

of my booke againe, might eyther haue taken the best, and left the worst: or els gently take the paines to haue aduertised me of suche notes as you had, wythout further exclamation, or at least might haue deferred your dialogues for a time, till the coming out of my booke, to see first what would in the latter edition be altered. But belike your gal was full, your halt could not tary, your venim must needs hysst out.

Et si non aliqui nocuisses mortuus esses.

Seeing therefore the order of your doings to be such, and disposition of your nature to fare from all humanity, dealing with me so extremely, if I thus prouoked wyth your extremity againe, should now after thys your curishly nature shapen you a name accordingly, and in steade of Cope godfather you to be a perpetual lycophant, could you much blame me: and doth not your lycophantical booke wel deserue it? or thinke you I could not repay you againe wyth like extremity as you bying, and dyest your drouse or rather lousie Dialogues in their right colours, if I were so disposed? But my purpose is wyth patience to spare you, and rather to pray for you, God make you a good manne. Peradventure he may hereafter call you. And rather had I to win you, then to sting you. Leaving therefore the consideration of your ingratefull doings, I will now consider onely the poyntes wherein you charge me in your booke, answering byckly vnto the same. Byckly I say, because the greatnelle of thys volume, and aboundance of other moze feutefull matter, geueth me little laisure at thys present to stand about byawolung wordes.

First he seemeth highly to be greued with mee, for my Calendars prefixed before the boke of monuments. wherein he hath no cause eyther to be offended w me, or to chafe with himself. As touching which Calendar I haue sufficiently and expellye declared before so muche, as myghte quickly satisfy this scripule of M. Cope if he eyther would haue taken the paines, or els had had y laisure to read the wordes contained in the Latine preface before the Booke prefixed, whych are thus: Quamquam a me quidem non aliter Calendarium hoc institutum est, nisi vt pro Indice duntaxat suum cuiusque Martyris menssem & annum designante, ad priuatum lectoris seruiret vsum &c. In whych wordes puenting before the caulling objection of the aduersary, I forewarned the Reader afore hand, touching the Calendar, wherfoze it was ordained and prefixed, for no other purpose, but to serue the vse only of the reader, in stead of a table, shewing the yere and moneth of euery Martyr, what time he suffered &c. what hurt I pray you is in this Calendar prefixed before the booke of Monumentes, moze then in the Table of M. Copes booke, set after his Dialogues? But mayster Cope had no laisure to perule thys place: it made not for hys humour.

But this greueth him in the Calendar, and that very sore. For that I place in this Calendar, sir John Dicastrer sir Roger Acton, Browne, Beuerley and other for Martyrs, and displace for them, other holy auncient Martyrs and Saints, as Antholius, Sother, Dorothe, Clarus, Lucianus, Seuerinus &c. Answer: If M. Cope can not abide the Lord Cobham, sir Roger Acton, Browne, and Beuerley, which were hanged (as he sayeth) for treason to haue the name of martyrs, then let them beare the name of witnes bearets, or testes of the truth, because they were also burned for the testimony of their faith. Seeing there is no difference in the sayd names, all is one to me by which they are called.

And where hee chargeth me for thrusting & shoudering out the olde and auncient holy Saintes afore named out of this Calendar, and placing other new come Sayntes in their rowmes: this is not the first vnto the M. Cope hath made in his dialogues, nor yet the least, vnto whom I might therefore slyly answer againe with his owne familiar phrase, or rather the phrase of Cicero, which he doth so muche affectate: Quod mirum hic ipse Alanus Copus Anglus, vnde me mendacij coarguit, inde sibi ipsi sempiternam ac ineluibilem turpissimam mendaciam, ac singularis impudentiam notam inurat. For why haue not I as iust cause to say this to him, as he to me? For so muche as in the first beginning and preface of the sayde booke of Actes and Monumentes, I do diligently and expellye do warne all men before, first that I make here no Calendar purposely of any Saintes, but a Table of godd and godly men that suffered for the truth, to shew the day and moneth of their suffering. My wordes be certant and euident, whych are these: Neque vero ideo inter diuos a me referuntur isti, quod inseruntur in Calendarium &c. And declaring afterward how the sayde Calendar dothe stand but in stead of a table, my wordes do folow thus: Haud aliter Calendarium hoc institutum est, nisi vt pro Indice duntaxat suum cuiusque Martyris menssem & annum designante, Lectori ad vsum atque ad manum seruiat. &c.

