

The third Booke.

If such favour, I leave not I should therewith somewhat some to charge the that they had done, though not wrong, yet were here wrong, the favour appere of the word, not against the law yet at the last with the lawe for favour to faste staked forth, that the letter could be held. But yet these are for me, for which I have faile it, I will tell you why, and how much the more boldly between us twaine, for that I perceive not you at any manner of mind towards them, that ye were blinde as to the any fault of ane unlawful favour founden in them. So well saith he and laughed. Ye were not more ready to report their rigour than any point of their favour. Well taken of you quod he, I see well a man cannot have a good opinion of you, but your confidence contradict it to the contrary. But now for the matter, I prove to be agreeable both, that were it so that the man had beene faultless in deed, yet were ye in great against him so many, so good, so strong a evidence, so much more than sufficient, why neither his judges nor our self neither, nor I think my own father neither if he had heard them, could have thought him other than very greatly guiltie. Surely quod he, it is true, now if I being true I could none otherwise be taken in him though he still were contrary must it not be by his denying in veritas of his other, thigges which they could not but be held true, the same needeth not be held true at all, to help be persuaded. That followeth ye, how I, Johan one is accused and accused of here. That thing will be the thing that is true he may to mercy, have ye I mercy is the thing as it seemeth that their receive him by, yet by the judging they receive him to. Then is it quod be to penance. That seemeth well of the Church go mercy to mercy, to mercy with mercy. And that the church openely receive to penance any part appertaining and proven himself still impenitent, say quod he. Appere not he still impenitent quod I that of true appertaining, still standing in the space, and where the first part of penance is confession and humble know ledge of the fault, can the church receive it penent that still refuseeth to confess his fault, that iseth falsely in the Church, and falsely faileth himself. The church quod he can not falseke knowes whither they were true of false, and therefore they can not surely judge him for true, for it may be by possibility that at the last they may hold it may be to quod I by possibility if the good is to work, that all the men that were have said they came fro Rome, and that all the bishops and bulles were faileth, and were supposed to be brought so therfore, must have left that he can tell that the men that were there himself, and that one might lie and see one bully might be faileth, and so therfor one by one and so forth of all the remauntes. For like possibility there is in every one as is in any one, and peraduenture as for your selfs have not yet talked to yr. that have told you they have bene at Rome, so no quod he, no I were with y, neither. And how many bulles quod I, and bishops have ye bene there? By our Lady quod he, bulles very feble, and bishops very fewe, and I, and befeere, and neuer thus before, and I, no I, as that man lieth and so for true no. But in this point I will not long sticke with you. For surely standing the matter in suche case that his judges could not otherwise think of him but that he was saunter of thinges where he was in veritas of his other denied, all were it to he they might think that with that by possibility they might see in mind deceyved, yet while they could not think that not they could have none other image, but that he, though it might by possibility be true he was to stow in deed, and in deeps he perished in perdition. So the matter I say faliing in suche case, why he that with to play appearing perdition, standeth in the dentall of his fault and false evidence of himself can not be removed of his heart penitent, and unto penance ought none impenitent person to be admitted, I will not say that his judges be wrong. But surely me thinketh I may well say that they thought him great favour in they receaved him to penance without the confession of his fault. And I think strange to hereby it was a saunterable fashion of absolution, and so strange that the law, hath bene very seldome seen, if ever it were seen before. And that by they in hope of god will send them more grace in time to come, and so I beseech him to do. For I promise you for my parte I never can conceiue good hope of his amendment.
The third Book.

The 6. Chapter.

The author methed that the peac, to abjure for his own wyndow honestly, so for the more fruit of his preaching, if he be suffered to preach to time to come, it were much better for himself openly and willingly to confess the truth. And that now by the shaying will in the dennaill, he bothe shameth himself, and hold if he preached slander the wynde of god.

He quod he peradventure better thus: For shuld he shan aly self and the wynde of god, so the hold he after preaching again.

