

Anno
1555.
October.

hane obtained, but may proceed in all faythfulnes, to build and keepe up the house and temple of the Lorde, to the aduancing of his glory, and our encreasing comfort in hym. And thus much concerning the doings and laborious trauelles of M. Latimer. Now after these things thus finished, and discoursed pertainyng to the story of his lyfe, let vs come to his letters which he wrote at diuers and sundry tymes from the first beginning of his preachinge, all which here to comprehend whiche he wrote both in English and Latine, lacke of space and place at this present will not permitte, neuertheles certayne we will take, and first concerning the articles aboue mentioned, for the which he was troubled by the priestes of the country about his benefice at west Bington: whiche hee writeth therof to M. **Wolseye**, the copy therof here followeth.

Letters of M. Latimer.

A Letter of M. Latimer to Mayster Morice, concerning the Articles written, which were falsely and vntreuly layed agaynst him.

A letter of M. Latimer to M. Morice.

Note the differing inconstancy of Popish Priests.

Inhibition procured against M. Latimer not to preach. Hubberdine and Powell preach agaynst M. Latimer.

Right worshipfull, and mine owne good mayster Morice, salu-tem in Christo Iesu. And I thanke you for all hartly kindnesse, not onely heretofore shewed vnto me, but also that now of late, you would vouchsafe to write vnto me so poore a wretch, to my great comforte among all these my troubles. I trust and doubt nothing in it, but G O D will reward you for me, and supplye aboundantly mine vnableitie. &c. Mayster Morice you woulde wonder to know how I haue bene intricated at Bristow. I meane of some of the Priestes, which first desired me, welcommed me, made me cheare, hearded what I sayde, allowed my saying in all things whyles I was with them: when I was gone home to my Benefice, perceiuing that the people fauoured me so greatlye, and that the Maior had appoynted me to preach at Easter, prouidely they procured an inhibition for all them that had not the Bishoppes licence, which they knew well enough I had not, & so craftely defeated mayster Maiors appoyntment, pretending that they were sorry for it, procuring also certayne Preachers to blatter agaynst me, as Hubberdin and Powell, with other moe: whom when I had brought before the Maior and the wise Counsaile of the Towne, to know what they coulde lay to my charge, wherefore they do declaymed agaynst me, they sayde they spake of information: howbeit no man could be brought forth that would abide by any thing: So that they had place and time to belye me shamefully, but they had no place nor time to laye to my charge, when I was present and ready to make them answer. God amed them, and swage their malice: that they haue agaynst the truth & me. &c.

Our Lady was a Sinner.

What the Papistes do saye to our Lady.

Our Lady not without sinne.

Papists depraue when they cannot disproue.

So they did belye me to haue sayd, when I had sayd nothing so, but to reprove certayne both Priestes and beneficed menne, whiche doe geue so muche to our Ladye, as though she had not bene saued by Christe, a whole Saviour both of her, and of all that be and shall be saued: I did reason after this maner, that either she was a sinner, or no sinner: if a sinner, then she was deliuered from sinne by Christ: so that she saued her, either by deliuering or by preferring her from sinne, so that without hym neyther she, nor none other, neither be, nor could be saued. And to auoyde all offence, I shewed howe it might bee answered, both to certayne Scriptures which maketh all generally sinners, and how it might be answered vnto Chrystostome and Theophilact, which maketh her namely and specially a sinner. But all would not serue, theyr malice is so great: notwithstanding that five hundred honest men can and will beare recorde. When they cannot reprove that thing that I do say, then they will belye mee to say that thing that they can not reprove, for they will needes appere to be agaynst me.

Sayntes are not to be worshipped.

Difference betwix Images & Sayntes.

Maister Latimers error in those dayes.

So they lyed when I had shewed diuers significacions of thys word (Sayntes) among the vulgare people. First Images of Sayntes are called Sayntes, and so they are not to be worshipped: take worshipping of them for praying to them: for they are neither Mediators by way of redemption, nor yet by way of intercession. And yet they may be well vsed, when they be applied to that vse that they were ordained for, to be lay mens bookes for remembrance of heauenly things. &c.
Take Sayntes for inhabitours of heauen, and worshipping of them, for praying to them, I neuer denyed, but that they might be worshipped, and be our Mediatours, though not by way of redemption (for so Christe alonely is a whole Mediatour, both for them and for vs) yet by the way of intercession. &c.

