

A him such fauour, I fere me lest I should therewith somewhat seme to charge the that they had done, though not wronge, yet verie nere wronge, the fauour apperyng to be shewed, yf not agaynst y law yet at the lest wape the lawe for fauoure so farre stretched forth, that the lescher coulde scant holde. But yet chese they for me. For lithe I haue saide it, I wyll tel you why, and so much the more boldlye betwene vs twaine, for that I perceiue not i you any such maner of mind towarde them, that ye woulde blowe a brode anpe faulte of anpe unlaful fauour founden in them. Ah well sayde

W quod he and laughed. We wene I were more readye to report their rigour than any poynthe of their fauoure. Well taken of you quod I. I see well a man can not haue a good opiniõ of you, but your conscience construethe it to the contrary. But now for the matter, I trowe we be agreed bothe, that all were it so that the man had bene faultlesse in dede, yet wer y proues agaynst him so many, so good, so clere & euident, & so muche more than sufficiet, y nether his iudges nor our self neither, nor I thinke his own father neither if he hadde heard them, coulde haue thought him other thã very greatlye guiltye. Surely quod he y is true. How q I

C y being true y thei could none otherwise reken in him though he wil sware y contrary must it not nedes be y in his denyng in vertue of his othe, y thiges which thei could not but belede true, thei must nedes theris beleue him al that while to lye & be pertured. That soloweth q he. How q I. whan one is accused & couicted of heresse, what thing will the law y the churche shall receiue him to. What thing quod he: mary to mercye. Hare q I mercye is the thing as it semeth that thei receiue him by, not by the thyrng y they receiue him to. Then is it quod he to penaunce. That semeth well sayde q

D I. For the Church by mercye receiueth hym to penaunce. But nowe q I dothe the churche openly receiue to penance any persõ apperyng and prouing himself wil impenitent. Hare quod he. Appereth not he wil impenitent quod I, that styl appereth pertured, & wil standing in peritury. And where the firste parte of penaunce is confession and humble knowleging of the fault, can the churche reken him penitent that wil refuseth to cofesse his faulte, that lyeth falsely styl, and falsly forswereth himselfe. The churche quod he can not surelye knowe whether

he swere true or false, and therefore they can not surelye iudge him forsworne. For it may be by possibilitie that al the witnesses lyed. It may be to quod I by possibilitie if we goõ this way to worke, that all the men lyed that euer haue said they came fro Rome, and that all the bryefes and bulles were fayned that euer were supposed to bee broughte fro thence, for ought that he can tell that neuer came there hymselfe. For some one mā might lye and some one bull or bryefe might be fayned, and so som othe and one by one and so forth of all the remenaunt. For like possibilitie is there in every one as is in any one. And peradventure as for your own selfe haue neuer yet talked w y. that haue tolde you they haue bene at Rome. No no quod he, nor I wene with y. neither. And howe many bulles quod I, and bryefes haue ye sene y came thence? By our Lady quod he bulles very fewe, and bryefes neuer none, for I neuer ask after them. Then quod I might you by your owne reaso as well doubt whether there were any Rome or no, as whether that man lied and wer forsworne or no. But in this point I will not long sticke with you. For surelye standing the matter in suche case that his iudges coulde not otherwyle thinke of him but that he was faulty of thinges whiche he styl in vertue of his othe denied, all were it so y they might thinke therewith that by possibilitie thei might bee in y mind deceyued, yet whyle thei could not thinke that nor thei coulde haue none other mynde, but that he (though it might by possibilitie be true y he sware) yet was forsworn in dede, and in berye dede persevered in peritury. How the matter I say stading in suche case, lithe he that with so playn appearing peritury, standeth in the denial of his fault and false defence of hymself can not be rekened of his fault penitent, and unto penaunce ought none impenitent parson to be admitted, I wyll not say that his iudges dyd wrong. But surelye me thinketh I may well say that they shewed him great fauour in y they receyued hym to penaunce without the confession of his faulte. And I thinke

Confessid the
first parte of
penaunce.

A strange case
of abjuracion.

All the while that I see that pryde abyde still in his heart, that cannot suffer hym for shame to confesse his fault.

