

A shall here nothyng nede to touche it. But of one thyng both ye and we maye make vs very iure, that there is noꝛ can be any synne committed in the woꝛld so soꝛe, so grievous, noꝛ so abhominable, but that if a man woꝛke wth gods grace, by contricion and heauines of heart, wth humble confession of mouthe and good endeuour of penaunce and satisfaccion in dede, against his thought, woꝛde, and dede by which god was offended, he shal obtayne of Goddes goodnes remission, foꝛgeuenes, and pardō. But it may per- aduerture so befall that by some kynde of unkindnes vsed toward god extēding to the blasphemy of his holy spirite, the comitter of that sin may so farre offēde, y^e he shal foꝛ his desert & demerite haue y^e grace of almighty god so clerely wyth- dꝛawen from him, that our loꝛd shal ne- uer offer his grace after, noꝛ neuer moꝛe call vpon him. And then his grace once clerely wythdꝛawen from a man, he can neuer be able to repente and retourne a- gain to god. Foꝛ grace is y^e lyght wher- with men see the way to walk out of syn: and grace is the staf without help wher of no man is able to rype out of syn, ac- cozdyng to the woꝛdes of holy writ spo- ken to mā in the parson of our loꝛd god,

Ex te perditio tua, ex me saluacio tua: Thy perdi- cion cometh of thy self, but thy saluacio cometh of me by the aide and help of my grace. Which grace as we tell you beig fro some man vtterly wythdꝛawen foꝛ some maner unkind behauiour toward god, & blasphemy against the holy goſt, that sin foꝛ lack of repentance which cā neuer come where grace is cleane gone, shal neuer be foꝛgeuen in this woꝛld noꝛ in the woꝛld to come. And in such a ma- ner kynd of unkindnes toward god and blasphemy toward the holt goſt, fal al- so al such wretches as haue the grace of god euer calling and knockyng vpon the foꝛ repentance al the dayes of their lyfe: and yet al y^e notwithstanding wil not vſe it noꝛ woꝛke therewith noꝛ turne to god, but wyllingly wyll dye desperate & in- penitent wretches. This kynde of blas- phemys of goddes goodnes and his ho- ly spirite, haue in the miserable passing of theyꝛ synnefull soule out of theyꝛ ter- rual bodies the grace of god so fully and so finally wythdꝛawen from them foꝛ e- uer, that thei be therby fixed and confir- med in an vnrchaungable malice, which eternally dwelling with them, is y^e very specyall cause of their euerlaffyng toꝛ- ment. But in this matter as we said we

wade out of our purpose, sauyng that it ſemed vs yet necessary, sythe our sauior in the place that we speake of dothe him- selfe thewe that there is a certain synne so touching the holy goſt that it shal ne- uer be foꝛgeuen neither in thys woꝛld noꝛ in the woꝛld to come: it ſemed as we say somewhat necessary to say somewhat therein, lest some that read it might con- cepeue a wꝛong oppinion and a false ſere drawing them towarde diſpayre, that if they mishappened (whiche our loꝛde foꝛ- bedde) to fal into blasphemy againste the holy ghōſt, they could neuer after be foꝛ- geuen how soꝛe so euer they repented, oꝛ how heartely & how byſely so euer they should pꝛaye therfoꝛe. In whiche thyng syth we haue shewed you what we take foꝛ trouthe: we shall leaue that matter & shewe you how those woꝛdes of Chyſte pꝛoue you our pꝛincipall purpose, that is to say that there is a purgatoꝛy. How be it we shal scantly nede to shew you y^e foꝛ the very woꝛdes be plain and euident of themself. Foꝛ when our Loꝛd saith y^e the blasphemy againste the holy goſt shal not bee foꝛgeuen, neither in this woꝛld noꝛ in the woꝛld to come, he geueth vs clere knowledg that of our synnes some shal be foꝛgeuen in this woꝛld, and some in the woꝛld to come. Now are there in this woꝛld euery synne foꝛgeuen in such as shal be saued soules, except such veni- all synnes and such tēpōꝛall payn as yet due to the deadly synnes, rest & remaine to be purged here in purgatoꝛye. Foꝛ none other place is there then this in the woꝛld to come after mans life, in which eyther synne oꝛ payn due to any sin shal be remitted. Foꝛ into heauē shal neither synne noꝛ payn enter: and in hel shal ne- uer none be releasēd. And therfoꝛe whē Chyſt by shewing that some kynd of sin shal not be remitted i the woꝛld to come: doth geue me knowledg that on the to- ther side some synnes shal in the woꝛld to come be remitted & foꝛgeuē. And then syth no mā doubteth but that neither in hel shal any synes be foꝛgeuē noꝛ in hea- uen, very reaso teacheth that the place i which som synnes shal be foꝛgeuen after thys lyfe, canne bee none other but pur- gatoꝛye. There is as we suppose no Chyſten manne lyuyng, but he wyll thynk y^e any one place of holye Scryp- ture is ynoughe to the prooſe of anye trouthe. Nowe haue we pꝛoued you purgatoꝛye by the playne textes of inoe places, than one, two, oꝛ thre. And yet shal we geue you another so plain as we suppose

