not b. streaws. And therfore good readers, as for this poynete, his putting of that piece in his booke of diuision, had neither necessitte nor profite, except it were either necessitate or profitable to solve a curr use against god folke, of untrue repurchase saunter in his own writing, under the colour of some other men, by sound words.

Than refere ther as farre as I can for, but one cause behinde, that should excusethem. And that is, it was a thing profitable for the people, to know that though a man of a lightnesse, or of a passion growing of ignorance or of rashtie speake and take heresies at libertie: yet but if he defendeth it opiniatlye, he should not be taken for an hereiti therby. Hereby good readers if this tale were true: yet would I boene as I sayd, this tale unto the people as good unwritten as written, and a great deale better too.

As for this good man or any man els, I can not leteth them to wryte what they list, and labe they thinke it good be it never to bade in dede. But I durst in my confes by no more be thyse falsiton of wryting concerning hereby, than I wolde bide it in wryting ane boke, whereof I wolde speake of uther treason or any other falson, except some other necessitate occasion should happlye bype me thero, as no good occasion in his booke of diuision doue to this good man thereto.

If we againe to rade in Lincolns fene, and there were in hende with a statute that touche treason, and all uther feloneyes: I would not let to lesse, take out, and reheart, whether any herounous wordes spoken against the prince, were for the onely speakeing to be taken fo
The Debellacion

A for treason or not.

No: I would not lette in like wise to declare, if I founde some any cases in which a man though he take another mannes bole against the lawe, shou'd yet not be judged for a solone thereof. And this would I not only bee bolde there to set them, but would also be bold in such frechise as is peculiar to the lawes of this realme, to leane it with the inswearing to. But yet would I keene my selvs to overwit, if all such thinges as I would in that chole speake in a reading, I would not in English into every mans hand put out abode in pient. For there is no suche necessitie therein as is in the other. For in the places of course these companies must needs be taughter it, out of which companies they must after betaken that shalde make judges to judge it. But as for the common people to be bold that tale, shall as farre as I see done many folke little good, but rather verie great harme. For by perceiving that all thinges were nothing the peril that they feared, some may ware therein more negligent, and by less searing the leffe baungar, may done srpe into the moze. And therefore have I willere this, the judges of a great wilkome in great open audience, where they have hadde occasion to speake of such misperception of treason, so bare yet the sapling of some such thinges, as they would not have letted to speake among themselves.

If any man would be happyly thynke that it wer wel done that every man were taught all, and would allledge therefore that if he know full well what thing wolde make his behawour high treason or beare, then though he would adventure all that ever were under that, yet would he bee peradventure the more ware to kepe hymselfe well from that, as many a man though he believe that he shall a hyde great payne in purgatories for thus veniall sinnes, both for all that no great diligence in for bearing of them, and yet for the fear of perpetuall payn in hell, taked very great heed to kepe hymselfe from those sinnes, that he barely knoweth for mostall.

As for such veniall sinnes as folke of frapeticke comonly doe fall in, that no man is almesly any time without them, though the profit should not be made, if menne did were they wer mostall, so that the bide therof could make menne betterly to bear them, yet yet it will not bee, that men will betterly to beeare G them, the knowledge of the truth is necessary for the, lest evry time that they veniall sin due such a veniall sinne in bide, wenen may be made that it wer mostall, the toging of the bide may not. With the conference of a mostall sinne, might make it mostall in bide.

But of any such bynde of veniall sinnes as be not so muche in custome, and maye be more easelie for borne: I never found any wyse man to my remembrance that would be other wyse or teache the comon people so exactly, as to spey though you doe thus farre, yet is it no deadely sinne, but will in tuches thinges for the B veniall sinne itself is a drawinge toward the deadely, rather leaue the people in doubl and in deade of deadely sinne, and therby caule them to hope themselfe farre of from it, than by telling them it is but a veniall sinne, make the lesse aseare to bove it, and to come so muche the nere to mostalle sinne, and assaye howe nere he can come to it, and not doe it, till he come at last so nere the blyythe, that his frett lipperth, and downe he falleth into it. For as the scriptyre sayeth: O quam amar periculum peribi in lud. Ye that loueth perill shall perill in it.

Sort: eu.

Now as for heighsounes bydes speaking against the prince or talking of perjury against the knowe carthesike faith: these there are no thinges like these common veniall sinnes, but be thinges both twain which they that doe them, maye muche more easelie to beeare them. And thens were therefore profit into the people, to thinke rather the more perill therin than the leffe.