The 6. Chapter.

The authour sheweth that the p̄r is so abured for his owne worldly honnesty, & for the more fruit of his preaching, if he be suffred to preach in time to come, it were muche better for him openly and willingly to confesse the trowth. And that now by the stadyng still in the deniall, he bothe shameth himself, and shold if he preached slander the woꝛde of god.

It is quod he peradventure better thus. For than shoulde he slander himself and the woꝛde of god also, if he shold hereafter preache againe.

For than shoulde he rather deliuer hymself fro slander & the woꝛde of god also. For than shoulde euery man see the deuill cast cleane oute of his heart, and hope that he shoulde bee from thence forth a very good manne. Where now thynking hym to perseuer in a proude perjury, we can none other thynke but that he must nedes bee verye nought still, though we shold hereafter heare him preach neuer so wel. And that were a sore sleaunder to the woꝛd of god, that men shoulde se him whom they heare preache well, so proude an ypocryte and therewith so foolithe too, that for a false hope of his owne estimacion preserued, he laboꝛeth as much as i him is to make the woꝛlde wene that twentye true men were forsworne against him. Wherein while ther is no man so madde to beleue him, he leseth (if he preach in this plight) all his whole purpose, and wyynneth nothing but the contrarpe, that is double shame of his proude perjury and his malicious minde, in stede of the prayse that he looketh and preacheth for.

The 7. Chapter.

The messenger moueth a question if a manne bee sworn by a Iudge to saye the trowth of hymself in a crime whereof he is hadde suspecte, whether he maye not lawfully on hys othe swere vntrowth, where he thynketh the trowth can not bee proued against hym. Where vnto the authour answereth that he is bounden vpon anrell of perjury to saye and confesse trowth. And the muche more sinne and folpe bothe was it then for

the manne that thus was abured to forswere hymself in the thyng that he wyll well woulde bee proued, and a shamelesse folpe to stande still by his perjurye whan he sawe the matter so clerely proued in dede. And with this finisheth he the matter of his aburation.



A good faith quod he, I bequene in this matter to bee of your minde. For y matter beyng so playne and clerely proued, it was and is bothe synne and folie to stand in the denyng. But ther commeth a thyng in my mind though it be somewhat out of oure matter wherein I woulde bee glad to heare what ye thynke. What thyng is that? Mary quod he, I haue heard som wel learned menne saye, if a manne were accused of a faulte that were true in dede, yet if it be secrete and can not be proued in an othe put vnto him, he may & ought to swere nay, because that of secrete & vnknowe thinges no man can be his iudge. For onely god is iudge of mans hearte. And if he shoulde confesse it where he nedeth not before no competent iudge, that is to witte his secrete faulte openly before men wherof onely god is iudge, than shoulde he defame himself, and that were great synne. For holpe scripture sayeth, *Curam habe de bono nomine.* Take hede of thy god name. *Et melior est nomen bonum quam diuitie multe.* Better is a good name then muche riches. And it sayeth also, *Maledictus homo qui negligit famam suam.* Accursed is that manne that careth not what men saye of hym. And therefore I haue heard some wel learned men saye, that in this case a man may boldly deny the matter vpon his othe be it neuer so true, so that it be so secrete as it be not able to bee proued by witness. Forsooth quod I, it is a large and a longe matter to speake of perjurye. But as for this pointe I hold it in my mynde litle question. For I holde this once for a sure and an infallible conclusion, that a manne may neuer lawfully be forsworne. Mary trowth it is y a mannes othe receiueth interpretacion and is not alway bounden precisely to the woꝛdes. As yf a iudge would swere me generally in a courtie to make trewe answer to suche thynges as shoulde be asked of me, and after mine othe geuen, he would aske me certain questions of maters nothing beloging to him, I were not by mine othe bounden to make hym

It is sinne for a man to defame hymself.

Eccle 4:11.
Proue 22.

An othe receiueth interpretacion.

answers

whether a
priest may
swere that he
knoweth not
that he heard
in confession.