Pay mary I than should he rather deliver himselfe fro slander to the wynde of god and so. For than should every man see the weill calke cleane other of his heart, and hope that he should bee from thenento a very good manne. Where now thinking him to persuer in a proude perissure, we can none other thing but that he must rede his lyve nought till, though we should hereafter heare him preach no more to well. And that over a rescicular to the word of god, that men should be him when the heare preach well, so proude an yokrrele and therwith to fool the e, that for a false hope of his owne estimation preferred, he labored as much as him to make the wold wene that twenty true man were to thowme against him. Wherein while the is no man so madde to beleue him, is leseth the preaching in this plight all his whole purpose, and wynnet nothing but the contrary, that is double shame of his proude perissure and his malicious minds, in heed of the paysethe that he lookest and preacheth for.

The 7. Chapter.

The messenger mouth a question if a man be twoone by a judge to save the truthe of himselfe in a crime whereas he is hadde suspecte, whether he maye not lawfullie on his owne heart bucrow, where he thynketh the truth can not bee proved against hym. Where unto the author answereth that he is bounden upon parell of perissure to save and confesse truthe. And the more more holy and folke bothes was it then for the manne that this was abjured toysworelemselfe in the thing that he would well would be proved, and a shamelesse false to face thill by his perissure whan he faile the matter is cleere proved in bode. And with this finetheth he the matter of his abjuration.

A good youth quod he, I beginne in this matter to bee of your minds. For a matter being to playne and cleere proved, it was and is both holy and solic to hand in the develop. But ther conueth a thynge in my mind though it be somewhat out of our matter wherein would bee glad to heare what ye thynke. What thynge is that by? I: Mary quod he, I have heard som wel learned menne saye, if a manne wer accused of a faulte that were true in bode, yet if it be secrete and not be proved in an othe put unto him, he may sough to sweare not, because that of secret and knowne things no man can be his judge. For only god is judge of mans heart. And if he should confesse it where he redeth not before no competent judge, that is to withe his secrete faulte openly before men where of only god is judge. It is as shameful to himselfe, and that were great shame. For holy scripture sayeth, Coram homine tuo modo onuine. Take heed of thy good name. Es melliori non est hominum goods disparitia multe. Better is a good name then much riches. And it safet the also, Maledicet hominum qui neglegit famam suam. Accursed is that manne that careth not what men sape of hym. And therefore I have heard some wel learned men saye, that in this case a man may boldly bring the matter upon his owne he be it never so true, so that it be secrete as it not able to be proved by witnesse. For though good I, it is a large and a longe matter to speake of it. But as for this pointe I holde it in my mynde little question. For I holde this once for a sure and infallible conclusion, that a manne may never lawfully be so thown. Mary truth it is a mannes other received interpretation and is not aways bounden perfectly to the woodes. As if a judge would vray me generally in a courte to make true account to suche thynge as should be asked of me, and after mine othe gene, he would ask me certeine questions of matters nothing belonging to him. I love not by mine othe bounden to make hym answers.
The third Booke.

