A letter of Sir Thomas More knight
impugning the erroneous writing of John Frith against the blessed sacrament of the altar.

My most hearty welcome I recommend to you, as sense you by this contemptuous writing a gap of which I received from you, whereof I have been offered since a couple of copies moe in the meanest whole, as late as ye wrote to me. Whereby men may see how greatly these newes named bierzen write it out, and secretly spread it abroad. So that where as kings gracious highness as a moske, faithful catholic prince, for the answering of such pestilence books as show so much poisoned heretics amonge his people, hath by his open proclamation forbidde all englishe printed books to be brought into this lande from beyond the sea, least our englishe heretics that are lurking there might there impute they heretics amonge other matters, to ende them therby unsuspected, and therefore unperceived till more harme were felt than after were remembred: the devil hath now taught his disciples the benedicts of these heresies, to make many false treatises, whereof they sellers may shortly write out copies, but in their treatises to put in as much popery in one written leaf, as they printed before in four, as it well appeareth in this one writing of these popes mannes making, which hath I here lately made divers other things, that part runn in bierzen mucker to close amongst the bierzen, that there come no copies abrode.

And would God so, by mercye that in this there can nothing restrain these studye from the benefite and compelling of euill and ungracious writing, that they could and would keep it so secrete, that never may they see it, but such as are already so farre corrupted, as never would be cured of there canker. For leste harme were it if only they that are already biments, were as the scripture of faith impied on more and more, that they should call their dutt abroad upon other folkses clene clothes. But alack this will not be. For as saith Paulus saith, the contagion of heresies crepeth on lyke a canker. For as the snake coys with the body feare and feare, the canker cutnethe the whole parts into the same deadly sickness, to doe these heretiques crepeth forth amonge godly simple soules, under a base hope of some high secreete learning, which other men absoke, that willingly did kepe from them, so else could not reach them, they daily with such abominable books corrupt and destroy in corners so many before those writings come into light, till at the last the smoke of that secreete fire begins to reke out at some corner, and sometime the whole fire to flameth oute at ones, as burneth by whole townes, and wasted whole countreys, ere ever it can be madded, and yet never after to well and clerly quenched, but that it lieth lurking still in some olde rotten timber under cellers and cellings, that if it be not well wanted on and marked, will not flye at length to fall on an open fire againne, as it hath fared in late yeeres at no places than one, both fire and the rothe. And therefore I am both sure and forse to, that those other books as well as this is nowe of hys popes mannes, will ones come into light, and thanne that it appeare wherefore they be kept so close. However a book or a truthe is though the woods be greater and the devil the devil (I know) can not make. For herein be muchly a great way beyond Luther, and teacheth in few lesse shortely, all the popes that are Wicliste, Quylette, Lincland. & Zuinglius have taught in all their longe books before, concerning the blessed sacrament of the altar, asynoning it to be not only but also as those other beastes doe, sayeth it is nothing els, and that there is nother the blessed body of Christ, no hys blode, but for a remembrance of Christes passion onely bare bread and wync. And therin goeth he to farre in conclusion, that he sayeth it is all one unto vs in a manner whether it be consecrated or not, consecrated. And so that blessed sacrament that is and ever hath in all chys chyro stende some ben holden of all sacraments the chyse, and not onely a sacrament but the very selfe thynge also why be other
The answer.

Another sacramenteth ebder, and where-

of all other sacramentes take their effect

and strenght: he makeith in maner ta-

king the consecration so light and so

tight, no maner sacrament at all. Where

he runeth yet beyond Zinbalx att he

replies that ever I remembre before.

And now the matter being of suche a

mertaualoute weight it is a great won-

der to see upon howe light and sleight

occasions he is fallen into these abja-

rtinable behynghoute heresies.

For he denieth not that cannot fate

nap, but that our sauffour fayd hym-

selfe. My selte is verye meate, and my blod

is verye blinde.

He denieth not also that Christ hyn-

selfe at his last supper taking the brea-

d in to his blessed bodes, after that he had

bleded his fayd into his disciplyes. Take

you thys and eate it, this is my bode y

halde gruent to you. And in likewise

gave them the chalice after his blessing

and colectaion, and fayd to them,

This is the chalice of my blod of my newe

testament, which halde heedde our fo-

man, so you this in reemembrace of me.

The yong mæ denieth not can be-

ne, but that our fawour hyn sylf fayd

that it was hye owne bode, s fayd

that hit was hye owne blod, and there

sideavent that it sholde bee in remem-

brarence of hym continually con-secra-

ted. So he mekaudes confesse, that

all they which beleue that it is hye very

bode and hye very blod in debe, have hye

pleynte woddes of our sauffour hynselues

upon theire lyfe, for the ground and fos-

tation of our fayth.

