And therefore is it by the right expediente that the lapd lawe bee repell'd. And in like wise it wer god to repelle all suche lawes spiritual l, as he made contrary to the bynges lawes, and the course of the realm. And if it be sayd, that it were god also, that such statutes and lawes, as he made and did by the temporal power to the griece of the people, were also reformed, and that if we were indifferent, I would make some motion so to have it. And so it seemeth mayster Pope doth partly move, that I ought to have done, and to have found as well defaulte in the temporal lawe as in the spiritual lawe: Howe be it, because he woulde beseare no blame of the temporal lawe in that mocion, it seemeth that he somewhat intrigued his sentence therein and eye, that if I do so, and that the I handle them, that is to say, the temporal lawes finde defaultes at them, as true as I doe at these, is to say, at the spiritual lawes: shew then I should make two lyes for one, yet as I suppose, I have assigned some defaultes in the spiritual law, which mayster Pope cannot tell how they should be excused.

As to his repelling, I see as I have sayd, no subinance in his words. For we repel them as farre as I see we can, when we wepe them not, but make our own lawes to 3 contrary. And therefore as farre as I see, all he speketh of these repellinges, saue onely for setting forth of his diffidence, is els a very vain tale.

But now where he faith that I wold have them and some to move him, to find faults in the temporal lawe too: I wot not whether his wordes have herein more falselie or more folly, but surmise they have both twanye, yet the tone of the other double.

For so evere man may by his own wordes as here, that I move him not to bise as so indifferently, to find defaultes in the temporal lawes as he hath done with the spiritual lawes, when himself here he woth: that I say that if the law, he should make double lies. This woth that he beth in this saying, playne and open bscerned. And thys by his owne bscerned appeareth upon his owne cPLOYa, thys woth also, that he beth open solve.

And where he woth that he hath assyaghed some defaultes in 5 spiritual lawes, which I cannot tell how they should be excused: I antwver him again, that unto all lawes, of all matters that he lyseth to babble of, am I not hound to medle, but of these spiritual lawes ther were made for repelling of heretiques, with which our temporal lawes are also conformable: a concurrent with which ther god wise man. For the sale of heretiques, hath now found such faultes as a wise man may be anaimed to speake of, I have clearly declared that they neve nor to be excused but that for the ending of such faultes, his solp to be muche accussed. This have I proved to playne, that he can find no gret cause of glory when he loatheth back upon it.

But now to theentent you may good readers see, that every this man is not so in hymself as he seemeth, or els that some wyle their ywes showfully doe decepe hym: I beleve ye consider a little either the solp of the crafte that the man dith here.

We hath bought you such wordes of myne which I speake he faith of lawes, whereas of trouth I speake them not of lawes at all, as your sols shall well se. For though he bsssemble the place so cause he woldt not have you reade it: yet have I sought it out for you in the 99 leafe of ye Apologie, and there to these are my wordes.

And this pacfeca aggrieueth as muche as in hym self the clearrge of England, for of the lawes not made by themself, but be common lawes of all chyder domne. If the will lave that he blameth but they aboutes thereof, the trouth aperceth in some place other place in his boke. And yet wel he passeth the point but by a some sap, he might win the same figure lave hy per faulctes in the temporal concernyng the lawes of this realm, and ynowe it in hyperbole with a great some vane to. And therein he hyseth himself not indifferent when he hyseth in the tone, and leaceth the tother out.

And on the tother side, if he hyng in the tother too, than hale he make, if faultes for one. For if he handle the as truly as he leaceth these, than hale he make two lyes for one.

Losc good readers, consider here I besche you the maner of this god man.

To the chysse piece of these wordes of mine, in which case is also the law that we be now in: in hand wehail, in this present, where wehould we in his boke of his uton, aggrieueth the clearrge of this realm which never made the law: the answereth not in all his boke one word, and
The Debellacion

A pet in his suche maner of aggrevyng he
bleth a very sinefull, and in his not au-
swering, a very damnefull waye.

Then in the remanent you see god
readers your selffe, that I speake not of
the lawes. For what I speake thus, if he
will speake that he blameth but their abu-
ses therof: yet shalle profouety that point
but by the same
figure laye like faultes in the tempozal-
litie too, concernyng 5 lawes of this realm:
is it not here playne that I lay blame in
him, for his delyng of the minions of the
spirituall lawes under a figure of
some lay, as though they abused the pi-

ritual lawes in midle handling of he-
retikes whereof I speake more after. And
I speake that by a lyke figure of some lay:
he might drayne all the tempozal minions
to, and byng them in grudge & obloque of the people with lyke losse of
abusing the tempozal lawes too.

Love confider good readers, uther
how falsely this honle ma hath himself,
: els how twyffyly he hath suffered false
theivnes, to make him turne and change
the sentence of my wode, for the men
to the lawes, to byng in bys matters be-
on, and faie that I make hym to bynde
faultes in the tempozal lawes, putte
them in pypte abysode as he bothe in the
tother, whereas you playlyf for I speake
not of lawes but of the minions, nor
pet abuse him to fuche fashion with the
tempozal minions neither, lest he make two lyes for one.

Is not now this change of my sen-
tence that he maketh here, a very dam-
leagleyng, either of hymselfe of some
theivne countable of his.

And now knythe he to this handing
the remanent of S layd.vt. Chapiter. &
theth that he speaketh first of the
spirituallitie, because the caules of the diu-
sion specialle be grown by them, and
layeth forth a sort of griefes, some parte
very trysts, and some part remedled be-
fore his boke of diuision made, and some
part very solyre, and some part for all
his some lawes undoubted by very fals.

He hath there two leaes in the end
of that Chapter, which any wyse man
that readeth then, shall I suppose, judge
a very dreamyng tale. And therin it re-
meth that as he hath begonne with the
spirituall lawes, so he will after proceed
in the tempozal lawes too. And layne
would that man make me so fonde as to
be his felytherin, and faith if I know
any such made, as the parlement hadde

none authorijte to make, e; whereupon e
the people have inst cause to complain;
it was well done that I should do thus.

And so he thinketh brelye that chariti
should compell me to doe, seeing that I
am sathy, learned in the lawes of the
realm.

Wrecly if I knew any such: yet would
I not folowe nepper thes god mannes
holy erzozacion, nor his godly sample
neither, to do in the tone as he hath done
in the tother, but if I lyked bys doyng a
little better than I doe.

And if I be learned in the tempozal
lawes, the thes will I folowe his coun-
alpe. For the better that I was learned
in them, the thes would I were it so do
become me, to pypte and putte abysode a
among the people, a launcerous boke of
them to shame them.

And unto this poynyt god readers, I
have auncwered and shewed my mys
in my Apologye before, whereto thes
ma gueh a deale care alway. And here
upon a fought occasion with a yond tox
by change of my wode, erzozeth me
to the byng to which I made answer
already. And what I before said therin,
that he bylymber, and layeth not one
word thereto. But in my Aposyg
ge, good readeres, the 159, leste these were in
 graves this my wode.

Can other murmours gruges
that he saith, he cannot now rehearse, he
reherceth after many of the in his other
chapters, which I will passe over brou-
ched, both for that the more part of them
be such as eternwyse man will, I sup-
pose, answer them himselfe in the rea-
ding, and fassifie his owne mind with
our any nede of mine helpe therein, and
for that some things are ther al ther-
in, that are very well sayd, and some al-
so, that be they good or badde, I purpose
not to meddle muche withall, as are the
things that towehe anye lawes of na-
tures already made, betwyth the church
or of the realm, defend them I am con-
tent to doe, if I thinke them god. But
on the othyer side if I thinketh the naught
albeit that in place and time comenent
I would gene myne aduice comanyable
to the change, yet to putte out boke in
writting abysode amonge 5 people against
them, that would I neither doe my self,
not in the so boying commende any man
that doeth. For if the lawe were such
were to farre aginst the law of God, 9
it wer not possible to stand with manes
saluacion, then in that case the secrete
adultery
Adviseth and counsell may become every man, but the open reproves and rebukes thereof may not in my mouth well become those that are no more spiritual than I. And more it's laws may be kept observed, without peril of soul, though the change might be to the better: yet out of time and place conuenient to put the defauses of the laws aside among the people in writing, and without any sanctity of the change give the people occasion to have the laws in diversion.