A answer for as much as no suche thing was not made to him as to hymself, but as to gods minister, but for; by the law is charged him of the thing and suche thing, no lesse than if his oth were given him in such maner, what know ye of this matter out of conscience. For if it were an innocent thing to were what he know bi the mans conscience, the confessor had in my mind no remeis to tell hym plaintly, if I wot not were for you nor in such matter make you any answer to be therefor, nor for any thing that I know in man for; this matter thought I holde you all his whole conscience a none, but for; by the firstto were by suche a present, for if I wot not were for; in the seconde I was not in suche thinges in his conscience, I should in some other case therfore be for; for I, by my refusion to were I should make man more iuspect, in I refuse to were as much for him as I do for another. And therefore will I not make any answer to this for; pitiful may be in other, and with this answer to suche other may he plainly refuse to were what pain sooner he hold endure therefore. And in Likewise of any rudge would give an eter to any person to tel him of the truth of any crime, which were a lettre as rudge had never heard anything therof, but would for his only pleasure know by the mans oth whether there were paradisthiste any suche thing or not, whereby may deny to were as to make his answer therin. But on the other side the debit were detected but to his, either by common fame or other information, to suche severites of likethes as law genereth the judge authorize to give a party an oth for further serches of his matter, there is he plainly douteby pain of eternal damnation without courting; cautel to the see of his slicestly plain truth to have more respect to his soul then to his name. For as for those testes which are alleged, he far fre this poit. For they none other means, but his may observ his living avoid not only sin, but also all occasion whereby he might have reasonable cause falsely to defame him. And it was never meet of a lame a man taken of his own estate for his sin committed in these. For by he leste not his god name, but geteth his good name among god folk. And as for evil men without is no reconciling. But surely as I say a man had been all vil as a bruyll, and after repenting his sin would part of his pence would offer hym self to the sufferance of open shame, there were no good chistian men that would after that like the man the world, but great be the better. And if al suche a pence were not, there was much sinne vised among god folk mane laye in Christes church, wha it was much better then it is now. So Achan that had committed sacrilege whereof is written in Josue, was exalted by Josue to confess his fault openly, and give glory to god that had detected him by lots. And so did he, and meekly suffered for his sin as well the shame and woef of the world, as the paine and bitterness of death. And therefore I no more doubt of that there, that he is a glorious saint in heaven, than I doubt of that there Christ promised paradise hanging on his croce. And sure for if mens oth faults were full their infamy after their amendment, than was saint Peter first be holden to sainte Mathew and other of his felowes that have laudered hym in their gospele, telling bow harmfully after al his errors he had done his master and forswore him both. If a good man were nought, the better he was the more sin it is and the more shame also. And it is not than in reason on the other side if a nought be man were good, the worse he was the better is for him and more worship also. One to be faith hym felt that for one matter coming against to grace, there is more sinne in beaue the upon almost an hundred good folk that never sinned. And when we them they man blamed by the knowledge of his synne here among tinn full men, whose humble conscience and make amendment winnet hym so much worship in heaven. Trust me truly when a man hath done evil if he be duly worne, it is a worship ful shame a to profit him to confess the truth. And god folk though they abhorre hym, yet love them and render hym, as one y was nought and is good. And the blame that he conceiveth in his heart as the world, geteth him great honor above god, the short glowing heat in his cheskes, speedily burned by a windeth, y never walking yse of his, standing him further.
A further in seve of great part of his sur-
gestacy. And therefore to the popule that
we speake of without long prolocute, I feel
the to consey you loverterly, that no man
be answerable for any

The third Bookes,

It is baume to the soule to speake of without long prolocute. I feel
the to consey you loverterly, that no man can
be answerable for any

of that booke of he knowe the matter. E

Which who do callish the new Testament, callish it by a sogone name,
except they lovylly call it Lyndal Testament or Luther's Testament. For so
hado Lyndal after Luther's consayle
corrupted and changed it for the good
and wholesome doctrine of Christ to the
deuilish precesses of their own, that it
was cleane a contrary thing. That
were meruaille your frendes that it
should be so cleane contrary, for to loe
that redit, it semed very lyke. It is quod
I never the less contrary, and yet the
more perils. For lyke as to a true pr
our grot as falle copere grot is never
the less contrary though it be quick pli
nered over, but so much the more falle
how much it is counterfeeted the more
lyke to the trouth, so was the transla
tion so much the more contrary in how
much it was castely defued lyke, and
so much the more perilous, in how much
it was to lyke unlearned more hard to
deberned. Why quod your frendes
what malest were there in it? To tell
you all that quod I, were in a maner
to rebelse you a the whole boke, where
there were founden and noted wrong
and falsy translated aboue a thousand
tests by tale. I would quod be layne
heare same one. He that shoulde quod I
studye for that, shoulde studye where to
Lyndal water in the fee. But I will shew
you so: ensample two: the luche as ex
very one of the three is more than thisle
there in one. That were quod be very
strange except ye men more in weignt
one can be but one in nuder. Surely
quod I, as weignt be they as any
lightly can be. But I meane that every
one of them is more then thisle there in
number. That now quod be somwhat
lyke a ruddle. This ribble quod I, wyl
some bee red. For he hath methl transf
led three woodes of great weignt
and every one of them is as I appoye more
than thisle three tymes repeated and re-
hearted in the books. Ah that may wel
be quod he, but that was not wel done.
I praye you what woodes be these
The other the Churche. The Lyndal Churche. For Priistes where to ere
he speakes of the Priistes of Churche
Churche he never calleth them Priistes
but allepse Sentours. The Churche he
calleth alwaie the congregation, and
Charite be calleth lone. Nowe doo
d these names in our English tounge,
The thirde Booke.