Answer for as muche as no suche thyng was in mine oth intended. And therfore if a priest that had heard a mannes confession were called before a iudge and sworne for a witness, he might boldely swere he knew nothyng of the matter. For for the common glose y the confessiō was not made to him as to hymself, but as to gods minister, but for y the law dischargeh him of thewig any such thing, no leue than if his oth wer geuen him in thys maner, what know ye of this matter out of confessiō. For eis if ther wer a traitor that would compell hym by ex- presse wordes to swere what he knew of the mans confession, the confessor had in my minde no remedie but to tell hym plainly, for I wyl not swere for you nor in such matter make you any aunswer to dye therfore, not for any thyng that I know in y man for this matter though I tolde you all his whole confession as none, but for y euill y shoulde growe by such a president. For yf I shoulde nowe excuse an innocent swearing truly that I heard no suche thinges in his confessiō, I shoulde in some other cause eyther be forsworn, or by my refusing to swere I should make y man y moze suspect, in y I refuse to swere as muche for him as I dyd for another. And therfore will I not make any aunswer in this for y peril y may fal in other, and with this answer or suche other must he plainly refuse to swere what pain soeuer he shold endure therfore. And in likewise yf any iudge would geue an othe to any person to tel him y trouth of any crime, whiche wer so secret as y iudge had neuer heard any thing therof, but would for his only pleasure know by the mans oth whither there were per aduecture anye suche thing or not, y party may deny to swere or to make hi answer therein. But on y other side if he be denouced or detected by to hi, either by comon fame or other informacion, to such conjectures & likelihoodes as y law geueth the iudge authorite to geue y party an oth for y further serche of y matter, ther is he plainly bounde vpon pain of eternal danaciō wout coueryng or cautel to shew & disclose y plain truth & to haue moze respect to his soule thā to his shame. For as for those tertes which ye alleged, be far fro this point. For they none other meane, but y a mā shold i his liuing auoid not only sin, but also all occasions wherby me might haue reasonable cause fallly to defame hi. And it was neuer met of y same y a mā taketh of his

own confessiō for his sin comitted in dede. For by y he leseth not his godd name, but getteth his godd name among godd folke. And as for of euil mens wordes ther is no rekening. But surely as I sape yf a man had bene all yll as a deuyl, and after repenting his sin would for parte of his penaunce willyngly offer hym selfe to the sufferance of open shame, there were no good christen man that woulde after that like the man the worde, but a great dele the better. And if al suche open confessiō wer sin, there was much sinne bled among good folke manye daye in Christs church, whā it was much better than it is nowe. Lo Acham that had committed sacrilege wherof is wozitten in Josue, was exhorted by Josue to confesse his fault openly, and geue glozy to god that had detected hym by lots. And so did he, and mekely suffered for his sin as well the shame and wonder of the worde, as the payne and bitternesse of death. And therfore I no moze doubt of that these, but that he is a glorious saint in heauen, than I doubte of that these y Christ promised paradise hangyng on y crosse. And surely if mens olde faultes were still their infamy after their amendment, than was saint Peter litle beholden to sainte Mathewe and other of his felowes that haue sclandered hym in their ghospels, telling how shamefully after al his crakes he forsoke his master and forswore him bothe. If a good man ware nought, the better he was the moze sin it is and the moze shame also. And it is not than in reason on the other syde if a noughtie man ware good, the worde he was the better is for him and y moze worship also. Our lord sayth hym self that for one sinner comyng agayne to grace, there is moze ioye in heauē thē vpon almost an hundred good folk that neuer sinned. And reken we then y man shanted by the knowledge of yps synne here among sinfull men, whose humble confession and meke amendment winneth hym so much worship in heauen. Trust me truly when a man hath done euil if he be duly sworne, it is a worshipful shame & a ioyful sorow to confesse the truth. And good folk though they abhorre y sin, yet loue they & comende y man, as one y was nought and is good. And the shame that he conceiueth in his heart afore the worde, getteth him great honoz afore god, & the short glowing heat thys chekes, spedely burneth by & wasteth, y neuer wasting fyre of hel, standing him