The judges partes is to see that the pu. The parte of nilllement pake nor the grautite of the offence. And therefore shall the common people take none harne, though themselfe concerning treason or beare, fall not by suche bookes to the myncunge of such matters, and bypote howe farre they maye goe haward in them, without the extreme baungar and perill of them, but shall the better hope themselfe from the greater, yfs: fear of greater, they hope themselfe well from the leffe.

But surely suche tales tolde into the people, and given every man and woman at adventure in printed english bookes abowd, as map give them suche boldnes in talking, as this man here in this ritt. Chapter booth, and to tell them that there is not therin so much perill, as many ma would were, maye much harne
A harmful bothe unto themselfe and unto other too. To themself, for with a little less fear than they had before, they may some tay farther than they dode before; or ever would ha done. And that shoulde he in whom is it to shoulde happen, shoude that it were, as holy Spynte Hiero (faith) better to leave some thinges unknowne, than with perrill to learne them.

Co other menne allo may a man doe thereby muche harme. For some man, with bolde talking heresies, whereby he mayeth other men stille to take them for light, and little and little after to believe them to (whyle they heare hym to boldy speake them, and heare them nothinge) reporte the mappe do moste muche harme by making many other fall from & faith, though they were not fallen from it themselves, than he shoulde done if he helde bys tong, though secretly in his heart he wer a stark heeretike in deede.

And therefore surely good reader, what fociuer the man meaneth in bys own secret mynde, the fashion of his doctrine is yet in my mynde playnly a thing to the people much more perilous than passable and in his bothe of illusion very euill put in, and here euill repented againe.

Now whereas he refereth the rema- nuant of the matter concerning hereby, into them that can better skill, of whom he despieth me also what were to be done, with luche as speake hereyes and are none hereities in their heart; surely if ever any such case shonide happen, as I shoulde nevver to make searche for that poppyne, I woulde with god will so doe. But I looke for no suche necessitie. For it is enough for me, if I shoulde happe to heare any takle heresies, than to declare it unto their Ordinaries, to whomthe farther charge apperteyneth, to make sheron upon farther hearth such as he may, and thereupon as he may farther therof, so farther doe therein.

And as for this man hymselfe, as he cannot thereby for any thing that I see very little skill, so would I that he had less medled therwith, than to tell and teache the people first by his owne byinion, and afterwarde by his owne agaynst that they made hereyes and takle hereities wyl enough. without the hau- ger; or perrill to be for such speaking lawfully taken for hereeties. With whiche tale though it were true, he dode them yet little god. For the ving of such speakeyng of hereyes, if it fully ponne not a man an hereetike, yet make f it make hym to be well of hersele in his heart ber he right soe inspeth. For as one lanours saith himselfe, ex basilanthe corde et legiuntur. 

Luk. 6.

The mouth speake many such thinges as in the heart be plentiful and abounding. And therefore I say, that though he neither defende it oblongatly, no can be precisely knowne an hereetike in bys secrete heart, yet make his open wordes be suche (though they were spaken of I can not tell you what maner palpyn) that so the sike suspicition that bys owne wordes hath brought hymselfe into, he may well and with god reason be compell to abierue. And therin wer there no pille bo not goodly no but very gret profite neither. And yet is it all the profite, for can come of bys god manes doctrine.

And this is the thing so that this god man boaste in bys Chapter, the seconde lyde of bys rilis. leafe, that I do not deny, as though he had gotten there by a great overhand on me in y matter. But yet would I good readers have fonce length, let hym percepte this overright and ignorance, in another maner thou- chyn the thing that he do boaste that I deny hym not, and would make hym take a little better euyn upon Surne Robes, whom he so muche allegedeth here hym selfe.

And thers as in the same leafe and lyde, he makeoth a certaine certificat (as though I were a blyphoppe, and had sent hym a commiission to enquire) that he knoweth not one herefite in all bys realm in wyse no deede: marey I woulde merrey muche if he dyde. For it muste nedes be very longere he canneth knowe ane, whyle the man is so little suspicyous in matters of herefite, that though he shoulde heare them takle heresies by him, yet becasem he heare what their mouthes speake, he can not yet pesside to take in unto theys heartes there, and se what they thynke, no knoweth not also, whether if they wer alled where they wer wylly heared, they would hold it opinatelye, or els (rather than be burned or hear a fagot) sapp they sayde it all but of a palpyn of ignoquence of scrupte he cannot therefore lightely know any one heresies (as he faith he doth not) neither in bys ownde deede in all this holy realm. And therefor hearing by report, therin goeth he farther and farther.