Pilgrimage.

And I neuer denyed Pilgrimage. And yet I haue sayed that much scurffe must be pared away ere euer it can be well done, superstition, idolatry, false fayth, and trust in the Image, vniust estimation of the thing, setting aside Gods ordinance for doynge of the thing: debtes must be payd, restitutions made, wife & children provided for, due ye to our poore neighbours discharged. And when it is at the best, before it be vowed, it neede not to be done, for it is neither vnder the bidding of G O D nor of manne to be done. And Wiues muste counsell with Husbendes, and Husbendes and Wiues with Curates, before it be vowed to bee done. &c.

Parse away the scurffe, and cleane take all Poperyc away.

Aue Maria.

As for the Aue Maria, who can thinke that I would deny it? I sayd it was an heauenly greeting or saluting of our blessed Lady, wherein the Aungell Gabriell sent from the Father of heauen, did annunciate and shewe vnto her the good will of God towards her, what he would with her and to what he had chosen her. But I sayd, it was not properly a prayer, as the Pater noster, whyche our Saviour Christ himselfe made for a proper prayer, and bade vs say it for a Prayer, not adding that we shoulde say 10. or 20. Aue Marias: small: and I denyed not but that we may well saye the Aue Maria also, but not so that we shall thinke that the Pater noster is not good, a whole and a perfitt prayer, nor can not be well sayd without Aue Maria: so that I did not speake agaynst well saying of it, but agaynst superstitious saying of it, and of the Pater noster to: and yet I put a difference betwixte that, & that whiche Christ made to be sayd for a prayer. &c.

Aue Maria.

Aue Maria no prayer.

No fire in hell.

Who euer could say or thinke so? Howbeit good Authors do put a difference betwix a suffering in the fire with bodyes, and without bodyes. The soule without the body is a spirituall substance, which they say can not receiue a corporall quality, and some maketh it a spirituall fire: and some a corporall fire. And as it is called a fire, so is it called a Worme, and it is thought of some not to be a materiall Worme that is a liuing beast, but it is a metaphor, but that is neither to nor fro. For a fire it is, a worme it is, a payne it is, a torment it is, an anguise it is, a grieffe, a misery, a sorow, a heauinesse inexplicable, intolerable, whose nature and condition in euery poynt who can tell, but he that is of Gods priuy counsell, sayth S. Austen? God geue vs grace rather to be diligent to keepe vs out of it, then to be curious to discusse the property of it: for certayne we be, that there is litle ease, yea none at all, but weeping, wayling, and gnashing of teeth, whiche be two effectes of extreme payne, rather certayne tokens what payne there is, then what maner payne there is.

Whether the fier in hell be a materiall fier, or spirituall. The worme of conscience is so called by a metaphoricall speech.

No Purgatory.

He that sheweth the state and condition of it, doth not denye it. But I had leauer be in it, then in Lollers tower the Bishoppes prison, for diuers skils and causes.
First, in this I might dye bodily for lacke of meat and drinke: in that I could not.
Item, in this I might dye ghostly for feare of payne, or lack of good counsell: there I could not.
Item, in this I might be in extreme necessity: In that I could not, if it be perill of perishing.
Item, in this I might lacke charity: There I could not.
Item, in this I might lose my patience: In that I could not.
Item, in this I might be in perill and danger of death, in that I could not.
Item, in this I might be without surety of Saluation, in that I could not.
Item, in this I might dishonor God: In that I could not.
Item, in this I might murmur & grudge agaynst God: In that I could not.
Item, in this I might displease God: In that I could not.
Item, in this I might be displeas'd with God: In that I could not.
Item, in this I might bee iudged to perpetuall prison as they call it: in that I could not.
Item, in this I might be craftily handled: In that I could not.
Item, in this I might be brought to beare a saggotte: In that I could not.
Item, in this I might be discontented with G O D: In that I could not.
Item, in this I might be separated and disseuered from Christ: In that I could not.
Item, in this I might be a member of the Deuill: In that I could not.
Item, in this I might be an inheritor of hell: In that I could not.
Item, in this I might pray out of chaity, and in vayne: in that I could not.

M. Latimer had leauer be in Purgatory then in Lollers Tower. Causes declared why it is better to be in Purgatory then in Lollers Tower.