suppose

A suppose & so evident for the profe of purgatoꝝ as none heretike ſhal fynde anye good colour of eſcape. For our ſauour Chriſt ſaith as it is rehearſed in the. xii. chapiter of Mathew, that men ſhal yeld a reckening of euery ydle woꝝde, & that ſhall be after this preſent lyfe. The woꝝtesh euery man that by that reckenyng is vnderſtanden a puniſhment therfoꝝe, which ſhal not be in hel, and muche leſſe in heauen. And therfoꝝe can it be no where els but in purgatoꝝe. Doe thus may ye ſee purgatoꝝe clerely proued by the very ſcripture ſelſe, by the boke of y^e Kynges, by the prophete Zacharye, by the holy boke of the Machabees, by the woꝝdes of ſainte John, by the Apoſtle ſaint Paule, by the wyting of our ſauour Chriſt himſelf, ſo that we not a lytle meruaile either of the ignoraunce oꝝ ſhameles boldnes of all ſuch as hauyng any learning, dare cal themſelf chꝝiſten me and yet deny purgatoꝝe. For yf they haue learning & perceiue not theſe clere & open tertes, we meruaile of their ignoraunce. With which whyle they toyne a proude pretence of learning, they fal in to y^e reprofe that ſaint Poule ſpake of y^e Paganim philoſophers. *Dicentes ſe eſſe ſapientes ſulti facti ſunt:* whyle they called themſelſe wyſe they proued ſtarke fooles. Now if they perceyue well theſe tertes of holy ſcripture ſo plainly prouyng purgatoꝝe, and yet themſelf ſtick ſtiſſe in y^e denyng we then meruaile muche moꝝe that they dare for ſhame cal theſelf chꝝiſten me, and then deny the thing which y^e bleſſed Apoſtles of Chriſt, the ſacred maiesty of our ſauour Chriſt himſelf, in the holy ſcripture, in his holy ghospels, ſo manifeſtly and ſo plainly affirmeth. And yet many another plain text is there in holi ſcripture, y^eas y^e old holy doctos bere witnes wel proueth our purpoſe for purgatoꝝe, which we ſpeake here nothing of, ſythe fewer tertes the we haue al redy ſhelwed you, bothe might & ought to ſuffice you.

For an one plain text of ſcripture ſuffiſeth for the profe of any tꝝouthe, except any man be of the mind, that he wyl haue god tel his tale twiſe ere he belieue him. Nowe if theſe heretikes fall to theyꝝ accuſtomed frowardneſſe and as they bee wont to do, wil rather denye y^e the ſwan is whyte, and the crowe blacke, then agree that any text in holy ſcripture hath any other ſence then themſelf liſt to ſay, and will in this poynthe for the mayntenaunce of their hereſye, ſette at noughte ſaint Auſtin, ſaint Hierome, ſaint Am-

broſe, ſaint Gregoꝝy, ſaint Chꝝiſtoſtom, ſaint Baſyll, ſainte Ciprian, and finaly all the olde holye fathers and bleſſed ſaintes that any thyng ſay againſt the: yet can they neyther deny that the catho- like church of Chriſt hath alway holde the contrary. For yf they graunt that, can they than by any maner meane auoyd it but that y^e thing is true that al y^e church ſo full and whole ſo long hath in ſuche wyſe believed, ail though there wer not founden in al holy ſcripture one terte y^e ſo plainly proued it: as they myght find many that ſemed to ſaye the contrarye, except they wyl not onely ſaye that our bleſſed Ladye loſſe her virginity after the byꝝthe of Chriſte, but ouer that be- dꝝieuen farther to nymtiſhe the ſtrength and authozity of the very ghospell ſelſe, which if the church may erre in y^e righte ſayth, had clerely loſt his credence. And therfoꝝe as we ſay, wher as we by plain ſcripture haue proued you purgatoꝝe: yet if there wer therein not one terte that any thing ſemed to ſay for it, but diuers and many tertes whiche as ſarre ſemed vnto the miſſunderſtanders to ſpeake againſt purgatoꝝe, as many diuers tertes of the ghospell appeared vnto the greate heretike Claudius to ſpeake againſt the perpetual virginity of Chriſtes bleſſed mother: yet ſith the catholike church of Chriſt, hath alway ſo firmly believed it for a playne tꝝouthe, that they haue alway taken the obſtinate affirmers of y^e contrary for plain erroneous heretikes, it is a prooſe full and ſufficient for purgatoꝝe to any man that wyl be take for a member of Chriſtes church, and is alone a thing ſufficient in any good chꝝiſten audience to ſtoppe the mouthes of all the proude hygh hearted malicious heretikes, that any thyng woulde barke againſt vs. But when they bee ſo confuted and concluded, that they haue nothing to ſaye: yet canne they not holde theyꝝ peace, but fall to blaſphemye, and aſke why there commeth none of vs oute of purgatoꝝe and ſpeake wyth them. By whiche blaſphemous queſtion they maye as well denye hell and heuen to, as they denye purgatoꝝe. For there commeth as many to them out of purgatoꝝe, as out of eyther of the other ſwayne. And ſurely yf there came one out of anye of them all thꝝee, vnto folke of ſuche incredulitye as thoſe heretikes bee: yet woulde they bee neuer the better. For yf they belieue not nowe them who they hold beleue, no moꝝe wold they believe

The church hath alway be- lieued purgatoꝝe.

ff

Note.

ff

Roma. i.

Luke. 16.

John. 11.

Luke. 24.

Actes. 23.

Luke. 11.

Math. 12.

John. 20.

why reuelacions be not comen.

A sonde opynion.