During which they live namely they see that to shall life to do, may sometime mistake the matter and think the thing not good whereof the change would be worse: that way will I not as thus advised with my fells not a cause to form of mine to do, and therefore I will as I lay leave some things of his books unto them, whether he lay well: as perpetual as I can. And here you see good readers mine answer to this point concerning the finding of saucers and putting them abroad in print: which answer he dissemed that against I woulk meet to the same, as though he had never heard it, which answer I will therefore here as repeated in every place where he would meet hereafter to the same point. And thus you see good readers, that whereas his both not in any one chapter of his, brought forth any quite yet, yet that he brought forth last in this first, in which he doth most. For by this he plainly declared, that he neither understandeth the law inquisitions, that he alleged; nor so much as the phrase I am called summa regula, neither. For so good man that made it, undoubtedly none of such inquisitions as ours are, of which manner he had happily never known one. And as for the laws, the very first words thereof, to him that understandeth them and considereth them well, sufficiently do declare, that the law so, bodeeth laymen to meddle with such manner knowledge of hereby, as should be a let and impediment to the ordinaries; or the spiritual inquisitions and not such knowledge as we take by our inquisitions, that only serve to help thereto, that using the matter to them, handes.

And therefore I see well, that this man in the later laws 2 Summes, hath to little understanding; shall be the more content in his laws and his Summes, so much the better to dispute.
The debellacion

A first as touching my no done remembraunce in god faith I cannot remembrace one, and as to his own remembrance, which he affirmeth it to have bene done so lately, to the grudge and grief of so many: he shall perdone me though I believe hym not till he prove it, or at the least prove them that have had the winning, and them also that have been the losse, that I may my sele pone whyter it be true or not. For except he doe the one, els have I good cause in my mean while, in this pointe to gyue no great credence to hym.

For I myself I can sciently belye that upon the persons bare word, so allegaunce of the constitution provincials, his partie might be put to base it. And if there happe any man that would: yet am I sure they were so few, that it must so double fold to lay that for any cause of deuision, which were done both but by a few, and also not without the partes will, rather of his owne private devotion, than for any kere of compulsory.

Now if the person would take it of his periten by force, I see the com experience therin such: that I dare boldly say the whole partie would not suffer hym. And yet if it were taken indeede: neither shoule the peronne enioye the piùste, nor the periten bære the losse but shoule at the kynges common law recover a ryght large amendes.

For we saw his damnage should be tared him, not by xi prestes, but by xi temporall men. His causses by the kynges tiuges y are no piestes neither.

How is this man will say, that the most of the persons have in the time of x prelates that now be living, or that were living at the time that hymselfe wrote those woordes, recovered in any of x spirittual courtes, the tiithe of such woordes, against the statute, by force of that prounicall constitution: I will see this mæ proue it ere I believe him in it. For the danger of that fait may be pardonere more, than I suppose the perfon will put in perffy for his tiithes. And also the parson may done stope the fait in x beginning by the kynges prohibition, whereby the kynges judges shal se whyter the perfon for x tithes 02 not, will not therin suffer him to procede.

And therefor till this good man make mee better prove of this matter than hys owne bare lying: he gyued me no caufe agaynsth so many letters to the ci-
But as for the right by them means, he saith not that any man hath, we these high house cowseraties, and things made to thy man to make a booke of devotion for? And yet as though he had very well alone himselfe: he knieth it up to these words.

And these be some of the confederacies of priestes that I ment of, and not the gathering together of the clergy at the convocations.

In good faith I have not hewed hee should mean any other thing, no: that the name of vesshe well. For the name of confederacies taken to an auguil part as this ma make them, both signifieth a meeting and gathering together, and a determinacy of certaine auguil folks conspiring together about an auguil thing to be done, with a covenant and promise of the same made unto other, ete to stande with other therein. Now whereas at convocations good men come together to doe good, and therefore he could not call them confederacies as he now saith he meant not to do: yet I doubted somewhat whether hee so meant or not, because the convocacions be at the least wise com’ assemblies together, whereof he might say I thought to give a good thing an auguil name. But these matters that he now speaketh of, I could not imagine that ever he meant to call them confederacies, wherein he neither toucheth assemblies, nor can alligne and prove any conspiracy a mutual promise, in alluding other about the procurement of any thing at all good of badde. For they where as he laipt that there be some of the confederacies that he ment: I am sure no man doubted; no that these be either at the confederacies that he toucheth, or else at the least wise the greatest. And they are those he called here particulars confederacies, to shew that in good faith I must herniate, that his heart could serene him for very shame to speak of them. And then the other that he toucheth for generall confederacies, he neither toucheth nor alligneth so much as any assembly about the, or promise so abedement to procure and purse them. And therefore though the priestes wold have or there speake of them as their own amusement, this is farre fro’ their nature and name of conspiracy.

And yet he hath altogether done while he poueth nothing at the uttermost (though all that he laipt were as true as it is not) but that they wold have the title of timber still, and that they would have the most wares still, and that some would have greater wages, and some would have more money at this yeare than the, and the in deede got wof of it, no other solke nothing left: to make noue to great a matter of this and call it an highhouse name of cowseraties, as one leweth somewhat like to hym, that would needes have an action against his neighbour because his neighbours house fforme I looked over his hedge. For he sayd that he saw by his countenance that he would have eaten bys grace if hee coulde have gotten to it. For as to that, that the hedge letted hym, was little thanks to him; for his wold was never the leste. And thus bys, nay, chapter, you see good readers how little reason is in it.

The rag chapter.

The rag chapter beginning in truthe leafe hath to lyttle effect and substance in it, and so faintly defendeth his formate matter which it pretendent to defend, I purpose to make no longe worke about it.

For if you rede first his wordes as they lye in mine apologie for, in the second side beginning at these wordes, and here me thinketh I might say: O thee all there good readers, that I reheart those wordes of his own whole, with those wordes in them which he would be in the beginning of this his rag chapter, make men believe I had so drawn, as though they were wordes of such substantial effect, that I would not have it appeare in my booke what he had written to pithelp. After                                                                                                                                                                                                                           
The debellacion

Whereherbe he ever any spirituall ma
taythys,by the whole spirittuall or by
any one man thers.

They confessethemselfe to be men &
sinners. And they confess, and know-
ledge also, the very cause of this chiefe
mychiefere that now beginneth to make
devision, that is to write the execrable
heresies, which mischiefes thys good
mannes curis deities with charge of
good laws were likely to maintaine,
if men would follow them: did both be-
ginnene, and is also lost and anann-
ced toward by those blagacious folke
that are such among the spirittualy, as
Judas was among the apostles, this
not in this reallone only, but in other
counries to. As by freer Luther, and
zich Pomarane, Who the monks, and
freer Lambert, freer Huscyn, Swing
lius, and here in Engelande Lindal,
freer Wams George Say, and some oth-
er such, as with the febe of seditione
herepe, have lower and set forth deu-
syon.

Thys thing the spirittualy both know-
what and knowledgeth. And therefore
they do not pretend as the pacifier fa-
steth they do, that there hath ben no saus
among the but all amonge 5 people. And
therefore this good man, where he saith, I
left out the wordes in i clause of his
(which yet I did put in beke) heselfe had
somewhat amended his matter with lea-
ing in of one beke the lefe, if he had left
out the whole clause altogether.

As to that that he fath I chaunged
his wordes in the ende from these word-
es, the light of grace that is spoken of
before will not appere, into these word-
es the light of grace that is spoken of
before, be with you and ever more ame:
therein he fath very true. For byth she
was fallen into preacheing, I not only
in the firste place rebecahed him as he
spake himselfe but afterward also in the
second place I take the paine for hym to
mende his collection in that point, and
make it ene some what more like a sen-
mon with a good gracieoue praiour.