A neuerre pestrle the thinges that be met by them, and also the appeareth the circumstancess well considered, that he had a mischievous minde in the change.

For as so, pricest and piesthead though that of sole they bled commonly to chose the elder mee to be pricest, and therefore in the thousand piest were called pristair, as we might have the elder menene, yet neither were all piestes chosen olde, as appeareth by saint Paul writing to Ephesians, Nemo inveniatur tertian continundat. Let no manne contemne thy youth, but every elder man is not a prist.

And in our English tongue this word (si- nior) signifies nothing at all, but is a stence word bled in English more than half in modege, when one will call another my Lord in scope. And ye be meant to take the Latin word, that word in the latter tongue signifies a prist, but only by another name. By which name of elder men, if he would call the piestes englishly, than thebe he therfore signifies their age than their ofce.

And yet the name bothe in English plainly signifies the aldermen of the cities and nothing the piestes of the church.

And thus may we perceive that rather than he would call a prist by the name of a prist, he would felle a new word be therfore well no card what. Now whe he calleth the church alway the congregatio, what reason had he therin? For every manne well seeth that though the church be in eche congregation, yet is not ever congregatio the church, but a congregation of childe people, which congregatio of childe people hath been in Engelande alway called and known by the name of the church; which name what good cause or colour could be find to tourn into the name of congregatio, which word is common to a company of childe people or a company of Burbes. Like upesdrom was there in the change of that word (charite) into love. For though charite be alwaye love, yet is not wy vowe well love alwaye charite. The more pite my faith quod your frende that ever love was synne.

And yet it would not be so much to takethe word we were no more suspicius then they sawe that good saint Francis was. Which when a labe was a young man kinde a gentle once in way of good company, kneel down and held his handes into haven, highly thanking god that charite was not yet gone out of this world. He hadde quod. Ia good
The third Booke.

A waere here. But wher Luther matters bee so madde as they bee made to, that shall we see hereafter. Very true quod 3. But as touching the confederacy betweene Luther and hym, is a thyng well knowne and plainly confessed, by suche as have beene taken and convicted here of heresie, coming from thence, and some of them sent hither to sowe that sease about here, and to tende woode thither from tym to tym how it lyeth. But nowe the cause why he changed the name of churche, and of yt churche, and of presbybour, is noe verry great difficultye to perceiue. For by Luther and his fellowes amongst other thinges damnable heretiques have one, that all our failacion madeth in fayth alone, to towards our saluation nothing force of good works, therefore it seemeth that he laboured of purpose to intitle the current mind that menne beare to churche, and therefore he changely nyme of holy vertyous affection, into a bare name of love come to the vertuous love that mad beareth to god, and to the love that is betwene fleteh and his make. And for because he Luther bittely descrieth the very catholike church in earth, and fayth that the churche of Christ is but an unknowne congregacion of some folke here two and there three no man bote where hauing y right faith, which he calleth onely his owne newe fayth: therefore Pechens in the new Testament can not abide the name of the church, but fowmeth it into the name of congregacion, willing that it should seme to englishe, either that Christ in the gospell had never spoken of the churche, or els that the church were but suche a congregacion as they might have occasioun to fayle, that a congregacion of suche some heretikes were the churche y god sake of. Howe as touching y cause why he changed the nyme of presbyt to loubt, ye must underthen that Luther and his adherentes holde this heretike, that all holy order is nothing. And that a preester is nothing els, but a man chosen amonge the people to praech, and that by that choper to that office, he is preester by and by without any order a do, and no preester agaynere shall ever the people choose an other in his place, and that a preester office is nothing but to praech. For as for saynyng salt, and heaving of confessyon and absolution thereupon to be gaven, all this he sayeth that euerenymanne woman and childe may doe as well as any preester. For howe bothe the Pechens therefore to sette two, this opponbon withall, after bose maysters heretique, putte away the nyme of preester in his transacion, as thought pitenes was nothing. Moreover the scripture speketh of preesters of Christes churche, therby he his transacion, call them all by the nyme of preesters. But where seuer the scripture speketh of preesters of Christes churche, therby he his transacion, because he wold make it seene that scripture did never speake of ant preesters differente from ley menne amonge chilten people. And he faeth plainly in his boke of obedience, that preester booke and all happe orders amongst chilten people be but fauoured intencions, and that preesters be nothing but officers chosen to praech, and that all the conjeration whereby they be conjercate is nothing verry. And for this cause in all his transacion where to erer he speake of them, the nyme of preester which to is in our owne tongue hath alwaye beene an encontre parion and with happe orders conjercate unto god, he hath changed the nyme of loubt, no word of our langauge, but other hede halfe in mackage when we speake frencex in franco, as was seen by a fressen, ou at the furest, nothing beslowden but elder. So that it is the to see what he ment in the turning of these names. In good fayth quod your frendes it semeth hereby that he ment not well. Surely by pe woulde we lave to pfse saw all the places which I had caus to see when we fell, ye shall done judge them your self. For it was to long to rehearse them al nowe, By these hawe I not rehered you as to the chief, but for that the came preester to mind. For els I might shortly rehearse you many thinges moe, as farre out of tune as these be. For he changeth commonly the nyme of grace into this worde savyour, where as every savyour is not grace in englishe: so in some fayoure is there little grace. Conscience be translated into knowling. Penance into repenatnce. A consciente changed into a twundred heart. And many moe thinges lyke, and many tenets verry translated for the maintenence of hereetice as I shall shewe you some when we looke in the booke. Which thinges we shalle not nowe realedge, they be not worthy to be brought in question. But I tell you this moe only.
A lonely for this cause, that ye may perceive that he hath this use himself in his translation, to the extent that he would set forth Luther's benefs & his own heresy. For first he would make the people believe that we should believe nothing but plain scripture, in which else it teacheth a plain testimony. And then woulde he to his false translation, make the people more further that such articles of our faith as he laboured to destroy, which bee well proved by holy scripture, were in holy scripture nothing spoken of, but that his preachers have all this. By reason ye might report the gospel and engild the scripture wrong, to lead the people purposely out of the right way.