A belfene hym neither that should com out of purgatoꝝ to tel it them: as Abzaham aunswered the riche man that requyred the same in hell, and as it well appeared also by the miscreant Jewes which wer so little amended for the coming agayn of Lazare out of *limbus patrum*, that leste o^rther should beliene hym they deuyfed to destroy hym. And yet yf the thyng y^e thei require would content them: it hath not lacked. For there hath in euery country and in euery age apparitions bene had & well knowen and testified by whiche men haue had sufficient reuelacion and pꝛoofe of purgatoꝝ, except such as list not to beliene them, and they be suche as wold be neuer the better if they saw the. For whoso listeth to beliene that al toge^rther is lies that he heareth so much people speake of, and seeth so many good mē write of, for no countrey is ther in chꝛistendome in which he shal not heare credably reported of suche apparicions diuers times there sene and appear yng, & in y^e bokes of many an holy saintes wꝛiting, shal he finde suche apparitions in such wise told & testified, as no good mā could in any wise mistrust them: and ouer this when y^e apostles at Chꝛistles appearing to the. xi. in y^e house, toke him at the first for a spirite, it well appeareth y^e apparitions of spirites was no newthig amōg y^e Jewes, which ye may wel pꝛeue also by y^e the better sort of the saide in excusing of saint Poule, what if some angel oꝝ some spirit haue spoken to him as is mencioned in the apostles actes, so y^e as we say who so lyst to take all this for lyes, and is so faithlesse and so pꝛoudly curious that he loketh ere he beliene the to haue such apparicions speciall ye^r wed vnto himself & miracles wrought iⁿ his presence, would ware the wurse and he salve the, & would ascribe it epyther to some fantasy oꝝ to the deuils woꝛkes, as did those Jewes y^e ascribed Chꝛistles miracles to Belzebub. For surely yf suche people wer in the case of saint Thomas of Inde, that they were otherwyse ver ye^r vertuous and good, hauing in that onely poynte some hardnes of beliefe, as he had in Chꝛistles resurreccion: our loꝛde we doubt not wold of his special goodnes pꝛouide some speciall way for they^r satisfaccion to recouer them with. But now sith they be plain carnall high harted and malicious, long yng for my^racles as dyd these croked hearted Jewes, which said vnto Chꝛist y^e they lōged to se him shew som miracle, he doth therfoꝛe

in these folk as Chꝛist did in the. For as he answered the by y^e sample of Jonas y^e prophet, y^e he would none shew befoꝛe y^e puerie and faithlesse people, tyl he were dead, so answereth he these puerle & croked malicious people, that he wyl shew the no such apparitions til they be dead. And then shal he send the wher they shal se it so surely, & to their pain see suche a grisly sight as shal so greue their hearts to loke thereon, y^e they shal say as Chꝛiste sayd to saint Thomas of Inde. *Beati qui nō viderunt et crediderunt*. Blessed and happy be they that believed this gere & neuer saw it. For surely in this woꝛld the goodnes of god so tempereth such apparitions, as his high wisdom seeth it most pꝛofitable for help & relief of the dead, and instruction and amendement of the quicke, keep yng such apparitions of his gret mercy most comenly frō the sight of such as wold turne his goodnes into their owne harme. And surely of his tender fauour toward you, doth his gret goodnes pꝛouide, y^e such apparitions, reuelacions, & miracles, should not bee too copious & comon, wherby good men set yng the thyng at eye, should lese y^e great parte of y^e they^r now merit by faith: & euyl folk whē they wer once familer wth it, wold then as litle regard it as they now litle beliene it. Now it is a woꝛld to see with what folp they fortifye their false beliefe, and into what soude fantasies they fall, whyle they decline from the tꝛouth. For while they deny purgatoꝝ, they now affirme (& speciall y^e Luther himselfe) y^e soules vnto domes day do nothing els but slepe. Wold they be if they sel in such a slepe as many a soule slepeth here, and as Judas hath already slept. rb. C. yere in hell. The say they that if there wer any purgatoꝝ out of which the Pope might deliuer any soule by his pardon, then were he very cruell in that he deliuereth them not without monei, and also that he riddeth them not hence altogether at once. The first is a great folp, that syth our Loꝛde sendeth them thither for satisfaccion to be made in some maner for they^r synne, the Pope should rather agaynst goddes purpose deliuer them free, then change the maner of their satisfaccyon from payne into prayour, almes dede, oꝝ o^rther good woꝛkes to be done by they^r frendes for them in some poynte pꝛofitable and necessary for the whole cozꝛps of Chꝛistendome oꝝ some good member of the same. Nowe is there in the seconde not onely muche moꝛe folp, but it

impozety

A impoꝛteth also plaine and open blasphemie. For presupposed that the Pope may deliuer al soules out of purgatoꝝ: yet if he wer therfoꝛe cruel as oft as he leueth any there, this vnreasonable reasoꝛ layeth crueltie to the blame of god, which may vndoubtedly deliuer all soules thence & yet he leaueth them there. This blasphemie should also touche his hygh maiesty for keppng any soule in hell, fro whence no man doubteth but that he might if he lyst deliuer them all for euer. But as he wil not deliuer any thence: so wil he not without good order deliuer anye soule hence. For as of his iustice they be woꝛthy to lye there for euer, so be we woꝛthy to lye here for the whyle, and in God no crueltie though he suffer his mercy to be commonly suspended and tempered with the balaunce of his iustice. And though he take vs not hence al at once orderlesse and at aduenture: his high wysedom is praise woꝛthy and not woꝛthy blame.

