Is this good doctrine M. Cope, in the Popes canonisation.

deuotion may be commended of the Lord, and of him. And also, that the humble intercession of the sayd Saint may profite them to their saluation.

Further more, for the more full canonising (canonising I had almost sayd) of this new made saint, the saide Pope Innocent writing to his clerkes afore sayd, adioyneth withall a collect of his owne making, which is this: Plenam in nobis æternæ salutis operare medelam, vt qui præclara beati Gilberti confessoris tui merita venerantur, ipsius adiuti suffragijs a cunctis animæ pariter & corporis malis liberemur. Qui vivis & regnas &c. That is: Worke in vs O eternal saluing full remedy of thy vertue, that we which worship the worthy merites of blessed Gilbert thy confessour, being succoured by his suffrages, may be deliuered from all languors & diseases of our soules, who liuest and raignest &c.

The consecration of this one Saint (who perhaps was not the worst) I thought here to coniunct more, to the intent that the reader measuring by this one the Canonisation of all the rest, may iudge the better vpō this cōparison of master Cope, whether of vs both vendicate more impudent authoritie, the Pope in his Callender, or I in mine: or to make the comparison more fit, whether is more impudent the pope in his Callendar, or els master Cope in his Dialogues more doltishe.

Copus pag. 119. lin 7.

But briefly to make an end of this matter with your to canonise or to authorise any saintes, for man it is presumptuous: to prestribe any thing here to be worshipped, beside God alone, it is idolatrous: to set vp any mediatours but Christ onely, it is blasphemous. And whatsoeuer the pope doth or hath done in his Calendar, my purpose in my Calendare, was neither to deface any old saint, or to solemnise any new. In my booke of Actes and Monuments entreating of matters passed in the churche, these latter fiue hundresth yeares, I did regulate out a Callendare, not for any Canon to constitute Saintes, but onely for a table of them which within the same time did suffer for the testimony of the word, whom I did and doe take to be good and godly men. If any haue other iudgement of them, I binde no man to my opinion, as the pope doth to his. The day will come which shall iudge both them and you. In the meane season it shall be best for you (M. Cope) in my iudgement to keepe a good thing in your head, and to quiet your rayling mode. A hard thinge it is to iudge before the Lord. Mans iudgement may faile and is vncertayne, the iudgement of God is alwayes sure. Best is therfore either to be sure by the word and iudgement of God before, what you do say, or els to say the best. Of such slanderous, and intemperate rayling, cam come no good, neither to whome ye rayle vpon: nor to your selfe, whiche rayleth: nor to the church of God that heareth you rayle. For them you can not hurt, they are gone. To your selfe, and thoughe your matters be true, yet little honesty it will bring, to be counted a rayler, and if it be vncertayne, your state is daungerous, and if be false, most miserable: And as to the Church what great edification can proceede of suche contentious brawling and barkinge one against an other, I doe not greatly see. And if the zeale of the bishop of Romes church haue so much swallowed you vp, that ye cannot but stamp and stare at traytours when ye see them put in Calenders: (first M. Cope) be ye sure first that they be traytours, wisdome would, whenne you call traytours. And if ye can so proue the (as ye haue not yet) then let your Irenæus or Critobulus tell me, why doth not this flagrant zeale of yours as hote as purgatory, burne out, and flame as wel against your owne traytors, hauing so many in your own Calendare and Church at home?

Cope counsailed to cease hys rayling.

No good commeth of rayling.

The zeale of M. Cope expended.

And if there be such a Catholicke zeale in you, that hath set your gentle brest on such a pelting chase, why then is not this your Catholicke zeale equally indifferent? why take ye on so fell on the one side agaynst sir John Oldcastle, sir Roger Acton, M. Browne &c? A man wold think you played Hercules furens in Orchestra. On the other side agayne ye are Oleo tranquillior. what indifferentie (maister Cope) call you this? Or what zeale make you this to be? Albeit your zeale, I iudge not, as I know it not. Swifte iudgement shall not become me, which go about to correct the same in you. But this I exhorte you, to beware (maister Cope) that by your owne fruites and doinges euident ye do not bewray this zeale in you to be Non secundum scientiam, not such a zeale as fighteth Pro Domo Dei, sed pro domo Pontificis. As I sayde I iudge you not. You haue your iudge to whome ye stand or fall. My counsayle is, that ye do not so zeale the Bishop of Rome, that for his sake ye lose your owne soule. Ye remember the olde vulgar voice it is not good Ludere cum sanctis, worse it is Illudere: worse of all it is Debacchari in immerentes: Because that Deus ipse vltionum Dominus Many times taketh their cause in hand according as it is written: Opprobria opprobantium tibi ceciderunt in me. The rebukes of thy rebukers fell vpon me. And seldome haue I seene any suche blasphemous raylers agaynst the ende or punishment of Gods saintes and seruaunttes, without great repentaunce, to come to anye good end themselues.