*It is damna-
ble to concey-
a fault by any
cawse.*

A further in stede of great part of his pur-
gatoꝝ. And therfore to the poynte that
we speake of without long processe I tel
you plainly my minde, that no man can
be excused from the pavel of endelesse da-
nacion, that would vpon boldnes of any
doctours opinio, hide or couer his fault
by any cattel, after a lawfull oth geuen,
him to tell the playn trowth therin. And
who so wyll say the contrarpe, he must
nedes holde playn agaynst the law, and
say that no iudge may lawfully geue an
othe to the partie. For wherof shoulde
the oth serue if the partie might lawfully
forswere hys selfe: And also if the iudge
may not lawfully geue him the oth, thā
may he refuse to swere, & may not swere
thā & say false, whiche euerys man
must vpon damnacion elschewe though
he solily take an oth, where he lawfully
might refuse it. For sooth q he me thyn-
keth ye take the sure way. Well quod I
if this be so in one that is sworne where
the matter as he thynketh cā not be well
proued, how farre wrong went the man
that we spake of, to forswere hys selfe in
a matter of preaching, that he wist well
was so open that it woulde bee plainly
proued what sinne was therein, & what
haine & solpe therto was there to stycke
Ipl in his perjury, whā he saw the mat-
ter al ready proued so clerely, and by so
many, so good, so honest, and so indyffe-
rent, that he could nothing now wyne
by the denyng but euil oppinio, and al-
most a dyspayre of his amendment in al
that euer heard him: In good faith quod
he all this is very trowth, and therfore
we shall let him alone tyll god send hym
better mynds.

The 8. Chapter.

The authour sheweth why y new
Testamete of Tyndals translacon
was burned. And sheweth for a sam-
ple certain wordes euyl, and of euyl
purpose chaunged.

At nowe I praye you let me
knowe youre mynde concer-
nyng the burning of the new
Testamet in Englysh which
Tyndal lately traslated, & as
me say right well, whiche maketh men
muche meruayle of the burnyng. It is
quod I to me great meruayle that anye
good Chrysten manne hauing any dysp
of witte in his head, would anye thyng
meruayle or complayne of the burnyng

of that booke yf he knowe the matter.

Whiche who so calleth the new Testa-
ment, calleth it by a wrong name, ex-
cepts they wyll call it Tyndals Testa-
mente or Luthers Testament. For so
hadde Tyndal after Luthers counsayl
corrupted and chaunged it fro the good
and wholesome doctrine of Christ to the
deuelishe heresydes of their own, that it
was cleane a contrarpe thyng. That
were meruaille quod your frende that it
shoulde be so cleane contrarpe. For to see
that red it, it semed very lyke. It is quod
I neuer the lesse contrarpe, and yet the
more perillous. For lyke as to a true syl-
uer grote as false copier grote is neuer
the lesse contrarpe though it be quick syl-
uered ouer, but so muche the more false i
how much it is counterfeyted the more
lyke to the trowth, so was the transla-
con so muche the more contrarpe in howe
much it was craftely deuyfed lyke, and
so muche the more perillous, in how much
it was to folke vnlearned more harde to
be discerned. Why quod your frende
what faultes were there in it? To tell
you all that quod I, were in a maner
to reherse you al the whole boke, where-
in there were founden and noted wrong
and falsly translated aboue a thousand
tertes by tale. I woulde quod he sayne
heare some one. He that shoulde quod I
studye for that, shoulde studye where to
fynde water in the see. But I wyll shew
you for ensample two or thre suche as e-
uery one of the thre is more than thise
thre in one. That were quod he verpe
strange except ye mene quod in weyght
for one can be but one in nuber. Sure-
ly quod I, as weightie be they as anye
lightly can be. But I meane that euery
one of them is more then thise thre in
nuber. That wer quod he somewhat
lyke a ryddle. This riddle quod I, wyll
soone bee red. For he hath mysse transla-
ted thre woordes of great weighte and
euery one of them is as I suppose more
than thise thre tymes. repeted and re-
hearsed in the booke. Ah that may wel
bee quod he, but that was not wel done.
But I prais you what woordes be thes:
The one is quod I this worde (priestes.)
The other the Church. The thyrde
Charitte. For Priestes where so euer
he speaketh of the Priestes of Christes
Church he neuer calleth them Priestes
but alwaye Sniours. The Church he
calleth alwaye the congregacon, and
Charitte he calleth loue. Howe dooe
these names in our Englyshe tounge,
neither

*Marke the
thre wordes.*

A neyther expresse the thynges that be met by them, and also ther appeareth (the circumstances wel considered) that he had a mischieuous minde in the chaunge.

