

toward the churche of Christ, not much regarding what corruption increaseth therein, so that there commodities might not decrease. Thus out of this fountayne haue gushed out so many prodigious lyes in Churche Legendes, in Saintes lives, in monklike fictions, in fabulous miracles, in false and forged Reliques, as in peeces of the holpe crosse, in the blood of hailes, in our Ladies milke in y nails of Christ, which they make to a great number. Like wise in their false and blind erroneous, egypt doctrines, absurd inuentions repugnant to y truth of the worde. Item in their bastard bookes, forged Epistles, their Apocripha, and Pseudopigrapha. Here commeth to their forged Canons, theyz foyling and cogging in ancient councils & decrees, as in *os and epou abtjou* in Canons of the Apostles (if those Canons were the Apostles) Excepta Romana sede, foysted into the decrees by Gratianus, also the cogging in a false Canon to the counsell of Nice for the maintenance of the sea of Rome, as appeareth in the 6. Synode of Carthage.

Here commeth in also the Epistles of Clement, and other fony epistles Decretall, which as they are no doubt falsly inserted by other, so are they the welhead of many superstitious traditions, oppressing this day the churche of Christ. To speake mozeouer of the liturgies of S. James, of Chyrolome and other, of the first masse sayde by saint Peter at Rome, and that S. Hieretate 25. yeares Byshop of Rome. To speake also of the works of Augustine, Ambrose, Hierome, and Gregoize, what doctour or famous writer hath there bene in the churche, under whose name some counterfayted bookes haue not falsely bene fathred, and yet stand still authorized under their patronage, to the great detriment of the churche: what shoulde I speake of Abdias, Amphilocheus, Dionysius Areopagita. The Dialoges of Gregoiz, which falsely to this day haue ben ascribed to Gregoiz the first, where in dedde they were first written in Brecke, by Gregoiz the 3. and afterward translated out of Brecke into Latine, by pope Zachary, vide supra. pag. 120. Likewise that worthy and Imperiall sermen intituled Eusebij pamphili Sermo ad Conuentum Sanctorum, hath to this day wrongfully borne the name of Eusebius, where as in very truth it was made by the good Emperour Constantinus himselfe in his owne heretick stile in latine, and afterward translated out of Latine into Brecke by Eusebius, as he himselfe confesseth in hys worke De vita Constant. lib. 4. But as touching this sermen although the name be chaunged, so godly and fruitful it is, that it mattereth not much, vnder whose name it be read, yet worthy to be read vnder y name of none so much, as of the Emperour Constantine himselfe, who was the true author and owner thereof.

Wichy except it be the bookes onely of the new Testament, and of the olde, what is almost in the popes church, but either it is mingled or deprauid, or altered, or corrupted, either by some additions interaled, or by some duntion mangled and gelded, or by some glose adulterate, or with manifest lies contaminate. So that in theyz doctrine standeth little truth, in theyz Legendes, Doctrines, & masse bookes lesse truth, in their miracles and Reliques least truth of all. Neyther yet doe theyz sacramentes remaine cleare and voyd of manifest lyes and corruption. And especially here commeth in the massker bee, whiche bingeth in much sweet hony into Popes hines, y maister lye, I mean of all lyes, where the y. leaung not one crinne of bread nor drop of wine in the reuerent communion, vntuly and idolatrously taketh away all substance of bread from it, turning the whole substance of bread into the substance of Chyrites owne body: which substance of bread, if the Pope take from the sacrament, then muste he also take the breaking from it: for breaking and the body of Christ, can in no wise stand literally together by the scripture. Thus then as this is pounced by the word of God to be a manifest lye: so thinke not much (good Reader hereat, as though I passed the bondes of modestie in calling it the Archlye or maister lie of all lies. Because vpon this one, an infinite number of other lyes and erreours in the popes churche, as handmaydes doe wayte and depend.

But forsomuch as I stand here not to charge other me so much, as to defende my selfe, ceasing therefore, or rather differing for a tyme to stir this stinking pudle of these wilfull and intended lyes and vntuthes whiche in the Popes Religion and in papistes bookes be innumerable I will now retorne to those vntuthes and impudent lies which M. Cope hath hunted out in my history of Actes & Commentts, first beginning with those vntuthes which he carpeyth in the stoye of the foze sayde by John Oldcastle, and by Roger Acton, Browne and the rest.

And first, where he layeth to my charge, that I call them Martyrs, whiche were traytors and scditionous rebels against the king, and theyz Country: to this I haue answered

before sufficiently. Now here then must the reader needes say a little at M. Copes request, to see my vanitie and impudentye yet moze fully and amply repressed in refuting a certain place in my Latine stoye, concerning the kinges statute made at Leicester, whiche place and wordes by him alleiged, be these, pag. 107. Quaelica Rex in dno Telectria concilio (quod fortassis Londini ob Cobhami factores non erat tutum) proposito edito in manam de uenelar poenam his, quicumq; deinceps hoc doctrinae generi sectarentur, usq; adeo in eos seuerus, vt non modo haereticos, sed perduelliones etiam haberet, ac proinde gemina eos supplicio, suspendio simul & incendio afficiendos statuerit. &c. Et mox: Adeo ille vires, rationesque intendebat omnes aduersus Wickleanos: Wickleani ad temporis decedantur, quicunq; Scripturas Dei sua lingua lectitarent &c.