But now saith this yong ma against

all thys, our fawour in other places of

scripture, called hymselfe a verye bine, and

hys disciplyes berye branches. And

he called hymselfe a boye also, not for

he was any of these thinges in debe, but

for certaine properties for which he

inkened hymselfe to those thinges. As a

man for somme properties spech of hys

neighbours boye, this boye is mine by

dowe, meaning that it is in eery thing to boye. And like as Jacob

bypked an aulter and called it the God

of Israel, and as Jacob called the place

where he werkes with the passyng the

cace of God, and that the pascell lambe

was called the pasyng by of the boye, with

infinite suche other phrases as he

fayth not so; that they were so in

debes, but for certaine similitudes in the

properties so fayth this yong man, that

Christ fayth be fayed by his playne

wordes. This is my bode, and this is

my blod, yet for all that he meant not

it was hye bode and hye blod in debe,

no more than that he meant that himself

was a verye boye; a verye bine in debe,

though for certaine properties he called

hymselfe both. And he fayth that Christ

ment in like wise here, not that it was

should be hye owne boye and hye blode

in debe, but that it should be to the and

boe as a reemembrance of him in his

abence, as verye as thought it were hye

verye bode and hye very blod in debe, as

the pascell lambe was a token and a re-

emembrance of the pasyng boe of boe,

and as a bazygnome gruent hye bide a

ringe if he happe to go into a farre coun-

try from her, for a reemembrance of him

in his abence, and as a sure signe that

he will kepe her fayth and not boe

her hye proumise.

In god fayth it greeth me verye boye,

to see thys yonge man so circumvented

and begild by certaine olde timmes of

the deule, as we now see that he is, who

is fayd for the defece of thys erroue,

to see in conclusion for fayth of plain

and open scripture and to farre fall to

new fangeld fantasyle of fool the her-

nettes, that he will for the allegorie bi-

troyt the true sece of the letter, in main-

tenance of a newe false sece, against

the whole true catholike fayth so fully

confirmed and continued in Christes

whole catholike church this, e. C. per

together. For these begges hath he bo-

ken of Wiclifte and Ecclamadus,

Zinbalx and Zungius, and so hath he

all that he arguyg here before. Which

tie, what manner folke thye be, is metely

well perceyved and knowen, and God

bath in part with his open bengence

decayed. And ever shall God and ever

will, by some day declare his wrath. Note

Indigation against the manye as many as fall

into such damnable oppinnion against

the blessed bode and blode of his own

ebeogen tome. From which perilous

oppinnion and all hys other erroues, the

great memery of our swete sauffour call

home againe, and take this yong man

in trye. As for his allegories I am

not attened with no; with similitudes

neather where they maye haue place,

though he take one of hys neighbours

boye as he doth, another the lyke of his

own cow. Provided alway for a thing

which hee list to call like, he misconstrue

not the scripture, and take away a very

thing
A thyng in deed, as he doth here.
Now hys example also of this hidde
Now the ca: Gromes ring, very well allow. For I
Crane is lett, take the bleded sacrament to be lett with
for a baken.
So for a very token and a memorial of
Christ in blee. But I hope that whole
fulnesse of the same token and mem-
orial, is his own bleded body, whereas
as this not would make it only bread.
And so I say, that Christ hath left us a
better token than this, which would have
be taken it, for, and therin fethre lyke a
man to whom a bidegrome had deli-
 initial a godly goulde ring with a ruby
rubicant, to deliver over to his bide
for a token, and thanh he would lyke a
false thes... hope as to that gold ringes,
and gyue the bide in the bide there of a
proper ring of a ruby, and tell her that
the bidegrome would sende her no better.
O els lyke that when the bide-
Grome had gyuen such a golde ringe to
his bide for a token, would tell yhe
plaine and make her believe that y ring
were but copper or brasse, to minfigh
the bidegromme thanke.

I say that the wordes of Chryste
might beide the lutterall fence her un-
derstanden in an allegory, I would
wel agree with him. For to may every
wodde almost through the whole scrip-
ture, calling an allegory evere fense,
yther by the wordes be translated into
some other spirituall understanding,
befide the true plaine open senses that
b letter letter intended. But on the othere
because... in some wordes of scrip-
ture is there none other fying intended
but an allegory, to goe therfore and in
AU other place of scripture to take away
with an allegory, the very lutteral fense
as he dothe here, this is the fante
that we spose in hym. Which if it may
be suffered, must needs make all spirit-
ure as touching any purpose of out
faith, of none effecte... force at all.
I annot tellle me therefore much that he is
not ascere to aser that these wordes
of Chryste, of his bodye and his blode,
must needs be understanden only by
way of a similitude; or an allegory as
h wordes be of the blode and the boxe.

Now this h worketh well, I thought
some wordes spoken by the mouth of
Christ written in scripture, be to be
understanden only by way of a similitude
or an allegory; it followeth not therup
that of mere lyke evere lyke wordes of
Christ in other places was none other
but an allegory. For such kind of sophi

ication in argyng, was the very ca:

uallation and that the wicked As the lth of
arians vid. Which lyke as this yonge the Arrians
made taketh awa... bleede sacrament the very bodye & blode of Chryste,
by expounding his plaine wordes with an
allegory under colour of the other pla-
ices where such allegories must needs
have place, and were none otherwise
ment: so did they take from Chrystes
bleded perfon his omnipotent godhead,
and would not grant him to be equall
with almighty God his father, but the
plaine textes of scripture which proved
his Godhead, there expounded wrong and
frowardly, not only by some other tex-
tes that seemd to say otherwise, but also
as this yonge man both here by some
allegories, assurning that he was cal-
ced God and the cutone of God in holy
scripture, by such maner of speking;
or as this yonge man calleth it, by suche a
maner of phishe as the scripture for the
properly calleth certaine other persons
Goodes and goddes tones in other pla-
ces. As where God faith to Potsees, Psaume 7,
shall make the son of Pharaoh.