For fyrst as for priestes and priesthead though that of olde they bled commonly to chose wel elderly me to be priestes, and therfore in the greke tongue priestes were called *presbyteri*, as we might saye elder menne, yet neyther were all priestes chosen olde, as appeareth by saint Paul writing to Tymotheus, *Nemo iuuentutem tuam contemnat*. Let no manne contemne thy

i. Tim. 4.

youth, nor eueri elder mā is not a priest. And in our english tonge this worde (seniour) signifyeth nothyng at all, but is

B a frenche word bled in english moze than hal in mockage, whan one wyll call another my Lorde in scozne. And yf he meane to take the latin woorde seniour, that word in the latin tongue neuer signified a priest, but onely an elder man. By which name of elder men, if he wold call the priestes englishly, than shoulde he rather signify their age than their office. And yet the name dothe in English plainly signify the alderme of the cities and nothing the priestes of the churche. And thus may we perceyue that rather than he wold call a priest by the name of a priest, he wold seke a new word he

E nether wyl nor care what. Now wher he calleth the churche alway the congregacion: what reason had he therin? For euery manne well seeth that though the churche be in dede a congregacion, yet is not euery congregacion the churche: but a congregacion of christe people, which congregacion of christe people hath been in Englande alway called and knownen by the name of the churche: which name what good cause or colour could he find to tourne into the name of congregacion, whiche worde is comen to a compaigne of christen menne or a compaigne of

D Turkes. Lyke wysedome was there in the change of this word (charite) into loue. For though charitie be alway loue, yet is not ye wote well loue alway charite. The moze pitie by my sayth quod your frende that euer loue was synne.

And yet it would not be so much so take yf the worlde were no moze suspicious then they saye that good saint Francis was. Which whan he saw a yonge man kille a girle once in way of good compaigny, kneled down and held by his handes into heauen, highly thanking god that charitie was not yet gone oute of thys wretched world. He hadde quod A god

mynde & dyd lyke a good man, y demed al thing to y best. So say I to y he. But how farre be folke fallen from the good mynde now? Men be now a dayes warren so full of mistruste, that some manne woulde in sayth wene his wyse were nought, yf he should hut fynd her in bed with a poore freer. For sooth ye be a waton quod I. But yet in earnest how like you the chaunge of these wordes? Surely y he very nought. And y it was not wei nor wisely done, there wyl I trowe no good wyse man deny. But yet whyther Hichins had in the translatio ther of any malicious purpose or not therin, wyl I, til I se further, play saint Francis part, and iudge the manne no worse than the matter requireth. For yf quod I would ye that the boke shold go forth and bee read stil in that fashio: say in good faith quod he that woulde I not yf he vse it so very often. With that worde quod I, ye hvt the naile on the head. For surely if he chaunged y comon knownen worde into y better, I would wel allow it. If he changed it into as god, I wold suffer it. If somewhat ito worse, so he did it selde, I would winke at it. But now whan he chaungeth the knownen vsual names of so great thinges, into so farte the worse, and that not repeteth seldom, but so often and so continually inculketh y almoste in the whole booke hys lectode change he neuer changeth. In this maner could no man deme other, but that y man ment mischieuouly, scant suche a good sely soule as would wene all were well whan he founde his wife where ye sayde right now. If he called charitie sometyne by the bare name of loue: I wold not stik therat. But now wher as charite signifieth i english mens cares, not euery comon loue, but a good vertuous & wel ordred loue, he y wyl studiously flee fro y name of good loue, & alway speke of loue, & alway leaue out good: I would surely say y he meaneth nought. In good faith y he, so is it not unlikely. Tha y I wher ye se moze ye shal say it is much moze than likely. For now it is to be considered y at the tyme of this translatio, Hichens was with Luther in Wittenberge, and set certaine gloses in the mergēt, framed for the setting forth of the vngacious secte. By sayncte John quod your frende yf that bee true that Hichens were at that tyme wyth Luther, it is a plain token y he wroughe somewhat after hys counsayle, and was wplyng to helpe hys matters for

