

pray you, is treasonliche a straunge and vnketh thyng in your poperatholike churche, that your burning zeale of obedience to kings and princes, can not read the story of the L. Cobham & sir Roger Acton, but your pen must needes be inflamed to wyte against them, and yet so many traytors in your owne Calenders neither seene, nor once spoken of: And if the traitorous conspiracy and rebellion of so many your Calender Saintes committed against Emperours, Kings, and Princes, can not stirre your zeale, nor moue your pen: For if the treason of pope Gregory 9. raising warre against his owne city of Rome, and causing 30. thousande citizens in one battaile to be slaine, pag. 281. be seruetly not to be espied, and accused as much as this treason of the Lorde Cobham: yet what will you or can you answer to me (M. Cope) as touching the horrible treason of pope Gregory the 7. committed not against Emperour nor king, nor any mortall man, but against the Lord himselfe, euen against your God of your owne making, being therein as you say no substance of bread, but the very personall body, flesh, blood, and bone of Christ himselfe, which body notwithstanding the foresayd Pope Gregory the 7. took and cast with his owne hands into the burning fire, because he would not aunswere him to a certaine doubt of demaund Benn. Card. pag. 172. Southly, if sir John Oldcastle had taken the body of king Henry the 5. and throwne him into the fire, the facte being so notoriously certaine as thys is, I would neuer haue bestowed any worde in this defence. And could thys, and so many other hainous treasons passe through your fingers (M. Cope) and no other to strike in your pen but the Lord Cobham.

Finally and simply to conclude wyth you (M. Cope) and not to flatter you, what is your whole working, the proceedings, actions, & practises of your religion, or hath bene almost these 500. yeares, but a certaine perpetuall kinde of treason, to thrust downe your princes and magistrates, to derogate from their right and iurisdiction, and to aduance your owne maiesties and dominations: as hath bene sufficiently aboue proued and laid before your faces in a parliament holden in Fraunce by the Lord Peter de Cugnerijs, vide pag. 383. wherefore if the assemblie of these fornamed persons, either within or wythout S. Giles field be such a great more of treason in your eyes, first looke vpon the great blocks and millstones of your owne traytors at home, and whē you haue well discusse the same, then after poure out your wailer of your trifeling Dialogues or Trialogues if ye list against vs and spare vs not. For that I so thinke thys to be a sufficient excuse to purge the treason of these men, if your popish Calenders and legcands be found full of traytors. Multitudo enim peccatorum non parit errori patrocinium: But thys I thinke, that the same cause whyche made them to suffer as traitors, hath made you also to rail against them for traitors, that is, mere barred only against their Religion, rather then any true affection you haue to your princes and gouernours. who if they had bene as frequent in your Doperie, and had suffred so much for the holy father of Rome, or for liberties of the holy mother church of Rome, I doubt not, but they as holy children of Rome had bene rong into your Romish Calendare with a festum duplex, or at least with a festum simplex of 9. lessons, also w a vigeil peraduenture before them.

Howe because they were on the contrary profession, & enemies to your Magna Diana Ephesorum, you playe wyth them as the Ephesian caruers dyd wyth Saint Paule and worle. Ye thrust them out as seditious rebels, not only out of life and body, but also can not abide them to haue any poore harbour in their owne frendes houses, among our Actes and Monuments to be remembered. In the whyche Actes and Monuments, and if gentle maister Irenens, with hys fellow Ciribulus in your clerkely Dialogues, will not suffer them to be numbered for martyrs: yet speake a good word for them (M. Cope) they may stande for testis or witness bearers of the tructh. And thus muche for defence of them.

Now to the other part of his accusation, wherein this Alanus Copus Anglus in hys 2. or 3. Dialogues conceiteth and chafeth against my former edition, to proue me in my history to be a lier, forger, impudent, a misreporter of tructh, a depraue of stories, a seducer of the worlde, and what els not? whose virulent words and contumelious termes, howe wel they become his popish persons, I knowe not. Certes for my part I neuer desfered thys at his handes wittingly, that I do knowe. Maister Cope is a man whome yet I neuer sawe, and lesse offended, nor euer heard of him before. And if hee had not in the fronte of hys booke intituled himselfe to be an English man, by his wytyng I would haue iudged hym rather some wilde Irishman, lately crept out of S. Patricks purgatory, so wilde-

ly he wytyeth, so sinnishly he saith.