23 For howbeit that I have heards sometime reported yt there be many here- etikes,
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Lykes, yet I never hearde to farre proofs therin, I might with conscience judge or repose that this man or that man is an hereticke. And to every light word of a man may not have full credence in that behalf. I repose it lightly, that any man is an hereticke by suche light tales. And surely this point is much to be noted of all men, but most specially of them that dapple minster the sacramentes of the church, lest haply through such repose they mislede them so natime in deadly sinne, and yet would not think to the selfe.

It would have done very well, this good man had beene as light a creede, to such repose in mild handling of hereticks as some have made hym of the spiritualitie if himself therin be true. As he thinketh to have great to them that have repose unto hym that there are many hereticks. For than, after his own preaching here, a man ought to be so well ware howe be light repose againe. Any will light repose? He hath heard to the saunter of any one man himself would not of likelyhood so lightly have made suche evil report in that pointe to the saunter and oblique of the pelates of the spiritualitie, therby to byzning them in grudge of the whole temporalitie, upon such light repose made unto hym, by some light simple persons. Whereas by the hinges honourable conspilip the truth hath been so plainly proved to be contrary.

But yet whereas he confesseth that he hath heard it sometime repoted, that there be many hereticks: I would sayn withe of him. Whether that such repose have been made unto him by ane of the temporalitie. If he be naye, but that all that tolde hym were spiritual men: than may they believe him that thinke his authower likely. For I would were in my minde, that between hym and spiritual persons were not so much familiar company, as to come to tell hym that tale. For he himeth not very meely so; spiritual men in that matter to make them move unto. And than if he heard it either of temporal men beside, of temporal men one by one and no spiritual men all; than dydd he not very well when he tolde hims bition, that spiritual men make them move to policy.

And yetalso would I farther withe, whether he haue heard any speake heretickes in any place where himselfe was present in company. If he answer me nay: than why I praise no farther upon him, but leere every man as I laid before beleve it that theyneth it lykely. But on the other lyke, he answer me pe; that I would layn further why, whither over hym sele were so farre with them. as to proue whether he should by bys owne rule in this chapter, have caute to thesame they, of hym, that he might fynde so; then, oz els that he range folk to speake hereticks by hym, he taketh to be the selfe alway of his owne special goodnesse, and leere he might with quiedyng hap to hym it wroth, followed ever in that matter, the good counsele that sayncte Paulke gau a in a nuther matter. 

But now ye be herde them speake hereticks, and founde no faute therewith, no question aske: than is it as I sayde lyttile meracle, though be newe never no where in all England founde one. And that is even one of the verbe things, why many folk nowe fall to the same faithyon, to heare hereticks talked and lette the talkers alone, which yet wyl (yet they be brought into the court before the tudge) tell then the truth, and wyl not be so falle as to be foselone: this is I saxe one of the verbe speacal thinges. for which he in cryme of heretice the sute ex offece (whycbe in the nerte chapter, following he labeth; fote to tobeffray maye what so ever this man saxe, in no wylse be foselone, but do we wolde hau the fretes swarne full of heretiques, whyche verbe lykely were to folowe, though he sayncte naye foselone.

And that have I agaunst his boke of disunyon well declared in myne Apologie. And he hath agaynse her in this boke here defended, in that pointe his boke of deceitson, as your selfe shall anse: lette god wort wyp the myche wozhe ful seably

\[C\text{The}\]
of Salem and Byzance.

The second part.

Chapter.

As rd. Chapter concerning the suit or office, begotten in the plentie, leaves of hyys boke, and holde thy on into the liuet.

And sox as much good chilie men readers as it may well appear, that this poynite is the spetiall thinge hyse sayn shall bring about, that is to wite, to lowe an opinion in mennes heades, that it were good to change and putte awaye that suit, toward which poyoure all his booke of dissensione, labouring hyse with hyse to manye some savages, to byng the spirituall justices in sufficienc and oblique, and make the peple wene that they mete unlytelye byde with much wrong and cruelte mistabil men. Soxereby therfore I shall in this poynite here confute hyse argumentes to plain s in such wise, that who to lisse indifferente to reade both y partes, shall find here causeth god and sufficiente why, by hyse unreasonable reasones never after to set a fre.