A warde here. But whyther Luthers matters bee so madde as they bee made for, that shall we see hereafter. Verp true quod J. But as touchyng the confederacye betwene Luther and hym, is a thyng well knowen and plainly confessed, by suche as haue been taken and conuicted here of herspe, coming from thence, and some of them sent hither to sowe that sode about here, and to sende woorde thpyther fro tyme to tyme how it sprange. But nowe the cause why he chaunged the name of charitie, and of p church, and of priesthood, is no verpe great difficultye to perceiue. For sythe Luther and his selowes amonge other they; damnable heresy'es haue one, that all our saluacion stādeth in faith alone, & towarde oure saluacion nothing force of good woorkes, therefore it semeth that he laboureth of purpose to minishe the reuerent mind that menne beare to charitie, and therfoze he chaungeth p name of holy vertuous affection, into p bare name of loue comē to the vertuous loue that mā beareth to god, and to the letode loue that is betwene slecke & his make. And for because that Luther vtterly denieth the verp catholyke church in erth, and sayth that the church of Chyriste is but an vnknowen congregaciō of some folke here two and there three no man wote where hauing p right faith, which he calleth onelye his owne newe for god faith: therfoze Hychens in the new Testamente can not abide the name of the church, but tourneth it into the name of congregacion, willyng that it shoulde seme to englishe men, either that Chyrist in the ghospell had neuer spoken of the church, or els that the church wer but suche a congregaciō as thei might haue occasion to saye, that a congregaciō of suche some heretikes were the church p god spake of. Nowe as touchyng p cause why he chaunged the name of priest into senour, ye must vnderstand that Luther and his adherentes holde this herself, that all holy order is nothing. And that a prieste is nothing els, but a man cholen among the people to preache, and that by that choyce to that offyce, he is priest by and by without any moze do, and no prieste agayne whan so euer the people choole an other in his place, and that a priestes offyce is nothyng but to preache. For as for sayyng Masse, and hearyng of confessyon and absolucyon thereupon to bee geuen, all thys he sayeth that euerye manne, woman and

chylde maye doo as well as any prieste. **C** Nowe dothe Hychen therefore to sette soozth this opppyon withall, after bys maysters herselfe, putte away the name of priest in his transiacion, as though priesthood were nothing. **E**therfoeuer the scrypture speaketh of the Priestes that were among the Jewes, there doth he in his transiacion, cal them stil by the name of priestes. But where so euer the scrypture speaketh of p priestes of Chyrist's church, there doth he putte alway the name of priest, in his transiacion, because he wold make it seme that p scrypture did neuer speake of any priestes differente from ley menne among chyristen people. And he sayth plainly in his booke of obedience, that priesthood and al holpe orders among chyristen pedple be but fayned inuencions, and that priestes be nothing but officers cholen to preache, and that all the consecracion wherby they be consecrate is nothyng woozthe. And for this cause in al his transiacion where so euer he speaketh of them, the name of priest whiche to vs in our owne tongue hath alway signified an enoynted parson and with holpe orders consecrated vnto god, he hath chaunged into the name of senour, no woode of our language, but either vled halfe in mockage when we speake frenche in spozte, *dic vous garde senior*, or at the furthest, nothyng betokening but elder. So that it is ethe to see what he ment in the turning of these names. In good faith quod your frende it semeth verely that he ment not well. Surcly q I ye woulde wel saye so yf ye saw al the places which I shal cause you to see when ye wil, & ye shall soone iudge them your self. For it wer to long to rehearse them al nowe. For these haue I not reheresed you as for the chief, but for that thei came syrt to minde. For els I might hoztely reherse you many thiges moe, as farre out of tune as these bee. For he chaungeth commonly the name of grace into this worde fauour, where as euery fauour is not grace in englishe: for in some fauoure is there litle grace. Confession he translateth into knowleging. Penance into repentance. A contrite heart he chaungeth into a troubled heart. And many moe thinges lyke, and many textes vntreuely translated for the maintenance of heresie as I shall shewe you some when we looke in the booke. Which thinges we shall not now reaso vpo for thei be not woorthy to be brought in question. But I tell you this muche onely

Luther & p
scipis.