B Our lord for bid that euer we so shold (& such is his grace that we neuer shal for any pain possible that we ca suffer here) hold our self content to here such folythe woꝛdes as employ so plain blasphemie against goddes high mercifull maiesty. For surely these folk in putting forth of this their vnwise argumēt, make a countenance to thꝛow it agaynst the Pope,

C For as for the Pope who so consider it wel, goeth farther fro the sample of god y is set for Chꝛistles vicar in his churche by geuing ouer liberal pardon: than by beig therin to scarce & strayte. For God remitteth not here at aduenture though he may do his pleasure, but obserueth ryght good & great respect, as y prayers & intercessions made for vs oz other satisfaccion done for vs by some other mē. And this order bseth & of reason ought to vse his vicar also in the dispensing toward our relief, the precious treasure of our cofort that Chꝛist hath put in his keppng. For els if other the Pope oz God should alway foꝛthwith deliuer euery man here, oz rather kepe euery manne hence as these heretykes woulde make menne belieue that God dothe in dede, and woulde that the woꝛlde shoulde so take it, then shoulde God oz the Pope as we somewhat haue sayde befoꝛe, geue a great occasion to menne boldlye to fall in synne, and litle to care oz foꝛce howe slowlye they rpe agayne. Which thyng nether wer mete for y Popes offyce, noꝛ agreeable to y great wisdom of God, and

much lesse mete for his mercie. For by y meane shoulde he geue innumerable folk great occasio of damnacion, which presumption vpon such easy shoit remission, would lustely draw to lewdnes with lytle care of amendemente. And so appeareth it that the thyng whiche these wyse men woulde haue ye take for cruel, is of trath most mercifull: & the thyng which they woulde haue to seme very benygne & pitious is in very dede mosse rigorous & most cruel, lykewyse as a tharpe mayster that chastiseth his seruaunt, is in y poynt moꝛe fauourable than is an easye one that for lack of punishment letteth them runne on the byble & geueth them occasio of hangng. Which thing hath place also betwene y father & the childe. And therfoꝛe in holy scripture y father is not accompted for vnlicue and cruel, that beatech his childe, but rather he that leueth it vndone. For he that spareth the rod saith holy writte, hateth the child. And god therfoꝛe that is of all fathers the most tender, louing, and most benigne and mercifull, leaueth no chyld of his vncorrected: but scourgeth euery childe that he taketh to hym. And therfoꝛe neither god remitteth at aduenture the paynes of purgatoꝝ: noꝛ no more must y Pope neither, but if that he will while he laboureth to do good & be pyteous to vs y are dead, be cruel & do much more harme to the y be quick, and while he wil draw vs out of purgatoꝝ, driue many of the into hel. Fro desire of which kind of help, we so far abhorre, that we woulde al rather chose to dwel here long in most bitter payn, than by suche waye to geat hence as night geue occasion of any mans damnacion. Now wher they likewyse object in countenance against the clergy, but yet in very dede they strike the stroke at vs whō they woulde hereue the suffrages of good people, objectyng that no men mai satisfy for another, noꝛ that y prayer noꝛ almose noꝛ other good dede done by one man may stande another in stede, but y euery mā must nedes al thing y he wil haue help of, do it eueri whit himself, and so that no mans good dede done among you for vs in relief of our payne could in any maner serue vs: this oppinion as it is towardes vs verpe pestilent and pernicious, so is it of it selfe very fals & foelish. For fyrst yf all that euer muste auaille any mā, must nedes be done by himself, and no mānes mercy may be applyed to the helpe of another, then were wypped away from all men

Proverb .13.
Hebrewes .12

False and foolish opinions

The Pope
Chꝛistles vicar

A men al þ merites of Chyſtes bitter paſſion, in which though it be true that god died on the crolle becauſe of the vnitie of god and man in perſon, yet had his reuer marſhed al the payne for vs, and his intpaſſible godhed felt no pain at al, wherof ſeruety alſo the prayſers that eueri mā prayeth for other: **W**herfoze dyd ſaynte Doule pray for al other chyiſten men, & deſire them al to praye for hym alſo and ech of them for other, that they might be ſaued: And why is there ſo ſpecial a mēcion made in the actes of the apoſtles, þ at the deliuery of ſaint Peter out of priſon, the church made continuall prayer and interceſſion for him: but for to ſhew that god the rather deliuered hym for other mens prayers. And thynk ye that if god haue pitie vpon one manne for anothers ſake, and deliuereth him at anothers mans petition from a litle paine or priſonment in the worlde there vppon earth, he hath not at other mens humble and hearty prayer much more pitie vpon ſuch as lye in much more heauy paine & tormēt here in þ hoat fyre of purgatoꝝ: **W**hen find theſe folk another knot hard as thei think to vndo. For thei ſaye that if another mans merites may ſerue me, wher to ſhould I nede to do any good my ſelf. This obieccion is muche lyke as yf they would ſay if other mē may take me out of the fire, wher to ſhould I laboꝝ to ryſe my ſelf. **W**ery truth it is that ſome time þ good woꝝkes of one mā wrought to god affection, may purchaſe another man grace for to mende and wooꝝke for hymſelf. **B**ut ſurely of comen courſe he that wil not himſelf woꝝke to them, getteth litle good of other mens god dedes. For if thy ſelf do ſtil draue backwarde whyle other god men with theyꝝ prayer laboꝝ to pull the foꝝward: it wyl be long ere thou make any good dayes iourney. **A**nd therfoze that holy doctour ſait Auſtin, in the bleſſed boke that he made of þ cure and care that men ſhould haue of vs ſely parted ſoules, toucheth quickly the very point that there can none take profit of other mens good dedes, but onelue ſuch as haue deſerued by ſome good thig in theyꝝ owne dedes, that other mennes dedes ſhould help them: and that hath euerpe man done at the leaſt wyſe by hys ſynal repentaunce and purpoſe of amendement that departeth the worlde in the ſtate of grace. For he that is out of that ſtate, can not take the proſyfte of other mennes merites done for hym. **A**nd