The 9th Chapter.

The author sheweth another great token that the translation was pernicious, and made for an evil purpose. But to the extent ye shall yet heel doubt what good fruit was intended by this translation, and easily judge your self, whether it was well supposed to bee burned or not, ye had better understand that these had been since that time, another boke made in English, imprinted as it in A'main, a foolish railing boke against the clergy, and much part made in rhyme, but the effect thereof was as against the masse, the holy sacrament. This boke ye maker railed up all the that caused the massa's translation of the new testament to be burned, saying that they burned it because that it destroyed the masse. Whereby ye may see he rehened his tractate very good for their purpose toward the destruction of the masse. By saint mary masse quod your friend's boke is a thing gloze for the other. For it shewed a cause for which it was well worthy to bee burned and the maker to be, if it were made to destroy the masse. But looke that second boke, for ye had it, it appeared not in the booke. For this boke is put forth nameless, was in the beginning rehened to be made by Lindsal. And whether it were or not, we be not very sure. How but the time Lindsal had put out in his own name another booke entitled Magna, which boke is very Magna, a very treaute and well-saying of wickedness. And yet hath he set forth this boke also named the obedience of a christen man, a boke able to make a christen man that would believe it, to deaf of all good christen vertues, to lose the merite of his christendom. In the pleasure of his first boke called Magna, he loveth that one here Hierom made the other boke that we take of, where Hierom using by his word of the frete characters came to hym where he was, shewing him he well call of his abstinence, and leave his religion, and say noe to serve God and that afterward he left hym and went unto Rome, where he is as I think ye know another Appollita, by whose exhortation Linthal faith his servite in his times, and his people was a great rappeing. And faith also that he seere left here Hierom that he not well poudre at he begat hym, but why do your friend in all he fear that he foundeth him self, at the fault that he foundeth in the frete's boke. Ye in good faith I, encre whe. Than soweth he quod your friend no fault in his apostatize. So no more I then I shew you, for if he foundeth he was your friend no fault in that the frete's boke faith that the new testament of Lindsal was burned because it fresed the masse. Yeere a whit paynous than you heare. And seere he do your friend nothing els but lett herre should fail of performing of somewhat that his boke promised. That is all good ye what he promised therein, in faith I remember not. But it seems what soever it be, Lindsal would it were well performed. He had op your seed much more cause he might speak of these things in his translation, in ye nothing answered to those words of ye frete's boke, wherein he saith that the new testament that was burned did disprove his boke. Ye say good I very much in my mind, so bold he of like wise if you him had not ment as your free cappe. But surely for the translation of his they hou to many terrests such wise corrupted, ye had not I suppose greatly doubt what me met in his doping. And therewith I shewed your friend in the boke with the places very noted, which boke I had by licence a little before lent unto me for seth none. Wherein he saith to many corruptions, of such manner sorte, that albeit horn some we somewhat reasoned in the way, yet at last himself saith how, and verily confessed that his boke in such wise translated was merite of and nothing unetely to be read.
The third Book.