And admit this (as graunted vnto you M. Cope) that these men had bene traitors, which ye are not able to proue. well, they had their punishment therefore, the worlde can go no further: & what would you haue more? who and if they repented, why may they not haue as good part in Christes kingdome as you alike? Now forsomuch as the sayd persons also suffering a double punishement were so constant in the way of trueth, and most principally for the same were persecuted, and chiefly therfore brought to their death: that part of example, because I sawe, it pertayne to the profite of the church, why might I not insert it with other church stoyres in my booke? Let the churche take that which belongeth to the church: Let the worlde take that, which to the world pertaineth and go no further. And if ye thinke it much, that I would exemplifie these whome you call traytors in the booke of martyrs: first ye must understand, that I wrote no suche booke bearing the title of the booke of Martyrs, I wrote a booke called the Actes and Monumentes, of thinges passed in the church, &c. wherein many other matters be contayned beside the martyrs of Christ. But this peraduenture moueth your choler, that in the Callendar I name them for martyrs. And why may I not in my Calēdar call them by the name of martyrs, which were faythfull witnesses of Christes truth and Testaments for the which they were aldo chiefly inought vnto their ende? Or why may I not call them holy saynts, whome Christ hath sanctified with hys blessed blood? And what if I should also call the theefe and murderer hanging on the right side of the Lord, by the name of an holy sainct, and confessour, for hys witnessing of the Lord, what can mayster Cope say agaynst it?

The name of Martyrs in the Calendare defended.

What is a Martyr.

Holy saintes of Christ.

And as for colouring the names of certaine Martirs in the sayd Calendare in read or scarlet letters (althoughe that pertayneth nothing to me, whiche was as pleased the Painter or Printer) yet if that be it that so muche breaketh patience, why rather doth he not expostulate in thys behalfe with the great saynt maker of rome, who hath readed them much more then euer did I. For he did red and dyed them with their owne blonde, where as I did but onely colour them with redde letters. And thus for matter of my Calendar enough.

Martyrs in the Calēdar coloured with red.

The painter colloureth with redde.

The pope colloureth with bloud.

Proceeding now out of the Calendar vnto the booke, where hee chargeth me with so many lyes, impudencies, vanities, depauations, and vntruthes, it remayneth likewise I cleare my self, answering first to those lyes and vntruthes, which to the story of sir Roger Acton, & sir John Oldcastle do appertain. And after to other particulars, as in order of my booke doe follow. And first where he layeth against me whole heapes, and carloades. I cannot tel how many of lyes and fallities: I here briefly answere maister Cope agayne (or what English Darpesfield els soeuer lieth conered vnder this English Cope) that if a lye be (after the definition of S. Augustine) whatsoeuer thing is pronounced with the intent to deceaue an other: then I protest to you mayster Cope, and to all the world there is neuer a lie in all my booke. what the intent and entente is of the papistes to doe. I cannot tell: for mine owne, I will say, although many other vices I haue, yet fed thys one I haue alwayes of nature abhorred, wittingly to deceaue any man or childe, so neare as I could, much lesse the church of God whom I with all my hart do reuerence, and with feare obey. And therefore among diuers causes, that haue wythdrawne my minde from the Papistes faction, almost there is none greater then thys, because I see them so little geue to truth, so farre from all serious feeling and care of sincere religion, so full of false pretenced hipocrisie and dissimulation, so little regarding the church of Christ in their inward hartes, which they so much haue in their mouthes: so, as vnder the title thereof they may hold vp their own estate. Otherwise so little reuerence they yeld to the true & honorable church of Iesus the sonne of God, that with vnworthy and rascall ministers they take into it they passe not, what fictions, what lyes and fables, what false miracles and absurde forgeries they inuent to deceide it, they care not. I speake not of all.

The author cleareth himselfe of lyes and vntruthes laid against him.

Some there be of that sect vnfayned in cōsciences, and more religious, and better disposed natures, onely of simple ignorauncе deceaued. But such commonly haue bene & be the chiefe guides and leaders of the Papistes Churche, that little true care and small zeale hath appeared in them,