therfoze damned ſoules cannot by other merites be deliuered of damnacion: noꝝ in likeliſe he that entendeth to perſeuer in ſyn and do no good for hymſelf, **B**ut ſithe þ we be not in þ caſe, but haue with helpe of gods grace deſerued to be partners of ſuche good dedes as ye that are our frendes wyl of your goodnes do for vs: ye may by your merites hyghlye relieue vs here and helpe to get vs hece. **A**nd ſurely great wonder were it yf we ſhould not be able to take profit of your prayers. For there wyl no wyſe manne doubt but that the prayer of anye member of chyiſtendom, may profite anye other that it is made for, which hath nede and is a member of the ſame. **B**ut none is there yet liuing that is moze very member of Chyiſtes miſtical body that is his church then we be, noꝝ no man liuing þ hath moze nede of helpe then we. For in ſurety of ſaluacion we be ſelowes to angels, in nede of relief we be yet ſelowes to you. **A**nd therfoze being ſo ſure members of one bodye with aungels, holye ſaintes and you, and hauing neceſſitye both of theiꝝ help and yours, there is no doubt, but ſithe euery member that nede hath may take good by other, we ſtande in the caſe that both angels and ſaintes interceſſions & your good prayers & almoſedebe done for vs, whatſoever theſe heretikes vable, may do vs meruaylous much good. **H**ow many haue by goddes moſt gracious fauor appered vnto their frēdes after the death and theued themſelf holpen & deliuered hence by pylgrimage, almoſedebe, & prayer, & ſpecialli by the ſacred oblation of that holy ſacramēt offered for the in the maſſe. **I**f theſe heretikes ſay þ al ſuch thinges be lyes: the be thei much woꝝſe yet, then their maſter was Luther hiſelf, as lōg as ani ſparke of ſhaniewas in him. For he coſeſſeth in his ſermons þ many ſuch apparicions be true, & his hert could not for very ſhame ſerue him, þ ſo many ſo often tolde in ſo many places, ſo ſaythfully repoꝝted by ſo many honeſt folke, and ſo ſubſtancially wyꝝten by ſo many bleſſed ſaintes ſhould be all falſe. **W**herin yf theſe menne liſte like luſtye ſcholers to paſſe and ouer goe theyꝝ madde wayſter in thys poynte, and denye theſe thynges all together: yet ſhal there ſpeck in their teeth, the ſcripture of the Machabees whereof we tolde you that Judas Machabeus gathered and ſente a greate offerpunge to Hyperuſalem, for to buye ſacrifyce to be offered for theyꝝ that

The ſouleſ purgatoꝝe at members of the church.

The thynges which coſorte the ſoules to purgatoꝝe.

2. Macha. 12

Roma. 1.

Act. 12.

who may take profit of other mennes dedes.

A he found slayn in the field, and certayne thinges about thē taken of the idols forbiode thē by the law, which caused hūnt to feare lest thei wer for their sinne failē after they death into payne, & therfore made that gatherynge, & almes & offring as himself saith, that thei might thereby be losed and deliuered of they synnes.

So that there appereth plainly by scripture, that such suffrages stande vs selve soules in stede. Against which authoritie yf they wyll with their maister laboure to breake out and deny that boke for holy scripture, we haue stopped them that gap al ready w̄ suche a bush of thornes, as will prycke theyr handes throughe a

W out. And finally for this poynte that the suffrages of the church and the papers of good chrissten people, stande vs here in relief and comfort, there nedeth in this world (as saint Austyn sayth and saynte Damascen) none other maner profe thē yf al chrisendom hath euer vsed to do so, & haue thought thē self alwai so boundē to doe, damning alway for heretikes all thē yf would affirne the contrary. And in this point may thei haue a mercieplous

The antiquitie of the Ceruice of Christs church.

C recommended in their prayers al chrisse soules to god. For we trust that thogh these heretikes find many mē both glad to heare and light to belieue every lewd tale yf cā be surmised against y church y now is, yet trust we that they shal synde fewe or none so far out of all frame, but that thei wil at the least beleue that ther hath bene some good and godly mē wise & wel learned to amōg y clergy in daies passed one time or other. So then to the old time and to the good men y then wer & heare what thei said, & se what thei did and belieue & folowe thē. There remaineth yet and bokes ynow therof, the very masse in y very forme & fashio, as saith Basil, & saint Chrysostom, & other holpe fathers in that vertuous tyme sayd it, in which ye shall finde that in their daily masses thei prayed euer for all chrisse soules. We shal also perceiue clerely by saint Chrysostome in a sermon of his, y in his tyme there wer in the funeral seruice at the buryng of the cozps, the selfe same psalmes songen that ye syng now at the Dirige. Whereby it well appereth that it is no newe founde thyng: for hys

D time was far aboue a .90. yeare ago, and

yet was that thyng long vsed afore hys daies. And becaule ye shall knowe that the moze surely, he saith that the gypie & custome to pray for soules, was instituted and begon in the church by the blessed apostles themselves. And so whyle so good men so long ago began it, and god folk hath euer synise continued it, ye maye soone geße whither thei be good menne or no that now prouoke you to break it.

Now where they saye that yf the Masse could do vs any good, that thē y priestes be very cruell that wyll say none for vs, but thei be waged: this woꝛde is as true as their entent is fraudulent and false. For their purpose is in those woꝛdes to make the woꝛlde wene, that the clergy were so couetous and cruell therewith, that there will no priest pray for vs poze soules here, without he be hyzed thereto wherof our lord be thanked we find full wel the contrary. For albeit that of Luthers priestes we can haue none helpe, sythe their masses offer not by the sacrament to god neither for quicke nor dede, nor make no very priestes amōg thē sith thei take priestehede for no sacramēt: yet of good chrissten priestes we finde great relief as well in their Diriges and muche other suffrages by olde institucion of y church specially sayde for vs, though

F no man geue them one peny through the peare. And so maye all the woꝛlde witte that this woꝛde of these heretykes hath much malice and litle effect therin. But now though the priestes praye for vs of their owne charitie, yet when good people desyre them thereto and geue them their almose therfore: then are they double bounden, and then ysleth ther much moze good and profite vpon all sydes.