And where he faith, thou shalt not ba-
bite the Goddes. And where he saith, I
sape you goddes and the tones of y
high God be you all.

And thus against that the Chryste
was God and the sonne of God... such
uallations these Arrians layed in ex-
pounding the plaine places with fals
allegories resembling the to other places
in which like allegories must needs
have place, as this yonge man by the ne-
necessary allegories of Chrystes wordes,
used in his boke, would in like wise
like llamations as the Arrians
used against Chrystes godde, put away
the true lutterall sense of Chrystes wod-
des, concerning the truth of hys bide
body and blode in the bleded sacrament.

And lurce if this maner of hand-
ing of scripture may be receepe and
brought in boke, that because of alleg-
ories vied in some places every ma maps
at his pleasure & sawe every place to an
allegory, and say the letter meaneth no
thing els, there is not anytett in all this
scripture, but a wilfull perfour may find
other textes against it, that may sere
hym to trifle out the trouth of Goddes
wordes, with llamations grounded
upon goddes other wordes, in the other
place. Wherein the may be bearde as
longe as he like to talke be it but a woman;
yet shall her finde bate enough

fis
The answer was:

As for all an whole pere. And so dyd those olde Antians, of whom Gods Frothobyde that thys song maie foow th that wilt enample.

If every man that can finde out a new sondr fantasies upon a text of holy scripture, may have his owne mynde taken, and his owne exposition beleived, against the expositions of the olde holy cunning doctors and saphets: than may ye take by that none article of y christen faith can stande and endure long. Foe as holy lapyn Hierom lapeth of himselfe if the exposition of other interpreters and the content of the comune catholike church wer of no more strengthe, but that every new maie might be beleived that could bring forth for text of scripture for hym expounded as it pleased himselfe, that could I faith this holy maie bring up by a newe sect also, so lap by scripture y no maue to be a true chriistian no not a membre of the church that keped two cotes. And in god faith if we wer alowed, I were able my selfe to fynde out thire new sects in one foze none that shoulde have as much probable holde of scripture in this here beth. Against which, before come faith of all catholike chistien regioes, the expositions of the old holy doctours and saphets be cleare against this yong paddes minde in thys matter, as whole as against any herye that euere was hitte to hear of. Foe as for y words of Chist of which we speake touching the blessed sacrament, though he may finde some olde holy men that beide the latter all sense both expounde it in an allegorye, yet till he never finde anye of them that did as he dothe nowe after Witciffe, Colapadius, Lyndall, and Zuinglius, deny the littoral lence, and fape that Chyst ment, not that it was his very body and hys very blood in beede, but the old holy doctours and espositors beside all suche allegories, doe plainlye declare and expounde, that in those words our supposure as he explytly spake, so did also well and plaine meaning. Foe the thinge which he there gave to hys discipiles in the sacrament, were in beede hys very body and blode. And so dyd never any of the olde expostitores of scripture expounde anye of those other places in which the Chyst is called a lync or a doue. And therefor it appereth wel, that the manner of writing was not like. Foe if it had, than would not the olde expostitores haue bided suche to farrs unthe sadion in the expouning of them.

And over thys, the very circumstancys of the places in y gospell, in which our saufour speake of that sacrament maye well make upon the difference of his speache in thys matter and of all those other, and that as he spake at thole but in an allegorie, so spake he thys playfully meaning that he spake of hys hys bryde and hys bryst blodde beside all allegoryes. Foe neither when our lorde sayde he was a very bryde, no; when he sayde he was the doze, there was none that beide hyn that any thing meruwelled therof. And why, for because they perceiued well that hee ment not that he was a materiall bine in beede, no a materiall doze neither. But when he lapd that hys sele was Iohn 6. very meate, and hys blode was bryde drinke, that they shoulde not be saued, but if they doo eate his body and bryde his blodd, than were they all in such a wondrer therof, that they coulde not a bide. And underbyz but because they perceiued well by hys words and his manere of circumstancies dyde in the speaking of them, that Chyst spake of his hys sele; and hys very blode in beede. Foe els the strangernes of hys words would have made them to have taken it as teel for an allegorye, as either hys words of hys bine of the doze. And than would they hau no more meruwelled at y tyme than they dyd at the tother. But now whereas at y bine and y doze they meruwelled nothing, yet at the eating of hys hys sele and brynking of hys blodd, they so fowre meruwelled, and wer so fowre moved, and thought the matter so hard, and the wondre to create, that they alled howe could that be, and went almost all y their way. Whereby we maye well see, that he spake these words in such wise as the hereth perceiued that he ment it not in a parable noz an allegorye, but spake of hys hys sele; hys hys bryde blodde in beede.