B

C

D

F

A priest.

C

H

A onely for this cause, that ye maye perceyue that he hath thus bled hymselfe in his translacion, to the entente that he would set forth Luthers heresies & his own therby. For first he would make y people beleue that we should beleue nothing but plain scripture, in which point he teacheth a plain pestilent heresie. And then woulde he in his false translacion, make y people wene further that suche articles of our faith as he laboureth to destroy, & whiche bee well proued by holye scripture, were in holye scripture nothing spoken of, but that y preachers haue all this. xv. C. were mysse reported the gholpell and englisht the scripture wrong, to lead the people purposefully out of the ryght way.

The 9. Chapter.

The author sheweth another grete token that the translacion was pertilous, and made for an euil purpose.

At to the entent ye shall yett lesse doubt what good fruite was intended by this translacion, and easily iudge your self, whither it was well worthye to bee burned or not, ye shall vnderstand that there hath been since that time, another boke made in englishe, & imprinted as it saith in Alman, a foolish raving boke against the clergy, and much part made in ryme, but the effect therof was all agaynst y masse, & the holy sacramentes. In this boke y maker railleth vpon all the that caused Cindals translacion of the new testament to be burned, saing that they burned it because that it destroyed the masse. Wherby ye may see y he rekened y translacion very good for their purpose toward the destruction of y masse. By saint mary masse quod your frend y boke is a threwd glose for the other. For it shewed a cause for whiche it was well worthye to bee burned and the maker wold it, if it were made to destroye the masse. But who made that seconde boke? For soth q I, it appeareth not in the booke. For y boke is put forth namelesse, & was in the beginning rekened to be made by Cindal. And whither it so were or not, we be not yett very sure. How be it sythe y time Cindal hath put out in hys own name another booke entituled *Mammone*, whiche boke is berpe *Mammone iniquitatis*, a very tresourpe and wellsprynge of wickednes. And yett hath he sithes put forth a woyle also named the obedience of a

chrysten man, a boke able to make a chrysten man that woulde beleue it, leaue of all good chrysten vertues, & lese the merite of his chrystendome. In the pze face of his first boke called *Mammone* he sayeth that one frere Hierome made the other boke that we talke of, whiche frere Hierom geuing vpon his order of the frere cherseruantes came to hym where he was, shewing him y he wold cast of his abite, and leaue his religion, & assay nowe to serue God, and that afterwarde he lette hym and went vnto Roy, whiche is as I thynk ye know another Apposita, by whose counsaile Cindal saith y the frere Hierom made the boke, wherin Cindal saith y he misliketh his times, and hys ouer muche raving. And saith also that he feareth lest frere Hierom shal not wel proue al y he promisseth in y boke. Why q your frend is y all y feare that he fyndeth in himself, & al the fault that he fyndeth in the frere & hys boke. He in good faith q I, encrye whit. Than fyndeth he quod your frend no fault in his apostacie. No more q I than I shew you. For fyndeth he q your frend no fault in that the freres boke saith that the newe testament of Cindal was burned because it destroyed the masse. Neuer a whit q I more than you heare. And feareth he q your frend nothing els but lest y frere shoulde faile of persourning of somewhat that his boke promisseth? What is all quod I & what he promisseth therin, in sayth I remember not. But it seemeth what so euer it be. Cindal woulde it were wel persourmed. He had q your frend much more cause as me thinketh to feare lest menne shoulde reken high default in his translacion, in y he nothing answereth to those wordes of y freres boke, wherin he saith that the new testament that was burned did destroy y masse. He say quod I berpe trouth in my mind, & so wold he of like libede if hymself had not ment as y frere sayde. But surely for the translacion I shal shew you so many textes i such wise corrupted, y ye shal not I suppose greatly doubt what he met in his doynge. And therewith al I shewed your frend a boke with the places redy noted, whiche boke I had by licence a litle before lente vnto me for ynones. Wherin he saw so many corruptions, & of such maner sorte, that albeit vpon some we somewhat reasoned in the way, yett at y last hymself said hoe, and verely confessed that y boke in such wyse translated was berpe nought and nothing metely to be read.