The 10. Chapter.

The author telleth that the translation of Lyncals was to be amended.

But yet he said that the faulcets might bee by some good men amended, so as the boke printed agayne it nether letted but that. Surely good I, if we go there, the faulcets be as ye see so many a to fyrde through the whole booke, like wyse as it were as to one done to wyte a newe wyse of clothe as to loike by every hole in a net, so were it also as to to labour and lette to tranlate the whole booke at new, so to make in his translation to many changes as were made, here as it were made good, besides this that there would no wise man (I crone take the head which he well wist was of his enemies hande once poysone, though he saw his friend after scape it never to cleane.

The 11. Chapter.

The messenger lytheth fault with the clerge, in that be farsity they have made a constution prouincial that no Bible in English should be suffered. And this chapter therin the messenger much reproved the lyning of the clerge. Whereto the authour com what the thowth his minde, differing so; the while his answere to the objection made against the constution.

P; quod your frende I will not creatlye diche with you in that pointe. But sure the thyng $ inaketh in this matter $ clerge no measure unseck, and whereto as it fetheth it would bee ful harde to excute them is this, that they not ouelb damne Lynda translation, whereto ther is good cause) but over that doe damne al other, and as thoughe a ley manne were no chasten manne, wyl suffer no ley manne have any at all. But when they synde any in his beynge, they lype by subsce to hym therefore. And therupon they burne by the booke, and sometime the good manne withall, alleging for the defence of their boyning a lawe of their own makynge and constution prouincial, whereto they have prohibited that any manne that have ane upon payne of heresye. And this is a lawe very proynyall, for it holdebut but here. For in all other countreys of Christendom the people have the scriptures translated into their owne tounge, and the clerge ther constution wyl not doe more in lyke manner, as therfore ther is no more man in prouincial, but be me thinke the clerge ther constution wyl doe more in lyke manner.

And so in sum we see many more rice, than among our solfe. Where as they should gue vs example of vertue, and the light of learning, note their examples what they be vs. And so for learning, that neither wyl teach vs but feele, and that be but such thinges as make the globose of their owne manvkynge, nor suffer us to learn by our solfe, but by the constution pull Christes gospel out of Christens peoples handes. I can not well see why, lest we soone see the trouble. The Jews be not lated to read their law: bathe learned a little. And yet are there in the old testament thynge for unlearned solfe to arcume for all possible thys in the newe. And why should our ley men be for joye the gospel, but if the shal make b worse than Jews? Wherin in good faith fee no sense that can finde. For to the scripture is to good folk y nother of vertue, to the that be ought he is the meanes of amendment. And therefore while the clerge bothe $ wyl do it, if our soules be in good health, they take away our rode, if our soules be sick the take away the medicine. And therefore as I said the fault is not in the damning of Lynda translation, but in that they haue by an expresse lawe vs, we should haue any at all. Pone wyl do good, by somwhat pugnant and sharp, but sure the they pithe somwhat more the men that the matter. For where ye touchdo in effect two thynges, one the constution prouincial, by which ye thynke the clerge of the realme haue euyl prohibited all translations of scripture into our tounge, another the dye of the clerge in general, the stille pount which ye in dede toucheth our matter, I can and will to fewe wordes anwervr you. But as for the other which toucheth the mine, as where ye accuse the clerge in their partes of very dician living as most muche worse than perhaps that we bee, and yet as though ye: owne faulcke for to lye, charge them with ours tasure of