For then take we fruit both of y prayer of the tone, and the almose of the tother. And then taketh the priest benefit of his owne prayer made bothe for the gener & for vs. The gener also getteth frute both of his owne mercifull almose, & of double prayer also, y is to wit both y prayer of the priest y prayeth for vs, which comē ly prayeth for him to, & also the prayer of vs, whiche with great seruour of hearte pray for our benefactors incessantly, and are so farfooꝛth in gods vndoubted fauour, that verve fewemen liuyng vpon earth are so wel heard as we, besydes of al kynde of almose that any man can geue, the most meritorious is y whiche is bestowed vpon vs, as well for that it is vnto the most nedye and also to them

C that

H

The soules departed doe continually pray for those that be aliue.

A most meritorious al-
 mole.

¶ that are able, and finally for that of all
 maner almes it is moſte grounded vpon
 the foundation of all chriſten ver-
 tuous fayth. For as for to poze folke, a
 naturall man will geue almes eyther
 for pietie of ſome pieteous ſighte, or for
 wercinelle of their impoꝛtune cryinge.
 But as for vs pooꝛe ſoules paſſed the
 world, whom he that geueth almes nei-
 ther ſeeth noꝛ heareth: woulde neuer be-
 ſtoꝛue one peny vpon vs, but if he had a
 faith that we liue ſtill, and that he fea-
 red that we lye in payne, and hoped of
 his rewarde in heauen. Whiche kynde
 of fayth and good hope ioyned with his
 giſte and good woꝛke, muſt nedes make
 it one of the beſt kind of almes dede that
 any man can doe in the world. And ſith
 that it ſo is, as in dede it is: What vn-
 charitable, and what vnſaythfull folke
 are theſe, that for hatred which they owe
 to pꝛieſthod, would make you beliene y
 there were no purgatoꝛie, and woulde
 rather wiſhe by their willes that they
 owne fathers ſhoulde lye here in fyꝛe til
 the daye of doine, than any man ſhoulde
 geue a pꝛieſt one peny to pray for them:
 And yet is ther here one thing wel to be
 coſidered, y thei rather hate pꝛieſtes for
 hatred of Chꝛiſtes fayth, then ſpeake a-
 gainſt purgatoꝛie for hatred of pꝛieſtes.
 Which thing, though it ſeme you darke
 at the fyꝛſt hearing: ye ſhal yet if ye loke
 well, very wel perceiue. For if it ſo wer
 that this kind of peple did ſpeke againſt
 purgatoꝛie, onelye for the hatred of the
 Pope and the cleargie, than would they
 graunt that ſaued ſoules are yet purged
 in the fyꝛe here for their ſynnes vnſatis-
 fyed in the world: and it ſhould then ſuf-
 fice them to ſay for their purpoſe, y nei-
 ther pꝛieſt noꝛ Pope, noꝛ any man els,
 noꝛ anye mannes almes or pꝛayer, can
 in this place of puniſhment any thing
 relieue vs. For this were ynough ye ſee
 well to ſerue their purpoſe agaynſt the
 cleargie. But yet becauſe they haue a
 farre farther purpoſe agaynſt all good
 chꝛiſten fayth, they be not content ther-
 foze to leaue at this point, but ſteppe the
 furth farther, and denye purgatoꝛie ve-
 terlie, to thende that menne ſhould take
 boldnes to care the leſſe for theyꝛ ſinne.
 And if they might once be belieued ther-
 in: then would they ſteppe yet farther &
 and denye hell and all, and after that
 heauen too. But as for heauen, albeit
 that as yet they denie it not: yet pal they
 many a ſimple ſoule thence, which wer
 it not for theyꝛ miſchietuous doctrine:

were elles well likelpe to be there a full
 bright and glorioꝛus ſaynt. And ſurely
 the moze that wiſe menne aduylſe them-
 ſelf vpon this matter: the moze ſhal they
 meruayle of the madde mynde of them
 that denye purgatoꝛie, or ſaye that the
 pꝛayers or good woꝛkes of men liuing
 in the woꝛlde, can doe vs here no good.
 For euery man that any wit hath, wot-
 teth well that the ſureſt way wer in eue-
 ry doute beſt to be taken. Howe ſuppoſe
 then that purgatoꝛie could in no wite be
 pꝛoued, and that ſome woulde yet ſaye
 playnely that there were one, and ſome
 woulde ſay playnely nay: let vs now ſee
 whether ſoꝛt of theſe twayn might take
 moſt harme, if theyꝛ part wer the woꝛg.
 Firſt he that belieued ther were purga-
 toꝛie, and that his pꝛayer and good woꝛ-
 kes wrought for his freres ſoule might
 relieue them therein, and becauſe therof
 bleſed muche pꝛayer and almes for them:
 he could not leſe the rewarde of his good
 will, although hys opinion wer vntrue
 and that there wer no purgatoꝛie at all,
 no moze than he leſeth his labour nowe
 that prayeth for one whom he feareth to
 lye in purgatoꝛie where he is already in
 heauen. But on the tother ſyde, he that
 belieueſt there is none, & therfoze pray-
 eth for none: if hys opinion be falſe, and
 that there be purgatoꝛie in dede, as in
 dede there is: he leſeth muche good, and
 geatteth hym alſo muche harme, for he
 both feareth much the leſſe to ſinne, and
 to lye longe in purgatoꝛie, ſauing that
 his herelie ſhall ſaue him thence, & ſend
 him downe depe into hell. And it fareth
 betwene theſe two kynde of foike, as it
 fareth betwene a lewde galante, and a
 poꝛe frere. Whom whā the galant ſaw
 going barefoote in a great froſt & ſnowe,
 he asked him why he did take ſuch pain.
 And he aunſwered that it was very lit-
 tle payn, if a man would remember hel.
 The frere quod the galant, but what and
 there be none hell: than art thou a great
 foole. The maſter quod y frere, but what
 and there be hell: than is poure maſter
 thyppes a muche moze foole. Whereoꝛer,
 ther was neuer yet any of that ſoꝛt, that
 coulde for ſhame ſaye that anye manne
 is in peril for belieuing that ther is pur-
 gatoꝛie. But they ſaye onely that ther
 is none in dede, and that they may with-
 out any ſinne affyꝛme theyꝛ opinion for
 trouthe. But nowe vpon the tother ſyde
 manye an hundꝛed thouſande, that is to
 witte, all the whole church of Chꝛiſte,
 that is, or euer hath been, affyꝛme that