Pny other plaine percous might a man gather upon the circumstancies of the very textes, where thys thing is spoken of in the scripture, but hit is not my purpose now to stiche in argument of thys matter, that is of it selfe to cleare out of all question, but only a little to touch it, that ye maye see how little pith and substance for his matter is in all those emplases of allegorye, which wit- liffe. Ecolapadius, Lyndall, Zuinglus haue brought out against y blest facra-
A sacrament, to which with those old false haue with their false similitudes perrishly deceived, either the simplicity; of the lightenesse of this fely poyng ma which might had he neither of light so hee runne hime self, of simplic-
esse here deceived, of pride and high minde in putting for the heresies willingly beguil and blinded, eelsie have perceived hime self, that the most suche allegoryes that he found in the scripture in like manner of phrase of specch, the worke is yps part, and more cier is it that these places speaking of his blessed sacrament, were perruely men as they were spoken before all such allegoyes. For els haue neuer both the heres at the time, and the expostuours since and all chistian people beside this, to. C. per., taken only in this one matter the plate litere sense being so strange and murmurations that it might seem impossible, and decline from the letter the allegoryes in all such other things, being as he sayth and as in yvo the bee, so manie sarce in nombre man.

C.

Howbeit as for this point that an allegory used in some place, is not a cause sufficient to make men leave the proper signification of Gods words in every other place, and take an allegory and so take the plaine common sense and understanding of the letter, this perceived y poyng ma well enough hime self. For he confesseth that he would not do cause for necessitie, because he saith as he sayeth that the common letter sense is impossible. For the thing he saith that is ment therby, cannot be true, that is to wryte that the very body of Christ cannot be in the sacrament, because the sa-

Sacrament is in manie diuers places at one time, and was at the maeby, that is to wryte in the ibes of Christ in euery of his Apostles mouthes, at y time it was not glorified. And than he sayth Christys bodye not being glorified, could no mole be in two places at ones than his own can. And yet he goeth after, and faith that no mole it ca nepheh when it is glorified. And that he proved by the saying of S. Austin, whom ypoede as he sayth, that body with which Christ rose, must be in one place, and that it contynued in heaven, and doe theys hal come to judge both quick and dead. And yet he faileth to wryte that the body of Christ cannot be in many places at ones, for it might be in many places at ones, that it might be fely be in all places at ones. But in all places or ones he sayth it can not be, and therefore he conclude that it can not be in many places at ones. And thus for this impossibilitie of the thinge that riseth upon the common letter sense of Christs bodyes, he is faileth of necessitie, to fall from it unto some allegory, which he confesseth that he would not do, for the plate letter sensee were possible. But alasse for the be mercie of god, if we shulde leave the letter and take an allegory with the instruction of the letter sense, in evrey place where we finde a thing that reason cannot reach unto, now see which way it were possible, and therefore would take it for impossible. Laste would I look that one article of all one fely thys poyng man could alligne me spoken of in the scripture, and his hal that his hal not be the awaye of his poyngs in making him leave the letter sense, though his poyngs shulde rand and send him to take an allegory, it may stand with at least and trye it away the fely, towh he shoulde believe the letter and make his reason obedient unto fely.

I errant us very muche why the confirmacri of thyse impossibilitie should of necessitie by the this poyng man from the plate open letter sense of Christs wordes spoken of the blessed sacrament, bid to many god and holpe me to longe together thiss, to. C. per., have believed the letter sense well 1 firmly, and could not be driven from it for any such consideracion of such impossibilitie, and yet being as natural men, as ypoes men, as well learned men, as stidious in the matter, and me of more age, and more lare, and subtest incident judgement, than thys poyng man is yet, and men at least as skelpe to see what were possible and what were impossible as this good poyng man is. And therefore as for all ypoes reasones provised upon impossibilitie, I may be bold to sayne as he holp men have thought, and as ypoes me I was yet sayne, that nothing is impossible to God. Jefeme all these reasones berpe Luba. lttle worth.

Howbeit one thinge he byyngeth in by the way, that I would be had showed in what place we might find it, that is to wryte the saying of S. Austin. Fo4 why to seke out one lyne in all ypoes books ther to go loshe a noble in a medow. But
The antwine

But surely it be may be the place where the young man found it, wherefore I doubt not make a clearer antwine to it. And yet even as by myself hath rehearsed it, that taping making nothing for the place of his purpose, for by Augustine faith no more but that the body in which Christ arose, must be in one place and that it consisteth in behove, and that doth to the day of home. As help me God except this young man in these wordes of S. Augustine be farther with his young space, than I see the pale mine old pleasant and my spectacles. I verily know much that ever he would for his purpose ones bring on them. For when S. Augustine saith that the body in which Christ rose made no neede be in one place, he might mean by those wordes for any things that here appeareth to the contrary, not that his body might not be in two divers places at ones, but that it must be in one place, that is to say in the place one or other, so that he must have one place for his special place, so that place must be heathe, as we say God must be in heaven, and angels must be in heaven. He speaketh nothing of the sacrament, not faith of his body with which he rose must needs be to in one place, that it can by no possibilitie be in any place.