Then goeth he forth, and in the same
smoke and the next foldinge, he makea
a suspistious matter, and ca not tel what
minded was of, in chaunging his word
spirittual rules, into this worde pre-
lates. But look good readeurs upon the
place, and you hall see that I dpe it of
good cause. For I do not there lay that
he favelth prelates, but I dake there that
praduentuer he wylly fay so.

And also besides this that ther is no be-
ery great difference between these word-
es, the prelates and the spirittual rules:
the chaunge from this worde the
spirittual rules into this worde pre-
lates, semed me y more mete a more prop
for the matter that the pacifer speaketh
in that place, where he expresseth autho-
ritie ther pretend, and obedience that
they claim.

Howbeit rather then I would be gyue
any cause of devision againste me, to
byth that beth to make great deuities
uppon small groundes, I shall be content
to gyue him his owne worde again.
And therefore I prap you good readers
every of you mend your bookes, a th
febe of prelates in that place, put in spir-
ittual rules. And when you to have
done, the chaunge hall to the matter
not be very great, and yet so much as it
half, shall more serue me then byth.

But yet to make forthe, that ever
I was so far overexene, as to take away
his gyp golken worde of spirittual rules
from him, he beginneth as it were
with a great feth and fayth.

What maister Poe meante to
chaunge these worde spirittual rules
into prelates, I cannot tel. But now by
readen of these worde that maister
Poe hath spoken, I will say further in
the matter then I hadbe thought to
havedone.

How happy was I, that I had not
the grace to let his owne word glende.
For now will he say further in the matter
then ever he had thought to have done.
And that is fatheth this.

That I thinke verye that so to
great an ouerlight fel into prelates and
spirittual rules, that they would be
upon them to prache hereye, that they
would that the people shold be helpe
them therein, and to take it to be ca-
tholcalall that they prached. For who
would prache any thing but such as
they would hae thes maner audience be-
yne.

Believe me good readeurs, that this
man warneth he saith well fannys in
this point, wherhe he taketh such plea-
ure, that afterward solio, tricr, he fal-
leth into fane again, and fayth this.

Maister Poe goeth about only to
prove, at my tale is lost, because pre-
lates pretend not to be believed if the pre-
chhereby as he taketh it if I shoulde fay
they be. And yet I fayd not so in ode.
And if I dpe fay so, I fayd but trucly.
For if they did preach here, it is certain as I have saie before, ye and if they would preach and say if they preached hereby, that they would have people should not believe the; yet if they did after preached hereby in bede, they would take that the people should believe them. For they would say they were not here; they preached. For two will confess he preacheth hereby.

How good readers here haue I toysed you together this good mans gave woordes in two places, wherein I perceive he pleased himselfe right well. But to the intent that you may see whether he have so good cause as it were, consider well this woordes and mine before, when he commeth by that point. For he maketh as though upon occasion of his woordes, he had writen that the pleachers pretend not to be believed if they would preach hereby. Whereas whither he lay true or not you shall see by his owne woordes, which are these.

The light of grace will not come, as long as the spiritual rules pretend that their authority is so high as to immediate of God, the people are bound to obey them and to accept all that they do and teach, without argumente resistance or grudging.

How good readers well consider well here in these woordes of his, what wisdom the man hath showed, in making such a musing of changing spiritual rules into pleachers. For when he saith here, that the spiritual rules pretend that they put authority to be high, what doute is there but though the men other rules moe beside whom he calleth no pleachers, yet bee meanteth pleachers to, ye and pleachers specially to. And then when he saith that the pleachers and the other spiritual rules pretend this or that: map I not well say that he saith the pleachers pretend this? Yes beth I may, And yet in so changing his woordes; change it to his advantage not on mine, in that I make his own meaning much better, nothing more. And thus first ye see good readers this manner much on sight in finding of fault. How calibcr other good rules he layth in those woordes, not the spiritual rules, that is to say both the pleachers and all the remnant to pretend their authority to be high and to immediately bewayd fro god, that the people are bound to obey the in this thing or that thing, one, or twaine, or tenne, or twentye, but directly to accept and obey not onely all their teachings, but also to their doings to, and neithe argue, resiute, no; grudge at any maner thinge, that they would espye teach or doe.

This general thing he saith, and therefore though I do so as ye to advantage with him in my chapter of mine Apology, as to be true mate and also whether he mean it by theirs whole authority or part: I might well upon these woordes of his have taken it, that he had very shamefullly belewed the, and had laid that they had pretended to have their whole authority immediate of god every where. For if I would so have done, his general woordes would well have warranted mine. Also with hys layeng is to general, and extended bitterly not only to all their teachings, but also to all their doings of, and faith that they pretend, that by goddes immediate ordinace the people should accept altogether, both all that ever they lay, all that ever they do by how many maner things might I have confused hys faileng, and have proved it false.

But yet hys sayeng being such, I took but one thing, and that was such, as the matter that we both specially spake of was next at hante. And therefore I layed, that thei pretend not to have such an authority that men should obey the in all thinges, so they pretend not to have authority to bide men to beleue and obey them, if they would preche heretelikes. But that plainly professeth that if they would men should not beleue the not obey thethen.

Here you see that where he saith that here not the pleachers would preach hereby: he pekeith at beside the purpose, for I laye not that he either to saie of sometment. But I layd and yet say, that in those woordes he saith, if they would preach hereby, they doe now pretend, by the authority which god hath giuen them, the people were then therin bisden to beleue and obey the. And in his fo layng I ther sayd: ye pret lay, he faith very far untrue, that their pretend is not, but plainly preted heretelike, and this in this point he made to a mate pote ground; caute, that himselfe by his owne woordes gave me good occason to write the thing that I wrote: thys you fe good readers poynted very plainely.
The debellacion

And therefore god readers first lay this is the thing that he saith, and the purpose that he saith it for, making it a cause of delusion present: how can he promise you a little more subtiltky neither.

First as so, his case, that if all the spiritual rulers would teach hereby if he had ment of the spiritual rulers all chirstenhome, I would have admitted his case, and otherwise, but as me put and admitted a case impossible, to se what might thereon therefor possibly, as say the case of an angel, came from heaven, preached a contrary goddess, yet the same angel should not be believed. But now he saith it but by the spiritual rulers of one realm, I admit the case as possible, but yet as such a case, as I traut in god this good man shall see the light fall fell, and catch the laces ere it happen, though it may be, unlikely enough to happen in some one or twaine, or some few against whom the remnant shall preach and teach the truth.

But now saith this good man thus. If it so happened in them all the would they pretend, that by their authority given them of god the people were bound, and that they should be believed and obey them. For they would then say that their heresies were none heresies.

I am at ease to grant him all this, and I see him now what thou. For all this good readers pretend thou seest well, no more, but that if that case happened they also preached, they would than also pretend. But all this pretend never a whit, that the spiritual rulers either now done, or at anytime have done, pretended their authority such. Norwse consider than for what purpose he speaketh of such pretending. He layeth you wote well they pretending of their authority to be so great, that the people should obey them without argument, grudge, or contradiction in all they ever the other way. This he layeth I lay for to ease a cause of this delusion, which he maketh in his book, that he saith the light of grace will not come to ceaze it, till they cease so to pretend.