¶ In doubtleſſe
 take the ſureſt
 waye.

¶

¶

¶ Therpe tale.

¶

A the affirming of their dylntion againste purgatoꝝ, is a plain damnable heresie. Wherefoꝛe it wel and plainly appeareth & euery wise man wel seeth, that it is the farre surer way to belieue in suche wise as both the parties agree to be out of all perill, then that way which so farre the greater parte, & much farther the better part, affirme to be vndouted dedly sine. And now, wher as euery fowle may see y any wise man will take the surest way, which is as ye see, double pꝛoued to be lieue that ther is purgatoꝝ: yet said the wise pꝛoctor of beggars y wise mē wil say ther is none. fꝛoꝛ he sayeth, that many great letted mē and right cunning men, will not let to put themselves in iopardie of shame & of death also, to shewe their mindes that ther is no purgatoꝝ. He is loth to say that these be heretikes, but he sayeth these be they that men call heretikes. Wherein he speaketh muche lyke as if he would poynt with his synger to a clocke of fat weathers, and saye thesē be suche beastes as men call shepe. But now would we sayne see which be these wise men and well letted, whiche shall not saye vpon theyꝝ own confessiō to agree that their aduersaries take the sure way and farthest out of perill, & themselves the most daungerous and farthest from al suretie. But yet would we foꝛ the whyle sayne heare who they be. Surelpe none other but Luther & Tyndall, and this beggars pꝛoctor, and a fewe such of that secte, men of such vertue, wisdom, & learning, as their lewd wyꝛting, and much moze theyꝝ lewd liuing sheweth. But now are they farre an other maner soꝛte, both in nouber, wisdom, learning, truethe, and god liuing, which affirme and say the contrary. And surelpe if. iij. or. iiii. C. god and honell mē would faithfully come furth and tell one that some of his frēdes wer in a farre cuntrey foꝛ dette kept in pꝛison, and that hys charitie might relieue them thence: if then. iij. or. iiii. soules woulde come and say the contrary, and tell him playn there is no suche pꝛison at all as he is boꝛne in hand that his frēdes are pꝛisoned in: if he would now be so lighte to belieue those. iij. or. iiii. naughty persones, against those. iij. or. iiii. C. god and honell men: he then should well decypher himselfe, and well declare therby y he would gladly cathe holde of some small handell to kepe hys money safe, rather then help his frēdes in their necessitie. Nowe if ye consider

how late this lewde secte began, which among chꝛisten menne barketh against purgatoꝛie, and howe fewe alwaye foꝛ verye shame of their folpe hath hetherto fallen into them: and then if ye consider on the tother side, howe full and whole the great cozps of all chꝛisten cuntreys so many hundred yeres, haue euer tolde you the cōtrary: ye shall we be verye sure foꝛ euery perione speaking against purgatoꝝ, finde foꝛ the tother part moꝛe thā many an hundred. Nowe if these menne will peradventure saye that they care not foꝛ such comparison. neither of time with time, number with number, noꝛ company with company, but sith some one man is in credence woꝛth some. vij. scoꝛe: if they wil therfoꝛe call vs to some other rekenyng and will that we compare of the best choise on both sides a certayn, and match them man foꝛ man: thā haue we (if we might foꝛ shame matche such blessed sayntes with a soꝛt so farre unlike) saynt Austine agaynst frere Luther, saynt Hierome agaynst frere Lambert, saynt Ambrose agaynst frere Huskin, saynt Gregoꝛy agaynst frere Dornane, saynt Chꝛisostome agaynst Tyndall, saynt Basile agaynst the beggars pꝛoctor. Nowe if our enemies will foꝛ lacke of other choyse, helpe furth theyꝝ owne part with their wꝛues: then haue they some aduantage in dede, foꝛ the tother holpe sayntes had none. But yet shall we not lacke blessed holy weomen against these freres wꝛues. fꝛoꝛ we shall haue saynt Anastace agaynst frere Luthers wꝛfe, saynt Hildegardes agaynst frere Huskins wꝛfe, saynt Wꝛigitte agaynst frere Lambertes wꝛfe, and saynt Bathertine of Denys agaynst pꝛiest Dornanes wꝛfe. Nowe if they will haue in these matches, y qualities of either side considered: then haue we wisdom agaynst folpe, cunning agaynst ignorance, charitie agaynst malice, trewe sayth agaynst heresies, humilitie agaynst arrogancie, reuelacions agaynst illusions, inspiracion of God agaynst inuencions of the deuil, constancie agaynst waueing, abstinence agaynst gluttony, cōtynēce agaynst lechery, and finally euery kind of vertue agaynst euery kinde of vice. And ouer this, wher as we be not yet verye sure whither y all these naughty persones whome we haue rehearsed you of the woꝛse side, be fully fall so mad as vtter lye to denye purgatoꝝ, sauing in that we see the in many thinges all of one secte: yet if ther were of them farre manye

Wise men wil
take the surest
waye.