Also this words (must) which is in this later tongue called oporens, which wozbe Saint Austin here where this young man rehearsed him, both not alwaye signifye such a necessitie, as excludeth all possibilitie of the contrary. For our forefather said pointelle to the two pistoles, none be opurens. For heere in gloriam sumus. Which is, to that Christ must here, to enter into his glory. And yet by myselfe sayd also, that he might to all which he chose wether he would have died or no. For himselfe saith that to depart with his soule and to take his soule againe, both twaine were thinges put in his owne power. And prophect say the soule of him. He was offered by because he would himself. And therefore these later wozbe oporens, which Saint Austin hath in that place, is many times in the later tongue taken not for supple and precise necessitie, but for expedient and convenient. And therfore it is translated also into English, not only by this word (must) which yet signifieth not at all way an impossibilitie of contrary, but often times by this word (it behoweth)
A new mote hereafter, I ever thyse yonge 
man would speake of them. How as 
so; hys natural reasons be not word 
the reasoning. For yst that the bodys 
of Chryst be glorified he could no mo 
be in two places at ones, than his own 
can, because he is a natural body as 
Christes was, and Christes body a na 
tural body as his is: I will not ana 
mine any comparisions between their 
Brwoo bodys. But if Chryst would tel 
me that hee would make eth the bodys 
therein body too be in fifteen places at 
ones, I would believe him I, that hee 
were able to make his body true in 9 
bodies of both twain, and never would 
I much as the he witt he would 
glorys then body as true. But I am 
sure glorified or unglorified, hee 
saide it he is able to doe it. Than 
our sayrour sayved, that it was as pos 
ible for a Camell to a great cable 
to erre through a needles ep, as for a 
rich man to erre into the kingdome of 
heaven, and after tolde hys Apostles 
though these two things were boths 
impossible to men, yet all things was 
possible to God: I think that he ent 
that neither the sample no: the matter 
was to God impossible. How fith she 
at least wise that it is not impossible 
for him to conasure the cemell of the 
cable rope through the needles epe, what 
hall me nede to stydy now whither bee 
can bringe them through such epe as they 
be, or els much of fine force be fayre to 
glorys the cemell of the cable first, as 
this yonge man fath of hys body, that 
it were impossible; for God to bring 
about to bane it in two places at ones 
liche 
As it is now, because it is yet somwhat 
groc and vogelis;yes, and than by 
the companion of hys owne, he argueth 
s like of the blessed body of Christ, being 
like his at his maundy no moe glorified 
than his. But I say yet agayne of hys 
bodyes body twain, if he saide that hee 
would bane it, I would not doubt but hee 
could bane it. And if he could not bane it 
but if the glorified the body, 
and therefore it were true, hee could 
not make hys owne body to be in two 
places at ones at maundy, but if it wer 
not glorified than fith I am sure that 
he there bade it. I am therfore true also 
he than for the time glorified it. For 9 
thing was in hys owne power to doe 
as ofte as he would, as well before hys 
death as at hys resurrection, and yet to 
kepe his glorification from perceiving, 
as he byd from hys two discipes: why? 
Agains, 0. 
che for all his glorified body take hyme 
but so, a ppelligre. And therefore as I 
say if Chryst sayd unto me he would 
make both hys body as thys hys mong 
sans to, ses of them to be in a thousand plas 
ces at ones, I would put no done ther 
in, but that by some maner meenes hee 
were able enough to doe it.

But here would this hys mong man par 
adventure say, he sayd very well if God 
saide, and by hys sayd to mean in 
dede. But pe wote well I ben that hee 
saide thing hee to mean though he saide. For I lay 
that in so sayinge he meaned but by an 
aliahsy, as he byd whan he called him 
his self a vine and a doze. But now makh 
this hys mong ma consider agayne, f hym 
selfe conselthe that the cause for, which 
hymselis saith that Chryst in so sayinge 
dyd not in maene, is because that if he 
shoulde have ment it, it was impossible 
for God to bring his meaning aboute, 
that is to say that Christes body might 
be in two places at ones. And therefore 
but if he pone that thing impossible 
for God to doe, els he conselthe that God 
not only saide it, but also set it in dede.

And yet over this, if Chryst had ne 
ver saide it, yet doubt I nothing but h 
he is able to doe it, or els were there 
what that he coulde not doe, and than 
were god not almight.

Now if this hys mong man wyl say that 
to make one body to be in two places, 
both imply repugnance, and that god 
can doe no such thing: I bare be bode 
to tell hym agayne, that many thinges 
may seeme repugnate both to hyme and 
men, which thinges goddese fowte howe 
to make the stande together well enough.

Such blind reasones of repugnance 
induced many men into great error, Reasons 
of some ascribing all thing to bethyng or 
repugnance out any power of mannes free will at 
all, and some gowyn al to mans owne 
wyl, and no forsight at all onto the 
pvidence of God, and al because the po 
blind reason of man cannot es to farre, 
as to perceve howe goddese preescence 
and mannes free will can stande and 
agree togethe, but feme to them clere 
ly repugnant.

And surely if the seeing of our owne 
selee read, may hymsel be to ones to think 
that one man to be at ones in two 
places, is a thing so harde to repugnate 
and therefore impossible that Goddes 
hymselc can never byng it aboute, the 
ruell
The answer.