And sox, because se shall well se that I wyll not wette in the darke, but byng the matter into lyghte open and平原 at your evene. I wyll in this matter leaue you not out one word of thys hyse rd. Chapter, but byng se, the read hyse with mine. And than while you read the tone hyss, and the other even after hand; ther shall neither he noz, by any hyse heigte deceyce you.

But two things for this matter will I require you sike. One that you rette one wyll by height of hyse, with which he goeth about even from the beginninge to corrupt our judgemen that are temperall men, and in the reading to blinde by with atfectyon.

For in all this matter he maketh as there were two partes. The tone he maketh the spirituall. And this causeth him to maketh theirs, as though the commodite of that suitte to be kepte, were a shynge that pertained onely unto them. The ther partes he maketh vs of the separte etie, whom he would have put that same suitte awaye. For though that in the parliament he spirituall men yntente; yet all wer they all upon one fyske sure, he seith well they wer to sewe.

But it is necessarie that we consider in this poynite, though the judges be spirituall, yet it shalbe necessarie for perseveracion of the catholike syath, than is the profyte not the spirituall men yntente only but that profyte and advauntage is out on etern too. And if by the change of the suitte, the decreas of the catholike faith shal follow in this reale, than is not se liefc and damage unto the spirituall alone, but harm is impossibale unto hole reale.

Therefore it is necessarie that we considere the reasones of the greatest thinge that we could possible take harme in, new be (as I wert and we be and ever intend to be) faithful true children people.

Looke therefore good readers, both to his reasons and mine, and if you finde by his reasons that the putting a wood of that lawe, be better for the keeping of this catholike faith in this lande, you at better otherwise for this lande without the ministirship of the faith in the same, than I well content that ye counte by this god man both se; verly wise and se; very faithfull twc.

But nowe if you finde by mine synne were on the other lypte, that all hyse reasones in this poynite are not worth one ris toward the proofe of any necessarie cause of change, but his reason and his argumentes alwaye lye therin, that either they be builted upon a false grounde, or elles, if he make anye that happen to be true, if ye synke it yet but such as by the false same reason is men would unwise ly followe it, there might no lawe neither long laut, nor yet no lawe be made. If you synke I say his reasons against this lawe but lye, ye wilt than I doute not thinke it but good reason, for all his roale reason to let the lawe stand.

But than if ye finde farther yet, as I wert well ye shall, that the change that he would make, under a nebelote pietie of preferring innocentes out of baungour and perville, and can not praise that hyse hundredth pers anye one was wronged with it, should cause heretikes to be.
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A to be bold, take courage, and encrease, and for lacke of this launge the catholike faith to despaye than you not I wot well let to tell this man, that he lacketh in this matter, how gay soever he make it, either wit, or (which woulde be) love to the Chapelfien faith.

The tother thyng that I require, you shall hall leuell for reasonable. For it serveth to the cleere percutitng of us both, how both he and I beare ourself in this matter. And I hall not require therein partially for my parte, but a request in the fayre regall for us both, by wch I shall the clearer the by percewe whereabout we both goe, and where any of us both sworne aside fro the matter, and to hide the truth out of sight, anke into lurke lane.

By request is no more, but it is mape like you to take the labour and pain for percutitng of the truth, for the begining to gete the whole matter, as far as perteynteth to the change of this law. Readst first hye owne booke in hye owne booke of instruction. And after readst myne aamptur in mine aapology, which you shall find in the 3veth Chapter, 3veth. 13th. leaf, and his owne booke to theerwith. And when lashe two thinges be both feeth in your mind, readeth than this his, 3v. Chapter of this booke, with mine aamptur every where added therunto, and than haue I toban this is none little doube of your judgement, ye shall see the matter pone agaynft this good man playne.

In hye, 3veth Chapter, god readers, he woulde make men bene, that he sufficienly pouzeth those things. The tont is that it wer none burit to change nowe this old laune. The second thing is, that it wer great burit to kepet. The thysde, that such examples of the lawes of the realme as I resembled unto the lute ex officio, I remembre against reason, they be so garce unlike.

Into these these poutez therforz will I deuoe this Chapter, that the reader may the better se in what part he is.

I shall rehershe you first here his whole twoothes together, that be bespeth for the hyest poynt. Loue god readers, these the be.