Upon these wordes one of myz foze sayd Latine booke alleiged, maister Cope perfwadeth himselfe, to haue great aduantage against me, to proue me a notorious lye, in thye sondy pointes, first, in that, whereas I say, that the king did hold his parliament at Leicester, adding thys by the way of Parenthesis (quod fortassis Londini ob Cobhami factores non erat tutum &c.) here he concludeth thereby simply & precisely, that the Lord Cobham and by Roger Acton with his fellows, were traytors &c. where by a man may soone shape a caniller, by the shadowe of mayster Cope. For where as my Dialysis out of y text speaketh doubtfully and vncertainly by this word (fortassis) meaning in dedde, the king to be in feare of the Hospellers, that he durst not hold his Parliament at London, but went to Leicester: he argueth precisely therefore, that the Lord Cobham, sir Roger Acton, and his fellows went about to kill the king. Secondly, where I affirme that the king in that Parliament made a grieuous law against al such did hold the doctrine of Wickliffe, that they should be taken hereafter: not for heretiques, but also for fellous, or rebels, or traytors, and therefore should sustayne a double punishment, both to be hanged, and also to be burned &c. Here cometh in maister Momus, with his Cope on his backe, and prouing me to be a lye, denyeth playnly y the king in ade anye suche statute. vid. pag. 83. line 6. where hys wordes be these: Atqui quod haereticipro perduellionibus & deinceps geminatas poenas suspensij & incendij lucent, vt nugatur Foxus, nullo modo illic traditur &c.

First here woulde bee asked of maister Cope, what hee calleth patriae hostes, et proditores? if he call these traytors, then let vs see whether they that followed the sect of Wickliffe, were made traytours & heretiques by the kings law, or not: And first let vs heare what sayth Polydore Virgil, in his owne witnes in this behalfe, whose words in his xxij. booke, pag. 441. be these: Quare publice edixit, vt si vspiam deinceps repererunt, qui eam sequebantur sectam, patriae hostes haberentur, quod sine omni lenitate seuerius ac ocyus de illis supplicium sumeretur &c. That is, wherefore it was by publicke statute decreed, that whosoeuer were founde hereafter to follow the sect of wyckliffes, should be accounted for traytors, wherby without all lenitie, they should be punished moze seuerely and quickly, &c.

Thus haue you (maister Cope) the playne testimonie of Polydore with mee. And because ye shall further see your selfe moze impudent in carping, then I am in deprauid of histories, you shall vnderstand mozeouer and heare, what Thomas Walden, one of your owne catholique bothe rhode, & who was also himselfe alive, & a doer in the saue Parliament, being the prouincial of the Carnelites, saith in this matter writing to Pope Martin, whose very wordes in Latine here follow, written in his Epilogue to the sayd Martine, in this wise: Nec mora longa processit, quin statutum publicum per omne regni concilium in publico emanauit edito, quod omnes Wickleuisti scilicet dei proditores essent, sic proditores regis, proscriptis bonis, censerentur et regni, duplici poena dandi, incendio propter deum, suspendio propter regem &c. That is. And it was not long after, but a publicke law and statute came out, by the common assent of the general parliament of the whole Realme, that al Wickliffes, as they were traytours to God, so also should be counted traytors to the king and to the realme, hauing their goods lost and confiscate vnto the king. And therefore should suffer double punishment, as to be burnt for God, and to be hanged for y king &c. And thus haue you (Maister Cope) not onely my sentence, but also the very wordes of my stoye confirmed by this author: because ye shall not thinke me to speake so lightly or impudently without my booke. And mozeouer to confirme the said sentence of Tho. Walden, it followeth also in an other place of the foze sayde author. Tomo. 1. lib. 2. De doctrinali fidei Ecclesie Cathol. Cap. 46. where he writeth in these wordes. Et tamen iam cum regnare coepisset Illustris rex Henricus 5. qui adhuc agit in sceptris, et de coru perfidia

The lies and fictions innumerable in the Popes Church.

Vntuth in the popishe epistle decretall,

Vntuth in the popishe Liturgies.

Vntuth in bookes counterfayte.

Gregories Dialogues.

Sermo ad Conuentu Satoru, in fine Eusebii, made by Constantine the Emperour.

Vntuth in the Popes doctrine.

Vntuth in the popes Legendes and Masse bookes.

Vntuth in the popes miracles and reliques. Vntuth in the popes Sacraments

A maister lie.

3. Pointes. 1. Obiection

Cope cauillith without cause.

Stat. an. 2. Hen. 5. cap. 7. 2. Obiection

Copus, pag. 83. lin 6. Obiection.

The secte of Wickliffe made heretic and treason by K. Henry 5. Polyd. Virg. lib. 22.

Tho. Walden in somo primo. Doctrinali, ad Mart. papa in prologo.

Walden Tomo 1. De doctrinali ecclesie. cap. 46. lib. 2.