Again, neither did I receiue these men into that Calendar, that holy Anatholius, Sother, Dorothea, wyth other auncient holy Saintes should be remoued out, as you doe sayly & vntuly affirme, but because the course of that stoy reaching but 500. yeares, did not comprehend those former times of such auncient Martyres, but such of such as suffered in these latter dayes: therefore requisite it was that in the table such should be placed chiefly, of whom y whole booke did then principally and onely entreat, to demonstrate thereby the time and day of their Martyrdome. Neither yet were the other excluded out of thys newe Calendar, whych were neuer inserted in the same before, but onely because both together coude not thre haue standing, necessity so requirde these in no case to be omitted, and yet no injury meant to the other to be excluded out of theyr owne Calendars, wherto properly they did pertaine. As for thys Calendar of this table, because they were not pertinent vnto it, they could not therein, nether was it necessary, they should be included. And yet neither did I (M. Cope) wout due & solemne protestation omit the same in my forsayde Catalogue, to prevent and stop all caulling mouthes: As by speciall wordes in the sayd yorme of my booke vnto the Reader doth appeare, folowing in this vyle Latinum nullius ego boni sanctique viri (modis qui vere sanctus sit) causam laedo, nec memoriam extinguo, nec gloriam minuo. Et si cui hoc displiceat Calendarium, meminerit, non in templis a me collocari, sed domesticam tantum lectionem preestirari. &c. And wher is now (M. Cope) thys your ricieing, expelling, remouing, expulsiing, exempting, deturbating and thrusting out of Anatholius, Sancti Dorothea and other holys Saintes out of Catalogues, fastes, and Calendars? What man is that, or wher dwelleth he, Qui veros Christi Martyres a Coelo ad Tartara deturbat. What is, which ambleth downe true Martyrs from heauen, into hell? whych if ye cancaue by me: In one word I aunswere, ye sayly belie me maister Copus, I had almost called you maister Copus, so spake I Capon ye spake. Eyther haue you nor any other euer heard me so say. Neither haue I euer heard of any to madde to play to the giants with their mountaints to climbe the heaucens, to tumble downe Gods true & holy martyrs out of heauen, downe into hell, vntlesse it were your selfe (as yet ye are, ye may be better) and such other of your guide and popish fraternity, which make of Gods true saintes, stinking dung-hills, (for so ye terme them in your bookes) and not onely thrust into heauen your Pseudosantos, saintes of your own making, whom God by his word doth not allow: but also depulic downe from heauen, and make dung-hills of Gods welbeloued seruaunts, his faithfull people, and blessed martyrs, which haue died for the word of god. And what maruel then, if in your blasphemous bookes, ye cast downe from heauen to hell, the poore Saintes of Christ, when in effecte you delecte also the bloude and crosse of thosonne of God Christ Iesus himselfe, setting vp in his office and place, tu per Thomam sanguinem, quem pro te impendit, fac nos Christe scandere, quod Thomas ascendit. Say, maister Cope, your conscience indifferently, set al popish parcialitie a part, where as the Scripture teacheth vs simply. Quod extra sanguinem nulla sit remissio. i. wythout blud there is no remission: whether ye thinke, by this bloud of the new Testament is meant the bloud of Christ alone, or the bloud of other moe besides? If the bloud of one must stand alone, why doe ye then with the giants build vp your mountaints, and make a ladder of Beckets popish bloud, for men to scale the heaucens? In so doing, howe can you, but eyther wyth the Protestantes wipe out of your Calendar, Thomam sanguinem, or els demolish from heauen Sanguinem Christi with the papists?

And heere by the way, I cannot but muse, why you are so deuout in setting vp the crosse of Christ in your church, which are such enemies to the true crosse of Christ to stand in heauen. I wake upon thys (maister Cope) and tell me, vtra pars verius veros Christi Martyres e coelo in tartara detrudat? And therefore as you sayly belie me in thys, for detruing and tumbleding out of heauen Anatholius, Iulianus, Clarus, Lucianus, Agatha, Dorothea and other, against whom I neuer yet spake any reproching word, but rather in this my volume haue set forth their commendatio: so is it vntreue like wise, where you affirm that in thys my Calendar I make an *anathemam*, or Canonisation of false Martyrs. I tolde you before, when ye were in Englande, I tell you againe, being nowe in your transmigration, in wordes as plaine as I coude, Hanc ego Apotheosin mihi nunquam sumpsi, quam sibi tam confidenter sumpsit Gregorius nonus. Were not these wordes of my Protestation manifest ynough? were they not sufficient to satisfie a reasonable person? And to make the matter moze playne, dyd I not adde mozeouer as followeth: Porro neque ed spectat hoc Calendarium, vt

Copus Sy-cophanta.

The Calendar of the Actes and Mon. defended.

Ex proemio ad lectorem.

Objection for Martyrs in the Calendar.

Aunswere.

Vnto truth noted in Ala. Copus.

Copus pag. 130. lin. 18.

In preface me ad lectorem. li. Actes and Mon.

Copus pag. 86. lin penultima.

Copus almost called Copus.

The papistes would thrust downe Gods true faints out of heau to hel.

Beckets bloud set vp, to the injury of Christs bloud.

Papistes deuout to set vp Christs crosse in earth but enemies to Christs crosse in heauen.

A double vnto in Copus