A devil will win a while set vs yps such a truth into our own reason, that he will make vs take it for a thing repugnant impossible y ever one god should bee these alone. I wrote every many god faithfull examples of Gods other works, not only miracles written in scripture, but also done by the conu course of nature here in earth, and some things made also by mans hand, as one face beholde in dumbes glasse, in every piece of one glasse broken in to twenty, and in the making of the making of the glasse it selfe such a matter as it is made of, and of one worth comming whole to an hidden ears at ones, and the light of one small piece present beholding an whole great country at ones, with a thousand such other meruiples so, such as those that see them daily done and therefore meruible not at them, shall yet never be able, no not yps yong man himselfe, to give such readys by what meanes they may be done, but that he may have such repugnance lapd against it, that he shall bee fayne in conclusion for the whole and the more evident reason to say, that the cause of all those things is because god that hath caused them so to be done is almighty of himselfe and can doe what he will. And also I cannot see why it should bee more repugnant that one body may be by the power of god in two places at ones, that that two bodies may be together in one place at ones. And that point I thinke yps yong man denied not. And I desire think there is into mannes reason neither more semblance of difficulty of repugnance, neither in the being of one body be it never so groce and unglostit in twenty dizer places at ones, than in the making of all whole body in which all bodies both glostit and unglostit haue at their sources and places, to make yps lapd at whole body of right nought. Which article of our faith we shall vnde folke within a while not greatly force to deny, if it fall to this pointe, that for impossibilities of nature, they thinke the things impossible also to god that is the master and the maker of nature, and that they will boot that imaginacion do as this yong man both, see from the letterall sense of the scripture, and take some allegory in the fede, and say they been thereto by necessete, because of the impossibilitie of the matter. For this hall as ye maye will bee, by yps meanes none article of our faith stands.

If his last argument with why he poueth it impossible for one body of Christ to bee in two places at ones is yps. You can faith he hew no reasons, why he should bee in many places at ones and not in all. But in all places he cannot be, wherefore we must conclude y he cannot be in many places at ones. This is a meruilsoues concluded argument. I am sure a very child may see that this consequent can never follow upon those two premises of his antecedent. For he can no further conclude upon them, but that we can hew no reason why he should bee in many places at ones. How if I should gracie him that no man could have a reason why he should bee in many places at ones, what has he wonne by he might have then conclude therup that he could not be in many places at ones, as thonghte that it were not possible for god to make yps body in two places at ones, but if we were able to tell how, why, and whereby, and hew the reason: How in this argument he begynned with (should be) in the maine, and than in the maine and the conclusion turned into (ca) and so by and by extremeties, that the argument can never be good if it were but for that. I the would endure the conclusion which he conclude here, he must rather have argued thus. If it might be in many places at ones, then myght it be in all places at ones. But in all places at ones it cannot be, and therefore it cannot be in many places at ones. This is in some such manner must he argue, if he will ought poyne. But here now both the partes of yps antecedent bee very weake. The fife is yps, that is yps body of our fauour may bee in many places at ones, it may be in all places at ones.

Though I would grant this cantasse proposition for the truth of the second part, yet would I deny it hunte for the same. For though I grant it to be true, yet the fift parte is not the prove of the second, but rather contrary wyse the second inferreth well by thynke. For the reason is good; he may be in all places, ergo he may be many. But argueth contrary wise as this yong man argueths, than is yps fift parte faynt. For this is a bath little strength he may test in many places, ergo he may be in al, manye men, ergo al men; one, men one mani places, ergo men one in all places, but
A but if the matter may be the argument, either by the possibility of the antecedent, or by the necessity of the consequent, as one man is a stone, ergo all men be stones, one man is a living creature, ergo all men be living creatures. But let us have the proposition fail, and come now to the secondum, upon which he, as his argument hanged, that is, that the body of Christ cannot be at once in all places. Thy's he sayeth: but how dwerth he prove it? If he will by sso me prove the afiguratiue, I maye ans"}"wer that I neede not, for it is not the thing that we have in hand. For we do not take that he is in all places, for the sacramente is not at once in all places. And we be not bounden for this matter to goe any farrther and that pouint for so farr, I proue by the ghoste that saith it is so. And therefore this poung manne s"}""t sapeth it cannot be, lette him proue that it maye nor be. For it may be, he than contelct that the wordes of Christ doe proue that it must be. But because he cannot be (faith he) therefore he is s"}""en to construe these wordes by an allegore. And nowe that it cannot be in many places, he proueth by that that he cannot be in all places, and therefore must be proue that, or elles gene one thargument.

Pouvelle as for me, though I be not bounden to it, I am content yet to proue that God may make the body of Christ to be in all places at once. And because this young manne complayth that proposition with the tother, so I doe to. And I proue therefore that god can make his body be both in many places at once and in all places at once by that that he is almighty, and therefore can doe all thing. And nowe must this young man tellbe either that this is nothing, or elles deny that God can doe all thing. And then must he limite Gods power bowes farre he will gene God leave to streche it. But when this poung man hath come to that point, every wyse man will (as I wene) lappose and thinke in himselfe, that this poung manne bath yet in his pynche come too little while to scholes to know all this god can doe, but if he by zing god witnesses he hath learnd by the itermost of all gods cunning, which thing the apostle Paul to do all that he was res"}"led up into the third heaven, relected yet so farre above his gree, that he cre"}"ed out. By the altitude of the riches of the wisdome and the cunning of God,


The aunsweyr.