Now whereas he saith I might have satisfied my settle well enough, and that the letter of his words were plain; you
If you see that in the rehearsing againe of
his owne words fo. 1. he is faine to
sufficiently and geall at the his own
generall words, all that they booe o
rtech, to make his mooves feme plain.
For as you see, being standing still, his
woodes are playing against hym. For
himselfe now confesteth, they pretend
not to doe by authotitie immediate fro
God, such things as they do by auth-
ritie given them by princes.
But because I would faine fully sat-
Isfy hym: I shall now thew you, if with
his new declaring, if his wooves were
well enough, he hath made his matter
out of all measure worse.
For nowe rede his wooves agayne.
fo. 2. and there you shall see that he
soveth that he meaneith only of suche
authoitrity as the spirituall only of ser-
ctes that are governed all of Godde.
And yet after he declareth it further and
better on the seconde lyke of the same
leaf in the rite, lyke that he meaneith
only of such authotitie, not as they pre-
tende to base, but as they have in de-
e immediately of God.
And to thentep me might see that he meaneith not of au-
thoritie falsely pretended, but truly had
immediately of God, he putth for the
same their authotitie in ministration of
the sacramentes.
This is his owne exposition of his owne
woodes, which he would have taken fo
so plaine, that he is angrie with me that
I could not faye it, and so satisfy my
self before.
Well goe to nowe: let us rehearse his
owne wooves agayne as himselfe for his
owne aduantage sole. 1. rehearse them,
and let us plant in this woove ex-
posicion with them, to make his ten-
sence the more cleare, and than shall we
see to what good conclusion be bringeth
all in corollation. For than commeth his
whole tale to thys.
As long as the spiritual rulers will
pretend, their authotitie is so high of
so immediately derived of God, in suche
things as they have their authotitie
immediately of God in deve, (as in the
ministration of the sacramentes, such
other things like) that the people are
bounden to obey them without argu-
ment or reslitence: so long the light of
grace will not appere.
So as good cause, here be now his
owne wooves with his owne expositio
therein. And how lyke you them nowe:
For now the sentence hath he brought
at last both much worse to none other,
but that the light of grace will not appere
as long as the spiritual rulers pretend
to be obayed: or rather, to be obayed, be-cause they have there
authotoritie in immediatly of
God in deve. But the on the other side, the
forever they will not pretend, their au-
thoritie to high therin, no so immedi-
ately derived of God, as to be obayed therin, but will be content one me grudge
argue and resist them therin, and put
then fro the sullter, and suffer them
to ministe no sacramentes no any such
other things lyke: than shall by this
God make new declaration the light of
grace appere by and by. Hath not thes
performe here good readers, with much
labour and many hundereds, with great
scle impression. If she will not do
these wooves agayne, and put in his other
generall wooves agayne, which for his
advantage he lefte oute in that place:
thans is al gone againe that he goth a-
boute, and all mine atterwors as made as
I have theved you good; all his owne
woodes nought.
In the leste also, let it be as these
woodes.
Where I say that as long as his
spiritual rulers will pretend that their au-
thoritie is so high and so immediately
derived of God, that the people are boun-
d to obey them without argument or res-
litence. As by these wooves I confesse
that they have authotitie in immediately
derived fro God. But as I sayed before
in the seventh chapter, master hose
hath a right great and a right initue
wts, whereby he can lightly turne a sen-
tence after his appitite. And so both
therefore, etc.
What, that wrote: in intuett I have
to turne sentence, let the reader judge.
But sureley his might of my wit can not
reach to high, as to perceiue in those wo-
ves of his, his sentence him selfe turned
the to, no I traw no mans els, in these
wooves: thes have authotitie; thes
these wooves: thes peed to have authotitie;
be both one thing, which thee neuer yet.
And therefore before his conclusion he
now maketh here newe I might tha
will takke that exception which I hau-
bought ther, to a little better effect; etc.
both his here, which in his mosst elig
at his newe declarations, bringeth all
together ever the longer into the wor-
te conclusion.
For now to colour this his oversight
With all, he telleth us which manner of
priestes he met in those woods, which he would here so saime defende. And
then in seide of pretending to be by god-
ness ordinaunce believe and obeyed in all
things as well woods as dedes, he bishircheth forth here a fewe amounting
in a fome tocaio to the infinite number
of sober.

The first is, that the order and disposi-
tyon of the things that are to be dis-
posed of the church, be to be disposed by
the pyttes: which point to put as foz;
A matter that hath made beffion be-
twene them and vs, is a point of small
reason as farre as my reason can give
me. Foz I remember no of ane baratice
that ever arose be betweene thes and vs foz
that point.

The second is, that al chisfen prin-
cers must subdue their executions to bis-
hopps, and to preffere the above
them. I can not tell you what ever there
be any such law made as; not. But foz
I tell you well that though there be, this
point will nor fere thes purpose the va-
luce of a blue point. Foz I am sure he ne-
cas law in vs days any bishop in this
resemble, be that preijence againte the
king, or that ever there arose any be-
usion therupon.

The third is, that no charge should
be set upon clitches by lay power. I ne-
ver hecede pet any deution 9pt vs this
point in vs days, nor he neither in his
pace tap. Foz, I never saw the day pet
nor he neither, but that when any nede
of the king a the realme required it, the
have ever more beeni to set taxes up-
ons themselves, as liberally and as largely
as any man well might with any good
reason require.

The fourthe is he tayed, that if a
seculer judge be negligent in doing of
justice, that than after monicion to-
emende it given to the judge, if he will
not, than the spirittual judge may com-
pel him to it, 0cl supply his come and
here the cause.

If I shuld looke now for these, tith,
laws it might peradventure happen. I
should hynde, that thiss man had mis-
taken some of them, as well as he hath
misunderkand some of the other he hath spoken of before. But fith that
I never knew grudge 02 deunion rfe
hereupon any of them, me nedeth newer
to loke more 02 matter. For fith thiss
man never saw that any spirittual luge
hath interplited, in defecte of justice to
give any such monicion, o2 to supply 02
come; were that lawe never to brea-
table, pet to fape that upon that lawe
the temporal hath here conceyed
such grudge as it hath ben a cause of de-
usion, thiss pacifier of deusion may be
much abashed that ever he deusfed it.
Foz I dare say that as well this fourth
cause, as many of all his other be such,
as people never neither talched of nor
thought bpo, nor before his own boke,
had never redde nor heard of. And ther-
fore by the putting in of such things:
Foz I saye as I lamped in myn apol-
yge may sone perceiue that his books
labour and entend not to quench, but
rather to kindle deusion.

And therefore verely with his lep-
enge here ben in the ende and conclu-
sion suche causes of his benifit, which
causes but by hymselfe the people neuer
heard of: I may well saye ours agayne
good readeres, is not this greater by his
good pacifier, thought ouo a trye co-
clusion?

To those wordses written in myn apol-
yge the 169. leafe, this good man G
awanswereth thus.

And now to thys conclusyon of maister Pope I will say thus, that I
belov alyght God, that the ende of
all these matters may come to this con-
cclusion that the very groundely causes
of these benifions, that now be not on-
lye in thiss realme, but also in maner
through alcisfen realmes, may come to
perpete knowledge. Foz I do not take it, that they begane other
by herefes, o2 apolafries as maister
Pope in hiss apolgy meanyth that they
should doe.

Here you may see good readers that
thiss good man would be lost 02 it should
appere, that the benifion, pergyl, and
harme have any where syongen upon
herefes begonne and set forth by falte
apostatas, wedge trees and monkes,
as clerely as it is knowen that by thoc-
casion thereof, there have ben lain in AI
main in thes very yeres, above.

lxx. persons in one somer and pet
since among 02 Swich is when Zuig-
lus was slaine, many thousands ypli-
ted to, and the warre begonne by the he-
retkes, and the laste by goddes create
goodnes layd in thes owne neckes, as
faltsly as Frith believe the catholikes,
and against the plaine and open knouw-
eth trouth, would with shame inough to
himsellemake men weene that the ca-
tholikes
of Salem and Bizance.

who likes began the warre.

And if goth he farther and saith
such mount will notly endure any felte to hyde the truth
therein, as is let he hath done in this chapter, and divers other places of her
apology, by keeping secret such abusifs and pretexts, as in my conscience have
been most principal causes of this deuision, whereof partes be recited in the said
tractate, and part in this annexure were not all.

Of these there had neve in dede to be
no, and some more true, and some of a
lytell more suface to, than be the
most part of them that this good manne
had sayed forth yet.

Now here he saith that I hope secrete
such abusifs as pretexts as be the
principal causes of the deuision, whereof
himselfe hath he thewden some,
either he meaneth that those which I kept
secrecte, he those that himselse hath writ-
ten, or other beside them. If he meanes
other then other himselfe knoweth the
of not. If he know thevmy noe how know-
eth he that I know them, or that there
be any such at all? If himself know the
and them not, then he hydeth them
and kepeith them secrecte himselfe as well
as I. Howe if he meanes but those
that himselfe hath wittten, how can I hope
those secrecte that he hath written? Ca I
bath gather by al his books & go hyde
them, & alwayes that he have red the
gore redeede the againe, or forget what
they have rede.