Then to the commutaung of men before spiritual judges ex officio, 4th. when upon maister Hyre seapeth in his apologie, Flo. 296, that if it were left, the ares lie likely to swarme full of heretiques. Wherefore I meteable right muche at hye

laying therin: that for this case: It is C;

certain, that no man may after the law be detected of herety, but by there is some man that knoweth the cause before why be ought to do to be. For if it be seete in his own selfe none can be his judge but God onely, that is the search of mans heart. And if anye will acquewe, that he knoweth the cause, and will denounce hym as an heretike therfor: than it is reason, that he be taken as hyes accuser. And if he will not acquewe to be hyes accuser, it is to thinke by doeth it of some malice or craft rather that for the truth of the matter. And if his saue he dare not for fear of his life auow it, I have know ed a meane in the hes. Chapter of 3 leteth how the withnicke may be laced from daunger, as by thewthyng the matter to the king and his countable, 4 that then it is not to supose noz to do thinke, but that they will provide sufficiently for the removtion of the withnicke in that behalfe. And this remov enfalter poze deneth not to be conveniente for this realme. And yet he will not affer, that a laune be made that it shall be so. And then if the withnicke will not auow it, but an other will gene crenzence to hym and auow it; then it is emery reasonale, that they doth gene crenzence therfo, and 4 will report it, be taken as accuser: takyngh those withnicke for their warrant if it be denied.

In these twoothes loe god readers you see, how he pouzeth his first poynt, that of the change of this lawe by puttyngh away this ex officio, when in without any special accuser, offering himselfe as part, the sucept may be called in befoze the judge ex officio, that is to wit by reason of this office: there could none harme grove at all.

And how doeth he now pone by this hye poynt? He pouzeth it as you se, hyst by certayne reason put and pre subdued to a ground, and then after that by certayne order that himself shorty demysith and leyther by upon thealme.

His ground and his foundation is hye. It is certayne he fapeth that no man may after the law be detected of herety, but that there is some man that knoweth the cause before, why he ought to be to be.

Aery truth it is, that no man can be detected, except a man detect hymselfe, but if some other se some thyng in hym whereto he shoulde semeughtsome onething or other that they which perceve
of Salern and Bizance.

Accuse it insinub后 theire thenselde.
And therefore as for this groud this god
man and I will not greatly true.

Then followed his othar that he be
neith b oulde by therupon thus,
And if any wilt knoweth that he know-
eth the caufe, and will pronounce hym
an heretike therefore: then is it reason
he be taken as his accuser.

This is a right good reason, and the
spirituall law will now refuse to take
hym and accept him for an accuser if he
will, and when he will not in that case
be the suite ex officio. For in that case it
it needeth not. But now what if he his
with it, and secretly detecteth it, perad-
venture so did the late and lounly ma-
to, and yet not on of them all, will open-
ly be called an accuser, but will be con-
tent to be taken and known for a wyt-
ne, called in by the court and sooze,
and to tell the truth as of an necessity,
and as accusers of their neighbour of
their own offfe willingly: what shall the
ordinary do then?

Against thys perill this good man
said to do this remedy.
If they will not by thys accusers, it
is to thynke that they dote of some
malice or craft, rather then for thys
truth of the matter.

I was good readers that there is no
man but when he doueth this sunstrive,
he would were there were yet for: the
further remedy some other more mater be-
hind. For what mad man would think
that they were a sufficent remedy, so
fully ground for thys matter. Yet if there
were any heretikes that could not fail
so fully to be detected by this way of ac-
cusation, that there should neve be suit
ex officio, because that they know it may
either holde there peace if they like, or
else if they will algates detect any ma-
ny may be taken and accepted for accusers
and if they wol not openly be taken to,
then be taken for malicious and cras-
ty, and therefore believe them not, but
byde them like false harlottes hente
and goe yeom home.

But how shal we so pet for anything:
For though they refruing to become
open accusers, were a conrecte to lede
by somwhat to believe them falle or ma-
liscious: yet were not so great a con-
recte on the side, nor so sure but we might
be therin deceived the both charitable
a true, and the man they detected a be-
ry perilouse heretike in very bebe. And
then for ought this man besseth yet,