A person of sickenes and death to, for lache of discerning reuerently the body of our lord in that sacrament, when they came to receiue hym.

And against this doctrine of this yong brothre, is the plain doctrine of the old holy fathers intepretours of the scripture. And what saith this, to saie that we may believe if we lift that there is the very body of our lord in bebe, and than to tell vs for so suche a fayth if impossible to be true, for God himselfe cannot yeerly it aboue, to make his body be there. 

I am very sure that the holy old docytours which belueve Christes body and his blood to be there, san so taught other to believe, as by the bookes plainly both appeare, if they had thought either that it could not be there, or that it was not there in bebe, they would not for all the good in this world have written as they have done. For would those holy men have taught that manner of bounden to belueve that the body and blood of Christ is there, if they themselves thought they were not bounden thereto? Or would they make men honour and worship that thing as the very body and blood of Christ, which the selfsame thought was not to?--This gear is to chidish the to speake of.

Yet one great pleasure he doth vs, in that he putteth vs at libertie, that we may without peril of damnation belueve us beleved before, that is, to wit, that in the bisgled sacrament the whole substance of the breste and the lyne, is transmuted and changed into the body and blood of Christ. For if we may without peril of damnation beleue thus as hymselfe graunter that we may, than graunter se that we may also without any peril of damnation beleue that himselfe lyth, where he saith the truth of that beleue us imposible. 

And therefore I hall therin conclude with hym, as our souegene Loide the kinges hygines in his inoff famous booke of affection of the sacrament contained in that in one place agaynse Luther, which in his Babylonica confest, that though men in the sacrament of the altar beleue afer the common faith as they did before, there was no peril therin. 

Wll than I sayd the kinges gracie, ye doe your selfe graunter that in our beleue is no peril, but all the church beleueth that in your way is undoubted damnation. And therefore if ye will as wisdom would ye shoule, deale surely for youre self, ye should rather lease your trusting yere which ye believe, and conte your selfe and coumage all other whome ye would did well, to beleue as we doe. To this reason of the hinges grace clearly confesteth this vong man upon his owne confession, a plainly proued that except he leue his beliefe which all godly chiere folke holde for vnable, and come home again to his owne faith, the common faith of all the church, in which as himselfe a greeth there is no peril: I will not for courtesie say he is starken mad, but sure it is. 

By I will say that for his owne soule, the young man playeth a very young vanition pageant.

And whereas fo another quetness of every mannes confest, this yong man bideth every man be bold, "whether the belied sacrament be confratie or unconfratie." (For though he madly speakest of his wine, perhaps he speaks of both) and bideyeth care not but take it for all that unbelied as it is, because the priest his faith cannot decrease vs. I wondred not for the profite of goddes in doctrine, whether he alter the woddes or leave them all unappaye, is not this a noble full doctrine of this yong man? We not we al, the priest cannot torture vs by his oversight of malice, if there be no fault upon our owne part. For I percetie that lackede the priests part, the great mercy of god both as we truke of his owne goddes supply. And therefore as holy saied Christus some faith, no may can take harme but of himselfe. But note, when we see the thing disposed our owne selue by the priest, and Christes institution broken, as we the vvingly receiue it unbelied and unconfratie, and care not whether Christes institution be kept and observed or no, but reckon it is as god without it as with it, then make we our self parteners of the faulte, and lose the profite of the sacrament, and receive it with damnation, not for priests faulte, but for our own.

Hovebeit as for his beleue that taketh it no better but for bare breste and lyne, it maketh him little matter to condemn it or not, sauing that the better it is confratie, the more is it ever nouus unto him that receieth it. Having his condence combied with such an eyreceable heretike, by which well appeareth that he putteth no difference between the bodys of our lord in the belied sacrament, and the common breste that beareth as his
A dinnor, but rather he esteemeth it false, for the tone yet I think ere he beginne his he lacks a priest he will blisse it himself, the tower he carrieth not as he faith, whether it be blisse or no. From which abominable heresie and all his other, our lords for his great mercy deliver him, & help he to dry every god man's sates from such vengerous insinuations as this mans reasonnes be, whiche are but such simple people as with the wond of every name doctrine blowne about like a wheathercoche, much more strange a great deal, than was that euill doctrine which S. Paul to ore reported, with which the tolle Prophetes had bewitch the Galatians. But as for these are godly, so falt faithfull folk, and bane any grace or any stark of any reeds in their Heads, will (hereby thinkes) never be so farre overtene as in this article (the troube whereof god hath himselfe testifyed by so many open miracles as ever be testifyed any one) to believe this one youg man upon his barene reasones, against the yaph and reason, both of all olde holy witters, and al god cheslens people this.