The. 10. Chapter.

The author sheweth that the translation of Tyndal was to badde to be mended.

But yet he said that the faultes might bee by some good men amended, & thā þ boke printed agayne if nothing letted but that. Surely quod I, if we go thereto, the faultes be as ye see so many & so spred thzough the whole booke, þ lyke wyse as it were as soone done to weue a newe web of clothe as to sowe by every hole in a net, so were it almost as litle labour and lesse to translate the whole booke al new, as to make in his translation so many chaunges as nedes muste be ere it wer made good, beside this that there would no wise man I crowde take the bread which he well wist was of his enemies hande once popsoned, though he saw his frend after scrape it neuer so cleane.

The. 11. Chapter.

The messenger fyndeth fault with the clergy, in that he sayth they haue made a constitution prouincial that no Bible in English should bee suffered. And in this chapter incidently the messenger muche reprooueth the liuing of þ clergy. Wherunto þ author som what sheweth his minde, differing for the while his answer to the objection made againste the constitution.

Surely quod your frende I will not greatlye stricke with you in that pointe. But surelye the thyng þ maketh in this matter þ clergy moste suspecte, and wherin as it seemeth it would bee ful harde to excuse them is this, that they not onely damne Tyndals translation, (wherein ther is god cause) but ouer that doe damne al other, and as though a ley manne wer no chrissten manne, will suffer no ley manne haue any at all. But whan they fynde any in his keeping, they laye heresye to hym therefore. And thereupon they burne by the booke, and sometime the good manne withall, alledgyng for the defence of their dooing a lawe of theyz owne making and constitution prouincial, whereby they haue prohibited that any manne shall haue anye vpon payne of heresie. And this is a lawe verpe prouinciall, for it holdeth but here. For in all other countreys of Christendom the

people haue the scripture translated into their own tonge, and the clergy there fyndeth no suche faulte therein. Whether eithere our people be worst of al people, or els our clergy is worst of all clergies. But by my trowth for ought that I can se here, or perceiue by the that haue bene els where, our ley people be as good and as honest as be any where. And yf any be otherwyse, the occasion and example commeth of the clergy, amonge whome we see muche more vice, than among our selfe. Wher as they shoulde geue vs example of vertue, and the light of learning, nowe their examples what they be we see. And as for learning, they neither will teache vs but selfe, that shal be but such thynges as pleaseth the, some gloses of theyz owne making, nor suffer vs to learne by our selfe, but by theyz constitution pull Christes gospel out of christen peoples handes. I can not well see why, but lest we shoulde see the trowth. The Jewes bee not letted to reade theyz lawe bothe learned & lerne. And yet are there in the olde testamente thynges for vnlearned folke farre more strange & perilous thā in the newe. And why shoulde than our ley men be forboden the gospel, but if they will make vs worse than Jewes? Wherin I can in good faith see no cause they can finde. For the scripture is to good folk þ no tyer of vertue, & to the that be nougth it is the meane of amendement. And therefore whye the clergy dothe woldawe it vs, if our soules be in good health, they take awaye oure fode, if our soules be sick they take awaye the medecine. And therefore as I said the fault is not in the damning of Tyndals translation, but in that they haue by an expresse lawe forboden þ we should haue any at all. Your wordes quod I, be somewhat pugnant and sharpe. But surelye they pꝛicke somewhat more the men thā the matter. For wher ye touche in effect two thynges, one the constitution prouincial, by which ye thinke the clergy of thys realme haue eny prohibited all translations of scripture into oure tongue, another the vice of the clergy in generall, the fyrste point which in bedde toucheth our matter, I can and will to fewe wordes answer you. But as for the other whiche toucheth the mēne, as wher ye accuse the clergy in theyz parsones of very vicious liuing as men muche worse than ye saye that we be, and yet as though theyz owne faultes wer to selue, charge them with ours to,
hered