we should neve be suite ex officio to boule
out this matter better. Or els man that
they detected beth (if he be there as they
saide he was) teach he heretikes will, doe
much harme a great while. Also good
readers this good man hath no such cause
to sofse to mistrust such a bennouncers,
only because they refuse to be taken of
his owne office for a party and an open
accuser, cysindring that if they refuse not
to be brought in by processe, and despite
in the parties own presence as a witness
will bee content that his depositions
himself standing by be published, a red
openly before the world. And therefore
any wise man would be, this good
man to prove why we should not neve be
suite ex officio, if he would make by suit
by way of accusation, sufficient to ferre
in the fede, he had neve to have enuised
some fother thinges this thyss. But this
good host of ours, pravest you for thys
lest to be mere with such as you have.
for here is all your case, sauing that to
make by like this create the better, and
fyll our belies somewhat the better there-
where, he greceth thers to one little melle
of face to it, in seeking by a caufe, where
fore it is good reason, that we shoule
give them no creduce to detecte a man
of therselv, and yet will refuse to become
his open accusers. And the cause that they
giuereth us in thys.

For if be layd (faith this good man) he
be dare not, for of his life awow it. I
have showed a meene in ye seventh chap-
of the fayd treatise, how witnesses may
be daungerd by daunger, as by labiting
the matter to the king he his confedale,
that that it is not to supoose not to think
but they shall be suuiciently for cuind
of thys witnesses in ye behalfe.

Now good readers heard any man ever
upon for suiciently, by any man
any reaso in his hed, swabed for
suiciently. By this wilde reads he ma-
keth as though no man detecting an man
otheris, except he suminate somatter
of falshe malice, would refuse to his
open accuser for any thing faue for one-
ly ferre, no for no lest se ferre neither thern
only the sere of death. And the ferre
he beth as he saide be suiciently suicient
remedy. Now none other thing calle
aman to make himself a party as an open
accuser but only sere. I wene there toil
no man grant hym, that no lest ferre the
only sere of death, add se ferre of all bod-
el harme therto, that will I wene
every wise man lest grant hym.

But
The debellation

But now let us consider whether the sere himself granteeth to be sufficient, to let a detector from taking him on him to be an accuser, be so sufficiently provided for by this good man, that it must needs be, that by his provision there will be quite gone. For if it may be, that all his provision notwithstanding, the men there may still remain in his hate, then may it also be perdy, y be his detector never to true, yet he may for that fear, refuse to make himselfe a party and become an open accuser.

Consider now therefore what is the remedy he hath devised in his seventh chapter. He beareth it here againe, that upon complaint made to the layre, and his complaint it is not to supposse new, but by that would provide sufficiently for the indemnity of the witnesses in y behalf. I am content to grant him for the white, that they shall sufficiently provide for the indemnity of the witnesses. But still all this provision is in our case here very needless. And his provision in the seventh chapter of his devision, is brought in for another manner of matter, that is to wit against a provision made in the spiritual law, by which it is there devised, that in his case, the deed of perill that may fall to witnesses, the ordinary shall not judge the party that is detected, to know who hath wittened against him. And now would this good man begle his readers in this chapter, and make them wene that that special provision in that one specall case, which provision I wene was set in England never put in ye, were a compeyder in every mans case.

But consider good reader that our case is now, that the man refusing not to bee a witness, but is content both to be spoken when he is as a wittene called in, to assure then his deposition true, before the judge in the parties owne presence, and if he may to be bid as a witness, will neither be arrested nor a named, nor desire to put the kings count, to any business about the provision of his indemnity at all. And therefore in our case this good mannes provision devised for witnesses, shall not need for our wittenes, if he let the suit ex officio proceed, and receive them as only witnesses. But on the other side, if this good man put a way that law, he will receive no man first for a denouer secretly, after for a witnesse, that will refuse at the beginning to make himself a party and become an open accuser, but though they were such twenty will take them all for false swearing and put them to silence, except some one of them will take upon him the name or person of an accuser; I say that his provision both not unitle, not even in his own case of care, to make every true man content to accuse an heretike, but that we must either let that heretike alone let him go make us our els must we do the suit ex officio, will.

That is not to laeth this good man. For if he become an accuser I have devised a remedy for his indepency. That is well properly laid. But we speak not of his lose but of his fear. Why what should he neede to fear when he can take no lose hath this good man never heard in his life that some manne hath been so affrighted than curse a man may fear perdy though he fear caulkkes. And if he doe tell the wit he not bee that accuser, he anger him whom he feareth, though the man be bounden, and right g pov diueres with him, that he shall doe his accuser no bodey harme at all.