But now after this, lyhealth as he
is wont the reason faileth him to call to
preaching: so here, because realely he
kealeth him, he faileth to payyng. therin thus
he savet.

I beseech almighty god that he have
no power to doe it, but that the troube
may come to light thereon, though he re-
sit it in that he can. For if it were
knowen, and a sautes charitably refombe:
all these deuisions would thortately have
an ende.

Sap percy, this makest wel enongh
that though the causes of the spiritual-
tre were never to fully refombe, yet
could not all that suffic to bronge all
devisions to an ende, but if onething be
done, which will never be done, whether
(which he forgeteth) I gave him warn-
ing in the last leaves of mine Apologie
in these wordes. n

But now if this pacifier to cease
quene the deuision, could finde the
means to make all the whole clergye
for all that, such he lape to
causes of this deuision that some men
lay this by the clergye, and some me laye
by them, that were the all the clergye
neres to good in dede, and farmed god wener
well, this deuision by his owne tale,
yet could not for all that cease, except he
could provide further, that no piticous
pactifier should in lamenting of deuision
putte forth a booke and saye, that some
lay men say that some of the clergye
be净值, and looke their case and they;
well, and that some say that those that
lame bed and take most labours paine,
be but hypocrisses for all that, and true
Godde but so: bayne gloye to geate
themselfe laude and praise amonge the
people. o

And also if deuices should be charitably
reformed, as this man sayeth he would
have them: it would be needy them to let a
lytell more charitabe folke aboute it,
then those have ben, that have begyen
this good man with enuill countable
in his books, and have made hym under
prester of pacifying deuision, yet for his
erase deuision, with deuising and spew-
ing abode cause of murmure and
greudge making in some of them an ele-
phant of a graste, and for some grudges
bringing forth some such as, the people
never had hede of till they redde his
bookes some of the very worst, which
were most effectually causes if the were
true, bringing forth by heapes with a
figurer of some sayes, & very plainlie
lies in dede. As this the waye good readers
for: a pacifier to make peace with, a put
away devisiuns.

And now himselfe handling his matter
thus, he taketh of his charite great
thought, lest I go aboue to hymber his
holy purpose. And therefore faith.

I doute me very soe, that maister
Dore goeth aboute rather to marre al,
then to endeuoure hymselfe to make all
well. o

Which be the lykelynedes now good
readers that leade this good man into
this great here? Because I make open
the hjerde mynde of his demure con-
tenance, and the harmefull intent and
purpose of his holy wholesome wordes.

Because I would have the temporality
and the spirituallity as the body and the
soul of one man, love well together
and agree and neither of them be gladdet
here orill of other, not to give care to
fixticide saunter, but the good

folke
The debellacion

For he faith that his worde doth plain and smooth, that he meant only of such authorities, as they pretend to have immediately from God.

To this I say plainly, that that are his words thus: For his words be, that they pretend that their authority is so high and so immediately derived from God, the people are bound to obey them and to accept all that they do teach, without argument, resistance, or grudge.

Now I know every man very well that he doth not pretend to have authority immediately from God, to do all things that they now unlawful do, and may do, in which the people are now bound to accept and obey them.

For as I said in mine apology, in many such things they pretend, if they have authority derived from popes, and therefore some that he labours about it. But, the reason he can never defend his words, but that I am well, indeed, and with the necessary distinction that I there made, sunflower every part. And this is myself, and therefore in the fierce leafe in the beginning of the second chape, where he rehearsed his words again, he leant out these words of his own. So that to accept all that they do, and to be acceptable. For upon which word the first part of the matter hangeth. And therefore here you see now, that whereas in the beginning of this chapter, he would make it seem that he said two of these words of his which I neither did nor need for his strong as that was in the beginning, that he was himselfe against to shade away his own words, to begre the reader upon the reading of the place, and may bring pause over his saute for the while unmarked. And thus good reader you see, that to cause his own words by right, and to impugne mine: in these two leaves, I see, and irre, he bestowed his labour in vain.

But then goeth he further and toucheth these words of mine Apology, written in my former, chap. folio. 185.

Surely in such things as whole circle of chiselled, and thereby, in spiritual things, as bee the ovewers of those laws which his pacifies in some places of this booke toucheth, being made against heretics, and albeit that they bee and longe have bene throught

In this chapter matter hereafter, lapeth divers other objections to prove, i.e. bad letter unreasonable, which were very tedious to rehearse at length, and therefore I had as quickly as I can, touch some on them.

I know well enough why they be tedious to rehearse. Surely because they be very tedious, and to answer: But wherefore he will rehearse some of the he beginneth first and last, that I had no caule to doubte of his words wherein he layeth that the spiritual rules pretend these authorities to bee by ypge and so immediately derived from God, this I had faith he sale no caule to doubte of what authority bement.
though the whole corps of chriftendome
both temporally & spiritually, by long
blaze and cultome ratified, agreed, and
confirmed, yet he layeth some lacke in
them calling them very lye, in those
thynges I say, that yet I nothing boate
in my minde, but in that congregation
to Goddes honour graciously gath-
red together the good allifencce of the
Spirit of God is according to Chriftes
promise as heretofore present and allifencce,
as it was with his blessed aponcles, me
bought with reverence and without re-
isience, grudge, or argumentes to re-
cupe them. And if a provinciall coun-
saileere, there are in Chriftes church
ordainy wavres to reforme it.
But in such thynges as are spiritual
waters after a lawfull order and
former, deuise for the spiritual weale of
thee soules that are in thire charge, &
which thynges are suche as good liske
may some perceiue the god, in these
thynges at the least way shoulde the god
not giue care to the badde folk and fro-
warde, & against the beste thing that cæ
be deuised can never lacke a soune fro-
ward argument. ☐

To these wordes this good man an-
sweth methus.

Then to heve my mynde in some
thynges that maister Pope hath tou-
ched yet further in the sayed chapter.
I will first agree with maister Pope,
that in such thynges as the whole clerge,
of christendome tezeth and ordeth in
spirituall thynges, and which of long
time have ben by long blaze and culto
though whole corps of christendome
spirituallly ☐ epoqallly, ratified agreed
and confirmed, ought with reverence
to be receyved: but yet if the same thy-
nges through long continuum ☐ throu-
gh abusions that arise by accident of the,
prone hurtful and oous curiosity to the
people to bire: the may people grudge
and complaine lawfullly to their su-
periours, desire that they may be refo-
irmed, as lawfully as they may do to have
tempoall lawes reformed when neede
requirith. ☐

As unto this, because he is so getle
to agree with me, I shall as gently
agree with him againe, but yet he get-
teth nought thereby. For all the lawes
against which he writeith, made for:
protection of heretiques, as I have in
pr. vul. and eu. chapter plainly pas-
ted against hym, and repeased his ob-
spections therein, be good and very rea-
sonable, and that abusions by occasi
where he would make it now seeme, ☐
whereby the would make it now seeme, ☐
I in long continuum they be not hert
full, he poureth not one in this world, but
by falfe laudomere sometimes he
mised against the ordinaries ☐ by er:
times they are false before the langes be
noyablecounsellers were here of
his, helpeth nothing bye matter.

Then goeth he further and layeth on
this topo.

I will also agree in the congrega-
tion of the clerge, to goddes honour
graciously gathered together: the good
allifence of the spirit of God, accord-
ing to Chrlsfes promise, will be as be-
rely present and allifence with them, as
it was with his blessed apolcles, if they
order themselfe, in meeknes and cha-
ritic and put all their trust in god, as
apolcles did. But if they will trust in
them owne wit and in worldly polcrer:
then may they lightly lefe the spry-
tic of god. And whether it wer so at the ma-
kings of the lawes, which maister Pope
spoketh of concerning hereof or not, ☐
not tell: but this will I say, that is it
were not good and reasonable in them-
selfe at the trust making, that they were
never made by the allifence of the spr-
rytic of God. And surely I cannot the,
how the blaze and long continuum of
them can ratify or conforme the. For
as it is of an euill custome, that the

ger it is used, the greater is the offence:
so is it of an euill lawe. And lyke as an
euill custome is to be put away, so it is
of an euill law. ☐

Of what strength the general coun-
saileere be, and whether we may in any
of them by laudomere gathered to-
der, put any allifence or militcrand,
and if we may then in what manner thy-
ges and in what wise they bire, and whom
and how long: I shall not nee for this
matter to dispute with this good man.
And all hisoute concerning the sayed
lawes, whether they be reasonable or
not, and whether the continuum of
them be good or not: in all these things
have I so confuted this good man alre-
dy, that these wordes of his cæter ease of
nought.