Sr. Eyres. All whiche, without any doubt being question, believed against his doctrine in this blisse sacrament, until Berengarius beganne to fall first into this error. Which when he better considered, he fell from it again and sooke it better, and so, because he had then holde of the god man of his owne good mind uncompeled greutest penance willingness all his lyfe after, as maye read in the Teutone Crumblen the scc. leafe. And also were Barnes, albeit that as he now well he is in many other things a holder of this young mans secte, yet in this heresie he sloe abhorreth bys heresie, as els he toth himselfe. For at his last byrth here, he wrote a letter to me of his owne hands, wherein he wipth he lay his heresie wrongfully to bys charge, and therin he takest witnisse of god, his conscience, and therowhs hymselfe to fae grudned therwith, that ane maitho to repute him by my witting, he faith he will in my reproche make a boke against me, wherein he will profess and profess his farthe concerning thy blisse sacrament. By which boke he that (he faith) appeare, I have said untrue of him, and that he abhorreth this abominable heresie. Which letter of his, I forswore to answer till the boke come. By whiche we may se fith he foateth this heresie, what faith he will profess, whether a true faith or some other kind of heresie. For if he will profess the very catholike faith, he and I that in point be very none agreed, I shall then make him suche anistes therein, as he shall have cause to be well contented with.

But in the mean time it was contenteth me, that these Barnes being a man of sope age and maye type discretion, and a doctoure of diuinitie, and in these things better learned than this young is, abhorreth thy young mans heresie in this poyn, as wel as he likely bym in many other.

And so I trust will every lytle man, and not be so eneamed with suche childly reasones as his be, that they would thereby use as the heares of Christs bin, that so merenapple of this matter as this young man doth well, refuse our loues, and wone their wapre from him, but will rather lette them goe that will goe, and abide their selfe with our louer stille, as with him that hath in the trewe of this young mans blisse childlike folowoppy, not false apparente fophotrie, but the very wordes of eternall life. Which  

And so I beseeche our lorde gene this young ma the grace, against his own howard fantastic stes to heloines, and to the same lyfe bring him and to bothe, where we shall without bys boke or concuring of any mater sacrament, behinde our blisse fauoroue face to face, and in the byggeh mycour of troule, the very one godhead of the thee like mightye & eke allightye persones, cleerely beholde and perceine both that is may and in wesis, and also how it may be, that Christes one bope may be in many places at once, which thing many that will not come of these folithowdernes, affirme to be plaine impossible.

But in heede of a letter have you almost a boke, longer than I truche good chistine folke shall neve in so cleare an article of the faith, and to all faithful full people so farre out of all doubte, sauing that in theyng any your copye agayne, me thought I must neve yte you somwhat what I my self thought of his byng. In which, I now once began, albeit not hoge well at eate, the abominacion yet of that pestilence heresie, and the perill of hym colourable sedyng. Bewe me furth furth and futher, and scarte could sufere none to make anende, but that I was halfe in minde to hauve toucht also the byrne of & Bohemes, which he leteth furth her Pl.
in his biting, saying that it required some length, and that I am in undue to make answer once in that matter unto thee Barnes, which hath made therein ye most well an whole treatise, wherein I wonder if himselfe were he have tande well. And as for that holy prayer this devout young man as a new Christe teache to make at the receving of b blessed sacrament all his congregacion, I should not gane the paring of a pare for his paper, though it were better than it is, pulling away the true faith thereto as he dooth. However, his paper there is much desired, and pended, and papitured with lauries and tride, that I trust every godly man and woman mayeth a muche better prayer at the time of her selfe. By saylesfull affection and Goddes good inspiracion todayne. For the blessed goddes other goddes, that he mayeth I thinketh for his high singular benefite there presently given her, in that it liketh him to accept and receive her so simple and so farre unworthy of herselfe, to sitte at his own blessed board, and there for a remembrance of his bitter passion suffereth for her sone, to suffer her receving and eate not bread though it eome bread, but his alone verie precious body in sounde of his hellig, blood, bones, soul, and which he dyed to which he rose again, appeared again to his apostles, eate amongst his disciples, and with which he ascended into heaven, with which he shall descend againe to judgement, with which he shall reign in heaven, and with his father and their holy spirit in eternall glory, and all by gracious benevolence and lowng people with him, whom as the mystical images of his glorious body, he shall than and from there forth for ever pleasantly nourish, and fed, and fastate their in-sactable hungry with the beholding of 

This is in effect though not in wordes, can Christen women pray, and som of them peradventure expresse it muche better. For God can as the prophet prophesie, make not onely women that have age, faith, and wit, but the mouths also of infants and young suckling children, to pronounce his laude and praise Psaumes, so that we need not this young man now to come teache his bore so what we shall pray, as Christ taught his disciples the Pater noster. Frith is an unmeet matter, yet to teache by what we shoude pray F at the receving of the blessed sacramet, what he will not knowledge it as it is, but take Christes blessed bread for nothing but bare bread, & to little esteem the receving of the blessed sacrament, that he forere little whether it be blessed or no. I pray God blese these popish errors out of this bipede hearte, and make gym his saylesfull sanaunte, and send pon hearteely well to faire. At Chelcheth the vy. day of December, by the hand of

more then all your own.

Tho. Pope knight,