His fears is also for at the provis there can be made by sucentuous force, not all cause for yet. For he may well and with good reason sere, that he that is bounden may by some secret device of his acquainstance murder him, and that in such wise as when he doth it, he may weene and have hope that it shall never be known for his deed, nor he ther by left forfyture of his bound.

There can no man ye wote well also kill another, but with the perill of his owne lyfe. And yet is there daily many a man, that standeth for all that in his, that a nother man will for eelyd and maliciously doe him. And the commen lawes of his realme to forbe forth alow and appioue his dade, for all that his enemy is upon lose of his owne lyfe bounden to the contrarke, that upon his owne order, they compel the party to be bounden with other services for him in certaine summes of money, that he shall not. And yet the man that fled before may peradventure be full sered, that his enemy will as well adventure the forfyture of his frendes money, as he before fled that he would adventure his owne lyfe.

But yet because it may be, that his respecte into fenderly, will temper his respecte of malice, and make him loth, to do hurt of one whom he hath,
A hateth, to hurt that man whom he loveth: the man is content therewith he can go further, to take for sake been gotten, and so to live: such case is, to live thereby, though not in full respect, no: clean out of there, yet in respect somewhat the more, in let it now the law.

But now this man both detect this heretic, against whom he feared to make himself an open adversary, to accuse, is not in the case before he become by his accuser, but may lute till you see well and hold his peace, and needeth not to make that heretic his adversary by his willfull accusation, which he must: would one be, he will never after happen while he lyeth, reken him self to lute, for body harme that he may after have by hym and by his means, as he will remain to be in the accuse him nor, no: by suche open accusation give him an open occasion of displeasure, no nor; at all the provision that all the world can imagine; by his furor, except onely such furor as a poore man denied ones to himself, when he came to a king and complained how soe he feared that such a servant of his would kill hym, and the king be he fear not selow, for I promise he will thee be halfe hanged within a little while after. May my liege lord, and poore frie.

I beseech your grace let hym be hanged for it a great while aitoe. For I am never live in the lette farce til I by hym hang, and. Now wil this good man honestly say, this manner of reasoning would prove not onely a man for: were to reful to be an accuser, but also to a wittynesse, then when it aggrie my selfe.

That is not so in every case. For commonly no man is in such wise angry to them that are in a matter witnesses against hym, and may come to wittynesse against their willes, for the necessity of the other where they may be or may come to be expelled, as with him who be losely willingly no ma calling him, the foolish of his own offire to accuse. And therefore the cases be very farce only. But yet in some cases when the party by his desse and lawful for ought, so to maliciously elsewhere will he wil of the libellate a mischiefe any man by whose he taketh any harme, though the father man do it never so much against his will: in such cases the fear may be such in hate, that it may peradventure cause some that else would tell the truth if he should never know the, so: hede of his displeasure to be so: twisen, rather then abide that wittynesse, what norer promise any man should devise for their lyerty. And so such case it: it: it happened was no law made, which in his seuen chapter thereby thys man soo complained of, that the party detected should be in suche case be kept so to the knowledge of his wittynesse, as (with the promises) are in that law made further very good reason is: he should, therefore is seen here of point of his seuen chapter of his definition, and all that ever he can further devise for the further defence therof, fully answered here by the way. But now sayeth this good man therefor, I do not in mine apologie, that: remedy of this devise to be convenient for this lyerty, and yet I will not be sayeth affirment that a law be made that it halfe so.

In this tale this god honest ma faith untrue. The widowes in myne apologie wherupon he taketh hold to say, that I deny not his devise to be convenient for this realme to be these.

This devise though prejudicial: it would serve in the one land, would yet not serve in some other. And the that made of the church, made it as it might serve most generally through the children, whereas this devise though it might serve in England, might not have served in many places of Almaine: are pertuerced since, not even while any matter was in a mannering before the change was made. But surely, I came laws of other of side made against the hereses, if the had been in Almaine duly followed in the beginning, the matter had not there gone out at length to such an ungraciously ending. 

These be the wordes of mine apologie the xii. chapter, fo. 32. whereof this man taketh hold to say, that I do not in mine apologie that his devise is convenient for this realme. For in these wordes indeed I do not deny it, but the point so well I do not grant it neither. 

Put afterward in the same chapter he very next lease after against his sufficiency of his devise write these wordes following. And on the other side, the remedy that be devised for the lyerty of the witnesses, should not prejudicial make men to holde, as in a cause of here to meddle in any matter against the manner of many but they rather would for: their own suffery keep their own tongues till, than with all the fuer.