But yet to make it seeme that he facte
somewhat, and that no lawe of chur-
che which he hath here impugned, made
against hym, was ever ratified or ap-
proved in this realme; ye that here
how properly be poureth. To good rea-
der thes there are his wordes.
And the lawses affirmed by the
agreement of the people be the lawses of
safety and keeping of holydays, a such
other as the people of them: they accept and agree unto; but these lawses
made: punishment of heresies wer
never agreed by a common assent of
the people, but that some particular perçons,
were some hauing ben guilty, and some
in adventure or guilt, haue been punished
thereby right sore against their willies.
And that cannot be a confirmation of
them that agree against their will.
But as to them that doe the correction.
It is a confirmation: so do they it with
their good will. And though that correc-
tion were a sufficient confirmony, as
against the that be so punished: yet
it can not be a confirmation to make a
law approv'd for all the residue of
people. I cannot see therefor: that any
raiespring, agreeing, or confirmation of
the people can bee proved in the lawses,
corresponinge the correction for here-
sey. —

Did enue any man good readers here
such another reason as this: so he de-
crieth not but that the first offi-ces, and
other taken in the generall counsale, s
other fether proceedings against here
bygnes, according to the cense receyved
Spiritual lawes, have ben usually so
accustomd in this realme, and by the
princes of the same and generally by
all the people by common blase ac-
tected, and over by that, by plain parlement
lawes and orders made for temporal
officers to assist the ordinaries therin.
To put the offenders in execucion ther-
on and knowing wel all thys, he simileth it every whay, a saith not one
woode thereto, but argueth that it was
never ratified, in this realme, because
the heretikes y are for hereby punished,
be burned against their will, and agree
not themself thereto. This reason will
I never labour to confute. For if any
man be so mad to like it, I were almost
as madde as he if I would reason with
him.

After this he resteth againe to the
unreasonablenes of the lawes, proveth
their unreasonable, by the sentence of
his owne conceite. For these are his
vowdes.

And when whethr the lawes in the
lifte be good and indifferent: or not, I
will reinte the judgement in that be-
halfe to them that haue authority.
But to heu my conceite therin, I hal
with good will even as my conscience
moweth me to, and that is, that I could
never see, that it was reasonable to be
accepted as a lawe, that a man shoule
be accepted and know not his acculer.
And that it is yet more unreasonable:
that a man shoule be condemned, I knowe
not the witness that condemned him.
Also that a man upon suspicion shoule
be taken to make his purgation at
the will of the ordinary, or be accursed:
that a persect or wittelle shoule conde-
mine him, that he had elerced once: That a
great officer and a lesser officer shoule
have one lyke punishment, if they re-
nounced; or be a like arrestt and put
in prison: I never law no indifferencie
in it.

How good readers as for the cocetle
the good conscience of this man hath
conceived, is of very truth but even a
very pose cocetle, as in the said chap-
ters the xv, the xvi, and the xvil, every
man may come perceine.

Howber in the last point that he fis-
deth so great a faute, that a greater off-
fender a lesser officer, shoulde have one
like punishment, this man locket not
well aboute hym what he moated that
worde. For when the thing is well
looked on, the weight of this reason wil
fall upon the wrong side, and all against
his minde. For whereas a greater off-
fender and a lesser officer be both pun-
ishd alasse, if the greater officer have
no more paine then the lesser hath de-
ferred, there is the other somehowe lesse
harpe, than it should be, but per not by
righteous. For if it were, than were
lawes of this realme unlawfull, that
hang by hym, doeth but robbeth a man,
as well as hym robbeth hym a killeth
him to. Now solts it in hy spiruiteal
lawe, that whan two do both renounce their
hereby, and arue an beare faggottes
both, if the on ehide, heretikes and the
other but raueine, the greater offendor
hath no more paine than the lesser beh-
eth. And therefore if this man in that
case complaines, this complainte (as I
said) turned into this other side, and fin-
dest the faute in, that, where is lesse
offender berech one faggot, the greater
beareth not fine, if their baides be lyke
of strenght.

Nowsebth good readers all this tale
of bys is to no purpose at all. For in the
spiritual lawe, they loo the offences, to
consider the circumstances, and confine
the penitence after the baite of gaiulite
of
of the trespass, and for enjisoning us
to put no man to it, but where good reas
would not suffer him walke abroad,
And therefore I suppose, that when the
man was writing this, his wife was
walking toward the holt lande. For if
he would say that he meant by the leste
offender & the more offender (such twaine
as abuse both, and be faggotes both,
where the tone was worthy and the to
not worthy at all), I say that neither
hys words will maintaine any suche
meaning; for, he speeckth generally of
leste offender and the more, no; also be
ought none such but by his faggote
some fales, which have bene plainly
proved false.

Then goeth he further and knipteth
by all the chapter with this goodly
conclusion.

And if any wyl say that these readas
will give a boldnes to heretiques: truly
I wyl not fully make aun in were thereto.
But this will I say, that I thinke bere
by that ther wil give a boldenes to cru
thee true men. And bereby I have herd
say, that it were better to suffer an
offender go unpunished, than to punishe
him unrighteously and against the or
of justice.

Mark ye goodreades here for our loz
des sake, what maner of reason this is.
The thing that himselfe very well per
ceieth to be the very weyght and prth
of all the matter, and therefore at last ob
etereth it against himselfe, as a thing
had neede to be layde, what aunwere
dorsh he make unto it: he faith he will
not aunwere it fullly. In fact that is
spoken very fully: well, yet to great
weyght hangeth on it, if she would not
aunwerer it fullly, see she would ha
aunwered at the least with some. If she
hath, a fourth part yet, or a fift part at
the least. For this, that he faith, aunwerto
ke of all. For two things he saith, one that thoube he can not say
nay, but that hys reasons if they be fol
lowed, shall give a boldenes to heret
es; yet he thinkeh they shall also gny
boldenes to trouthe and true meanes.

And by my truth I thinkeberely on
the other side, that if heretyques have
boldenesse given the, (and as they the
by soone that) take co:age and much en
crease, the make my truth thinke, and
many true me versus. And if the gi
ning boldenes to falsed, that gyn bold
nesse to trouthe, alwayes that gyn bold
nes, and then leke wher the true me that
were the bolder by it.

The second thing that he faith is this
which yet he bold not atynne but that he
hath herd it layed.

That it were better to suffer an
offender go unpunished, than punishe
him unrighteously and against the or
of justice.

This was somewhat pretely sayd, if
thys good man had praised that herety
kes might not be punished by those la
xes, but unrighteously and against the
order of justice. But than how hath
he praised? By no meanes in this word
but twaine. The tone, it is not righte
oule nor indiffent, that a greate offe
nder and a leste offende should be pun
ished, imprisoned, or arrested lyke, whi
ch unreasonable real oppositionain li
ne in all criminal causse almost, at the
lawes of this realme yet helpeth not hys
matter, but impasse eth it much, as a
lyttle here befor I have been elerc
ously praised.

His other reason is hys general rea
son that is his whole ground, whernas
he buildeth against all hys lawes all
hys whole matter, that is to witte, that
by hys lawes which are made for pun
ismente of heretikes, it may sometime
fornace that a man may be punished wth
thee is no beryte in bere.