But I cease here, and temper my selfe considering not what M. Cope desferueth to be sayd vnto, nor howe far the pen here could run if it had his scope, but considering what the tractatio rather of suche a serious cause requiereth. And therefore seriously to say vnto you (M. Cope) in thys matter, wher you charge my history of Actes and Monuments so cruelly, to be full of vntruthes, false lies, impudent forgeries, deprauations, fraudulent corruptions, and sayned fables, briefly and in one word to answer you, not as the Lacones answered to the letters of their aduerciary, wyth si, but with ohi. Would God (M. Cope) that in all the whole booke of Actes and Monuments, from the beginning to the latter end of the same, were neuer a true storie, but that all were false, all were lies, & all were fables. Would God the cruelty of your Catholikes had suffred all them to liue, of whose death ye say now that I doe lie. Although I deny not but in that booke of actes and monuments containing such diuersity of matter, some thing might ouerscape me: yet haue I bestowed my poore diligence. My intent was to profit all men, to hurt none.

If you (maister Cope) or any other can better my rude doings, and finde things out more finely or truly, with all my hart, I shall reioyce with you and the commo wealth, taking profit by you. In perfectio of wytyng, of wit, cunning, depercity, finenes or other induments required in a perfect writer, I contend neither with you, nor any other. I graunt that in a laboured story, such as you seeme to require, conceyning suche infinite varietie of matter, as thys doth, much more time would be required: but such time as I had, I did bestow, if not so laboriously as other could, yet as diligently as I might.

But here partly I heare what you will say: I should haue taken more leysure and done it better. I graunt and confesse my fault, such is my vice, I can not liue all the day (M. Cope) fining and minning my letters, and coming my head, and smoothing my selfe all the day at the glasse of Cicero. Yet notwithstanding doing what I can, and doing my good will, me thinks I should not be reprehended, at least not so much be railed on at maister Copes hand, who if he be so pregnant in finding faulte with other mens labours (which is an easy thing to do) it were to be wished, that hee had enterprised himselfe vppon the matter, and so should haue proued what faults might haue bene found in him. For that I herein doe vtterly excuse my selfe, yea rather am ready to accuse my selfe, but yet notwithstanding thinke my selfe vngently dealt with all at Maister Copes hande: who being mine owne countreyman, an English man as he sayeth, also of the same vniuersitye, yea collidge and schoule that I was of: knowing that the first edition of these Actes and monuments was begon in the farre parts of Germany, where few frendes, no conference, small inuoluntation coulde be had. And the same edition afterwarde translated out of Latin into English by others, while I in the meane time was occupied about other Registers. And now the sayde Cope bearing more ouer and knowing that I was about a new edition of the same Actes and Monuments, at this present time, to be set forth, for the amending of diuers things therein to be reformed: if he had known any fault needfull to be corrected, he might gently by letters admonished me therof. Gentleness so would haue required it. Time would well haue suffred it. Neither was he so far off, but might sooner haue wyrtten a letter to me, then a booke against me. Neither was I so ingratefull and inhumane, but would haue thanked him for hys mouition: neither yet so obstinate, but being admonished, would haue corrected willingly where any fault had bene committed.

But herein your nature (M. Cope) doth right wel appeare. First in the sayde booke of Actes and Monuments, where many other good things be conceyned, not vntrutefull nor vnpossitable peraduenture for instruction of your conscience, and wherein my labors perhaps might haue deserued your thanks, all that you dissemble and passe over, only excerpting those matters wherebych make for caustillation. Thus the blacke spider out of pleasant flowers sucketh his poison. And what booke is so pleasant or frutefull, though it were the popes owne Dotorous, yea hys own decretals, yea hys owne very Masse booke, to the reading whereof if I thought the like minde so disposed to cauil, as you bring to the reading of my history, but I coulde finde out trouise as many mendacia, maculas, impudentias, dolos malos fabulas, fucos, as you haue done in these Actes and Monuments. And yet you haue done pretely well.

Besides all this, yet better to marke the godnes of your gentle nature: Be it to I had bene in some picce of my story deceiued, as I do not iustly my selfe in all points therein: yet you vnderstanding that I was about the correction

The booke of Actes & Monum. to true, if it had pleased god otherwise.

Pope Gregory 7 a traytor against the Lords owne body. Vide supra pag. 172.

Vide supra pag. 383.

Religion commonly maketh treafors among the papistes.

Vngentleness noted in Cope.

The nature of the spider

Answere to the second part of Copes accusatio concerning his vntrue charging of the booke of Actes & Monu.