A many such moe, they shal not yet find of
 y simple suite halfe so many, as for our
 parte remaineth holy blessed sayntes to
 match the. For likewise as many they
 holy wozkes eruditely written, & by the
 helpe of the holy gost endighted: euident-
 ly declare, that not only saynt Austine,
 saynt Hierome, saynt Ambrose, and that
 holpe Pope saynt Gregoꝝy, with saynt
 Chyrsostome, and saynt Basile afore re-
 membred, and those holy woemen also,
 that we haue spoken of. But ouer y the

B great solemne doctour Origene, all the
 us. great doctours & holy sayntes of one
 name in Grece: Gregorius Nasianze-
 nus, Gregorius Nisenus, Gregorius
 Emyssenus, saynt Cyrillus, saynt Da-
 mascene, y famous doctour & holy mar-
 tyr saynt Cyrillane, saint Hylary, saint
 Bede, and saynt Thomas, & finallye all
 such as are of that suit & sort either Gre-
 kes or Latines, haue cuer taught & testi-
 fied & exhorted the people to pray for all
 chrysten soules, & preached for purgato-
 ry: so doth there no man doubt but that
 all god & deuoute chrysten people from
 Chyristes daies hitherto, hath sorme and
 fast been of the same beliefe, and w their
 dayly prayers & almes dede done for vs,
 haue done vs gret reliefe. So that as we
 sayde, both for number of many folke, &
 godnes of choslen folke, our enemies are
 farre vnder vs. And yet haue we for the
 bauntage, as we haue before declared
 pou the feare of Ezechias, the boke of y
 kinges, the woordes of the Propete za-
 charie, the sayth of Machabeus, y auto-
 ritie of saynt John, the woordes of saynt
 Peter, the sentence of saynt Poule, the
 testimonye of saynt Mathewe, and the
 playn sentence of our sauour Chyriste.

Powe if these heretikes be so styffe and
 stubborne, that rather than they wil co-
 fesse themself concluded, they will holde
 on their olde wayes and fall from worse
 to worse, and like as they haue already
 agaynst their former promise first reiec-
 ted reason and after lawe, and then all
 the doctours & olde holy fathers of chri-
 stes church, & finallye the whole church
 it selfe: so if they will at lengthe, as we
 greatly feare they will, reiect all scrip-
 ture, and cast of Chyrist and all. Now as
 we say, if they so doe, yet haue we left at
 the worst way, Luther agaynst Luther,
 Huskyn agaynst Huskyn, Tyndalle a-
 gaynst Tyndall, and finallye euery he-
 reticke agaynst himself. And then when
 these folke sitte in Almayne vpon they
 here bench in iudgement on vs and our

matters, we may as the knight of kyng
 Alexander appealed from Alexander to
 Alexander, from Alexander the drunke,
 to Alexander the sober: so shall we appele
 from Luther to Luther, from Luther y
 drunke to Luther the sober: from Lu-
 ther the heretike to Luther y catholike,
 and likewise in all the remenant. For
 thys doeth no man doubt but that eue-
 ry one of them all, befoze they fel drunke
 of the dregges of olde poysoned heresies
 in whiche they fell a quaffing with the
 deuill: they dyd full sadlye and soberlye
 pray for all chrysten soules. But sence y
 they be fallen drunke in wretched and
 sinnefull heresies, they neither care for
 other mennes soules, nor for theyr own
 neyther. And on the tother syde, if euer
 they wooke with grace to purge them-
 selfe of those poysoned heresies, where-
 with they bee nowe so drunke, they will
 than geue sentence on our syde as they
 dyd befoze. It wer not cuill that we the-
 wed you somewhat for example wher-
 by ye may see what sobrenes they wer in
 befoze, & in what drunkennes the deuils
 draughte hath brought the. And in whō
 should we thew it better than in Luther
 himselfe, arch heretike and father abbot
 of all that drunke felowshippe? For
 this man was so fast on our syde whyle
 he was well and sober, that yet whan he
 began to bee well washed, he coule not
 fynde in his hert vtterly to fall from vs.
 But whan his head first began to dase,
 of that euill drynke: he wrote that pur-
 gatory could not be proued by scripture.

Luther sayth
 in this wyse therewith. I am verpe sure
 that there is purgatory, and it little mo-
 gatorye.

And yet that notwithstanding he wrote
 that there is purgatory, and it little mo-
 gatorye. I believe an heretike bozne of late scant
 fyfte yeres agoe, and say the sayth were
 false that hath been holden so many hu-
 dred yere: Loe here this man spake well
 vpon our syde. But yet said he therewith
 one thynge or twayn, that could not stand
 therewith: and therby may ye see that he
 begā to reele. For he both affyrmmed that
 purgatory could not be proued by scrip-
 ture, and affyrmmed farther that nothing
 coule be taken for a surs and certayne
 trueth, but if it appeared by cleare and
 euident scripture. Whiche two thynnges
 presuppoted: howe coule anye man be
 sure of purgatory: But the helpe is, that
 both those poyntes be false. For both is
 purgatory proued by scripture, and the
 catholike sayth of Chyristes church wer
 sufficient to make me sure therof, albeit

A good chri-
 stians haue
 believed pur-
 gatorye.