Now is thys reason is unreasonable
to be layed for a reason to take away a
law, that if it were admitte for reason
it could suffer nepthie in thisys realme,
no, in any realmes any lawe stand in
this world, all hys lyth in this world
could imagine or behuse, for any maner
punishment of ungracefoul people. And
albeit that of such lawes some may be
heren for the worse unto the better,
though never fully to such point, but
an innocent may take harme; yet both
d by reasons experience it apperteth plain
ly, for the lawes which he would have
changed and made more easie, can ne
ever have any good change, but by mak
ing them more streight

And thus hast this good man sone
ouersene his selfe, now? I trouwe than
xx times in hyss, xx, chapter.
The debellacion

A considered, appeare so good at length, as they come to some men at the spitt right and at superficieal reading: he persuade me to shew what other faults I finde therein. And than to pitchme forwade, he byngeith with two or three thynges, which he saith it lemeth most likely that I should mane. But whereas it should be most likely? I should mane those thynges, therof theweth be notypng, but leueth falkes, occaion to thynke, that his owne minde mitiguen him in those thynges. For me hath be never herd make any hulynes of them.

And whereas in the leaf. 91. agayne he persuade me to the same. And there he trencheth how many chapters of his I meddle not with, wherein he might have made a better worke if he would have let them beater that I owne not, and has spoken of them only that I touched. For, they were very few as he was at that time unwilling to have touched any one at all, saue for so much entill that coverty was cloked in them.

And so tothelawde, awing of that cloke that menre better see what it meant: I touched the first chapter for a shein, and the. v. and the. vii. for they labouren to the great decay of the catholike faith, to put away change into wosse the most specul god lawes, both of the whole church and of thys realie that have bene made and obserued long for the perfueration thereof. And the first chapter was in effecte nothing els, but by fals beaunderous surmyles against godly ordinarie (as though they mishade me for hereby) a thingd preparative to it. And therefore leaing

By thys other trites alone: I awnwered it in effecte onely these, of whiche the somuch harme myght grow. Which thynges if they had bene out of hys booke, all the remanuant god lawes had together, should have gone tothefor me, and thys yet so wull they: For I purpose not to embly my self with confytt of every faute that I synde in every mannes booke. I should have then onemuche a doe.

So I will not despisasse or despiz any thing that I synde good echere in hys booke or in any mans els. And therefore I have in mine apologye syved espresly, that he facth some thynges wel. But as much as there be many thinges frought to: I suche therefore I reader warning not to walke away with the other fayler, but read the wyth ingene-

ment and at use them well, and not be every spirite, but see wherther it is, John, 4. be of god, or not, that that is god take, and that that is envi, lette it go to the devyll.

I will allow therefor and lye not a little the great god minde of Sale towarde the bainquishing of the great Turke, and conquering of the holy lad wherein he blyste the other. the chap. of his booke. But I will peke much again, that as he woulde dilate the faith, by force of twozbie in farre countreys, henece: so he laboureth to chagne and take alway the god and hollowe lawes, whereby the faith is preera spe here at home.

I like also meruallously well, that such pointes of the catholique faith as heretike nowe labour to distrope, as paragyn to fauytes, piligrimage, purgator, and the sacraments, and especially the boked sacrament of the anher, where in the lysty, leafe he spakeyth so well, that as helpe me god it did mee good to reade it: this I love hysed mee meruallously well, that the right faith of these pointes he conferseth so well and so fully for his owne perfome. But the better opinion I have of his owne perfom ntherein, the more so: and I se, that hys bookes are by soe the we coloufale hanelde in suche wise, as if they were folowed, would make fathy faith decay and pertrice in many other folke. Thys is the great thynges that in hys booke grench me.

For so far the point that he speakest of in the lefe. 91. of that that the piealles should care no schuch fro quinagustime to Caffer: I take it so: a matter as small as he doeth I. But then he asketh me wherefor: in the xxi. chapter of mine apologye beginning in the 175. leafe, I make it great a matter of it. Wholeso to reade the chapter, shall se that I wrote it not all in baine, not because my selfe being unwilling that the piealles should doe it neither, though they be not bozten to it. But the lefe that the weighte of the matter was, the more couthe thys man gave me to speake thereof. For the more was he to blame to put that and other such small matters as that is, for causes of so great a decision, as he says, meruell by thys thys is. This was to saye, that made me to speake thereof. Which cause this may hauke him self, and therefore needes not to meruallc as he doeth, whereas I speake thereof.

And
of Salem and Bizance.

And therefore thus have I good readers now read to every chapter of his book by row, saue only the laste thicke which go about a good vioage into the holy lande, a great way farre from me. And I have not leaped to and fro, now toward, now backward, in suche maner as he playeth in his anniflower made into me, wythout other order kept or cause appearing wherefore, saue one very cause that every ma may sse, that he would not have it scene what places he left untouched. Whiche in a maner the most part of altogether, that in my booke touched is threes chapters of his. And I have on on the other side not left any one piece unsaid, that myself spake of before, or that any thing perteyned unto me.

And therefore whereas in the beginning of the r.v. chapter, Simkin Salem giveth his sentence upon the lapsed anniflower to the lapsed apollgyse, and aloweth the lapsed anniflower well: me thought that if he considered not only how much he hath lost unanswerde, how much of his owne woodes undifended, which he nothing hath toucht at all, but over that how fely he hath defended those thinges by his handtoucht here: Salem being indifferent, had bene lyke to have allowed it but a little.

Yef letting aside for the while at the remnant, if he go but to the very principall point alone, wherein he laboureth to change and put away those good lawes, the change whereof (such as he deuisteth) of the catholique faith and the encrese of heresyse should follow: in that point alone, I speake against him, the common consent of thys realm. And he layeth his owne reason against it. We lay againste him the consent of the general counsylle. And against this he layeth his owne reason. We lay against him the general approbation of all chistens realms. And against this he layeth his owne reason. And what is his owne irrefragable reason by he layeth against all thys: Surely no more as you se, but by those lawes an innocent may sometime take wrong. Against thys reason we lay him, that if thys reason should flame, than against maleractors there could no law falle. We lay against it also by his devices if they were followes, by the encrese of heretics many innocent must needs take much more wrong. To this answere he, that he will not answere.

And now when Salem saith that he cau not answere that, he shall at the weight of the matter hang out upon that: than Sym Salem giveth sentence he hath answered very well. But surely is such answering were well, I were not which way a man ought answere it.

And therefore whereas Simkin Salem saith, that if this good man will, he shall cause a friend of his answere all the remnant: he may dooe this good man a much more tenderly turne, if he made his friend answere him better that this good man hath answered already. However if they fay this to gene our this, and lay what they can say better to any other piece: let them say a Goddes name hardly go to for more. And if they say any thing metely to the matter, I will put no more to payne to make them answere, but at pleasure convenient that answere the my felie. And where they say well, I will not let to say so. And where they say wrong, I will not let to tel them. But on the other side if they goe no better to wozze, no newe to the matter, then thys man hath done: I haue certeintie let them ene alone, and let them lyke their wiznig themself, no man els.

But now letting passe all speciall the pointes: I haue answered the generalities this good man speacheth of. For in the lyeke, re. these are his woodes. And now that I saide what further in a generallty, as matter by hath done, and that is this: that all I spake in the said treatise was to appease this decision, and not to beginne any, to continue it. And therefore howe they can save thei satisfaction, that say I by rather intend a decision then agree desire, they can not encase the: or mainten them I dare boldly say.

To this I answere, that it neither was not: it is my minde, that men should think that he ment curt himselfe, as I have in many places of mine apologye testified. But verely I thought and yet thynke, that by some wise the worde his booke was so mischancened, it ment nought, though he ment soe well. For when as he faith that with his booke of deuision, all his purpose was to appease deuision: I lay not contend by the thee upon his owne mynde.
The debellation

A But surely this will I say, that if I
had been of so minde to low and set foorth
deuillon; I would have been even the
selfsame wales to hynde it, y be vised
(as he saith) to quench it.

Then goeth he farther and farthest.
And farther as master Poyse knoweth better then I,
mentire off contrary mentire,
that is to say truly is when a man saith
against hys owne minde, in good
faith in all that treatise, I speake noth-
ing but that I thought it was true.

Lo thus I answere, that indeed
such a thing I have reade, and as I re-
member in Anulus Celli, Which thing
though I have now no leasure to looke
for yet two pointes I remember ther-
of. One that it is there mentire and not
mentire, which infinitue mode in
what booke of grammar thys good man hath
found, I cannot tell. I was afeard it had
been oure scene in the pynting. But I
have looke through the corrections, and ther
find I no saithe found therin.

The other point I remember that
there is a difference betwene mentire
et mendacium divers, that is as we ought lay
betwene hym that wittingly lyeth, and
hym that telleth a lie wittingly y it were
true. And here it is lay, wittingly nor
to tell a lie, pertaineth to a good man.
And not to tell a lie unwarily, is the part
of a wise man. And certeynly the scripture
saith that he that wisseth belo-
geth is the other light: thys good man to
help bug to many lies to soone, and with so
many false tales to set the faith in print
to the rebuke and sounder of the spir-
tual judges, and make men they
myle handeled men to: heresies, though
the names innocent minde stede the
lynde the les, yet was the thing at the
least no lesse, than a very great lightnes
ye is also a great proffe towarde the re-
profe of his wordes y follow next, when
he goeth feter ther thus.

And farther I wole a certain master
Poyse as far as I minne is, that I nev-
er had any false shewees countable,
ne any envii countable at the making of
the fayed treten, which he calleth
the booke of devillon (as is fayled be-
foorde).

Lo thus I answere, that albe this
good man a no I be at much varianc
herein divenire thinges: yet for the good
and plaine professio of the catholique
faith that I fynke in hym, in good faith
I much better love hym then in y point
to believe hym. For if the fayed therin
true, then were all the faiers only his
owne, in which as I have ofte fayled,
I much rather thinke, that some faiers
shewe he haue deceived hym.

And besides sondry other thinges y
led me to to thinke, one very strange
thing it this, that every maw may wel
be by hys booke, that all such as haue
resolved to hym to tell hym any such thinges,
as under some saipes hee put out a
agnie, have alway told him enuit, and
ever told him good. And of misthand-
ing for heresies hauie euer tolde hym
lies, and never tolde him true. For wers
as the punishment for: heresies hauie
be very little any where, saue even here at
hand, and here but right done to them,
that with much faveour to: they haue
made hym good fely soule beleue, that
ordinate misthandels men for: heres-
ies in maner through all the realme.

And whereas such laundersoule cla-
mor y haue done y times of late in
all that ever complained, plaine pro-
ved false before the kynges most hono-
rable countable, nor one man came to
tell hym nothing thereof, nor not one
such fayre there written in al hys boke.
And our thys whereas mynde owne selfe
hauie plaine tolde to hym the same thinges
in mine apologe by witten: yet
(which) mist hande to was of al, saue
for: such men thys owne every man may
well see that he never redde it. For hys
lynde not one word thereto.

And thys is the enioyment what
soever himselfe for which is bus of 3008
this good soule to putte other folke in saute,
that there be some wyle shewe to
muche aboue hym, that they nyther
saime hym any thinge to heare but that
on themselfe like to toll hym, nor yet any
thing to rebe, but where themself lyke to
turne hym.

And nowe bythe I have here an-
swered these generallites of hys: I will
not longe enconuer you with any gene-
ralitites of some owne, but gener-
laxe I voulde that all were well. And to
help me my sappourre and none other
wysse, but as I would with none heres-
ticke one halfe with harms, that had cler-
yly left his heresy, and were well tourned
to God. But on the other side, who so
fich the lither therin: rather would I ypper
hym to sow to his sisme, whereby there
are many folke many times amended,
then prosperously to procede in his mis-
trepte to the loffe of hys owne soule
and other mens. And toward that point,
of Salem and Byzance, 1033

Against all malefactors in the spiritual life and temporal life, would I write all good folk of both parties to agree, and chuse love other well, and stick fast to the faith, which were like to be by the charge of these good laws that they may goth about to destroy. For if these unreasonable or these therein be perceived, with the danger and peril that would ensue thereon: I beseech you good readers to refer to my Apology, beginning at the leaf 270, whereon you shall see the benevolent and fully satisfied. And unto all that ever is in all that spoken: this man had nothing said.

And where as in confusing the faults that this man findeth in the law, etc., and the laws made against heretics, I have solved some examples of the common law, where this man had laboured to prove only, and have therein cleared: I have been accused by a freethink, it may proceed to happen that he shall now take a manner thereby, and say: that in such creences those spiritual laws may be reformed, and those temporal to.

How be it if he so say, but if men forget what hath been said before: elles shall they see that they say not will not sense hym.

For first as I have sayd offer then once all rede, the same theynge in the common lawe be not be changed. For if they bee: there shall come thereof more harme then good. And if it happen one innocent to take harme by the latter shall spue for one take more harme by the change.

Howe over if we should so that cause change those temporal, all laws, that is to wit because some innocent may sometime take harme likewise: we must change by the same reason, all that old lawe that a man may be arrested and remain invisible, shall be shamed, for the peace, upon the bare othe of his enemy that shall he is a scarfe of him. For by that lawe may sometime an innocent take harme. And yet muche that lawe stande if we do well. For els shall there bechae no innocents take more harme.

What trouble have there many men in Wales, by that they be compelled to be bounden to the peace, both for them selves and for their landlords and other frendes. And yet is the order there to necessitate that in manche lordshipp it may not be toborne.

And surely if we fall to change the nature of laws upon that temple grounde: wee must then change to many that it wolde not be well.

Besides this if men should reforme and change a lawe, because that an innocent man cometh to take harme thereby: then must they when they have chasen it, change it yet again, and after that change, yet change it again, and so forth change after change and never cease changing till the world be all changed at the days of dome. For neither can all the wits that are in it, make any one penal law, such that none innocent may take harme thereby.

How be it if a new lawe be dyssed and put to the be made against the same mischief as would else do muche harme: good reason it were to take an exception to the bility, and shewe that innocents might be muche harmed by this point or she, and therewith provide the remedie to put it in the lawe, and stoppe as many suche gapes as there could be spied. And if after the lawe made men founde notable harme, that good folks were muche wronged by it, and the lawe such that it either might be fozborn, or else the meanes found to be changed to the better: good reason would it to make provision for it.

But surely to come forth as this man cometh here, agaynst to good laws, to well made, and by so great authority, to longe appoved by the whole cons of Christendome, in this realme ratified specially by parliament, and that upon a proofe not without great grounde and cause, ever since founden to preparate for the preservation of the faith, and provided necessary upon this most own devices, that without great encrease of heresies they can not be fozborne, nor never canne be changed but either to the right or els to the worse: to come now forth and for appealing of divers, we feel a scabour that may make diuision, and the labour to change those laws, upon none other ground but one by that an innocent man cometh to take harme by means of false judges, a then cause not any wrong done, but by false imputes only against which false somtimes the truth is proved contrary, both by inuestigation before the kynges counsell, and over that plaiyned by this one point also, which no man can deny, that there is no lawe provided a against to great a crime, by which lawe
The debellacion

All people hane in this realme be puni: if of thers to come now this as thys
good man bothe, and procure the change
of ther lawis, so lo, so good, and so nec
ecessary, and to make them more cayse,
wherewith heretikes would ware bold,
what is this good Chri

And yet as for thys man hym selfe to
tell you for conclusion, what I thinke,
all be it there are as you see right cupyl
and perillous thinges in his bokes, with
devires that would make herelys ex
crase: yet in thee proffeseth so playnely
the catholyk Chri

And yet so as much as in this point,
without sight of man shart we can but
go by geffe, and who so goeth by geffe,
may be deceived. (For as hymself faith)
a wole may looke simply lapt in a shep
pes shynne.) I shall therefore truste the
best, and leaue ther truth to God. And con

hastily praye for hym thus. If theewes

And thus I beleche our Lord send vs
everywhere, with the spirittual and the es
pital re, both whyte and grace to agree a charitab
gether in goodnes, and ech to love of echer
ther, and ech for other to praye, and for
those that of both partes are passt into a
purgatoure, and ther pray for vs as we
pray here for the, that they and we bothe
thosowe the merites of Chri

But yet for as much as in this point.
without sight of man shart we can but