A long, I had went, that I had passed;
You plaide you, that they have it neerly,
What manner of English was it, but such translation as he made for them, and so much better, and so much neerly, as be aloike to the English, as his kites was to Linsdell. For as for other old stuffe, were before vickhilles days remaine lawfull, he in some fellowes hands had and read. Yet so, it is not for nought that English hoblets in so few mens hands, to so many bondes to none have it. That is very worthy.

For to think I though the favourers of a state of perriers, be so servent in settting such of their books, that they let not to say their money and make a purs in among them, for the printing of an English book, or to translated book, which though it happe to be in some hands burned, yet some be called, they keeped, and are of them lost, but they are part. Yet I thinke they will no printer light so to handle you, and youe bookes are at your own charge, whereas some bookes be holde in your owne necke, and hang on a douteus thread, whereas the first copy of your translation, was made before vickhilles days or since. For if it were made twice, it would be approved before it is printed. And surely howse it hath happened that in all this English, God hath spared not a word of that which he hath abode in the hands of such men as he translated it, yet upon our English, by at least, have some one bishop to approue it, they can do nothing else. But howsoever it be, I have heard of the monsteres made in the matter, and so much more made in the lawes, that peradventure it would let go with some one bishop, from the admittance thereof, without the countenance of the remnant. And whereas many things be laid against it: yet is it not in my mind that any thinge that more pittyful good men of the clergy in doubt to latter it, then they are the best of all, and more servent in the calling for it, than them we find faire better. Which maketh them to fear less of such men before it for no good, for lest if it were haue in every mans hand, there would great peril arise, s that diabolical people should doe more harme therewith than good and bored folks, should take fruit thereby. Wherefore I promise you nothing shall be, but this: I promise nothing shall be, but this; if any thinge be matter of that which is of us, the deuine beings, to doe at men good, I would desire that any thing or of their place, take from the place of the rest, which might take, nothing else to do. For though if the abode of a good thing should cause the taking away there of other, it would be well, Christ should himselfe never have beene, but brought by force into the world, and god should never have made it but, if he should for the sake of those that would be damned, brethren, have kept away the occasion of such from them that would with force, of his grace endure, them to destroy. I am sure good you friend, ye doubt not but that I am full and sole of your minds on this matter, that the book should be your English book. But yet that the Jorgis is of the oratory, and would not have it so, that appeareth well, in that they suffer it not to be. And other that I heare in every place, the great men have any learned man of the other minde, I have said them to keepe matter from the book, and that they take out for that part, every rotten reason that they can, yet I have not knownly to the book, though some of these reasons be not true, as I have heard, for they beginne as fare as our first father Adam, and howe is that his wife, and he fell out of paradise for knowledge and cunning. Wherein this would be done, it must from the knowledge and study of scripture, by every man, priest and other, lest it loose all of paradise. Then have they in our time to the book, that god taught his disciples many things apiece, because people should not heare it. And therefore they would the people should not now be suffered to read all. Yet they lay further, that it is hard to translate scripture out of one tongue into another, and specially they lay it into our, by which they call a long vulgar, barbarous, and all of thing specially they say that scripture is the soule of the fole. And that the remen people be as infantes, must be fedde but to make s pappes. And if we have an stronger meate, it must be choppd into as by the nurse, to putte into the babes mouthes, but the thought though they make us at infantes, they shall ynde many of these be havin among us, that can perceive what chaules the selfe well enough, and if they would once take our meate in our own hands, we do not to ill toke, but that when a while
The thirtyfe booke.

As while they shall servee them in our self as well as they, so let the caelye be yong babes and they wil, yet by god they shall at that wallett in some of us an yoke knaute is no childre. S出台o god I such images as ye speke is the thing that by my somwhat laby before purgeth god sometime to suffer the scripture in our englyse tong. Not for ye reading but for the busy chaunting therself, and for much medling with suche parties therself, as least will agree with their capaciti. For inboubtethye as ye speke of our mother Cucina; Godspite of knowledge is a mean to driv... any round of paradise. And inquideth ye yappiste, whiche untrine, though they rede it in they language, will be heit to endeke ye by pure great secret mysteries of scripture, whiche though they hear, they ben able to perce. This thing is planeely so done by that be appoynted not instructed therso.

And therefore hol sainte Gregorius nasjus, that great solerne doctore, saue toucheth ye spiruatly all such holye busy medlers in the scripture, sa speaks that it is in Cracie by Apostles affixing upon the hill where be wakke with god, and the people tarpyng, he is the people deo bovede to by nyme with the hygh mysteries of holy scripture, but ought to be contente to tarpe as higher than is mirce for them, but receyping for the height of the hill by Apostles that, that is declared that, that is so wirte, ylawes and preceptes that they must hepe, and the pounts they must beleue, byke well therupon, and ofte, and mebe wel therwith, not to disputte, but to fullfille it. And as for the high secret mysteries of god, and hard testes of his holy scripture let vs knoweth that we be so unable to attende so high on that hill, that it shall become us to serve to the preachers appoynted therto as the people laby unto Apostles. Hearre you god, let vs heare you. And surely the blessed holy doctore lapit Hierome greylete complaiyneth ye rebuketh that lode homely maner, y the common lyp peple, men and women, were in his datis to boly in the medling, disputing, and expoynting of bull scripture. And he speaks that they shall haue eulx plese therto, that will retaun themselfe to understand it by them selfe without a reader. For it is a thing that requireth god help, and long time, and an whole monye geneu greylepe thereto. And fulfyle, by as the holpe s. Apostle Sant Paul, in biure of his epistles saith: God hath by his holy spirit to inustructe and ouduen his church, that he will have some renderers, some heers, some teachers, and some leare, we do plainly prect ye troupe to downe y right order of chaung the church when y one part medley with y others office. Plato the great philosopher specially forbiddeth such as be not admitteth therto, men meke therefore, to medle much and enduske the selfe in reasoning and dispupong upon the temporall lawes of the cite, which would not be reasoned by, but by solte meke the same, and in place convenient. For elles y that cannot very weel attain to perceiue them, begin to midlke, dispayle, and contenue them. Whereof to followeth the heche of the lawes, and by folowere of the people. For toll a lawe be changed by authority, it rather ought to be observed than examineth. Olle the example of one lawe boldly broken and seer at naughte, weare a presidence to the remenante to be delv beke. And comunely, the best lawes shall seke by suche of the common people, which more longe (if they might be heard and folowed) to lye at al liberate under none at all. Howe if Plato so waske a man so thought good in temporall lawes, things of mennes makynge howe mueh to it self meete for every manne boldlye to meddle with the expoposition of holye scripture, so despised and endusseth by the hyche wisdom of god, that it farre seetheth in manie places the capacite and perceuin of ma. It was also provided by the Emperor in the lawe civile, that the common peple shoulde neuer be to boldy to kepe dit pictones upon y saph, or holy scripture, nor that anye luy thinge shoulde be use among them or before them. And therefore as I saide before, the special seare in this matter is, lest we would be to boly in chauming of the scripture our self, whiche y sace we were sable enoughe to dose. Whiche undoubteth, the yself, and the best learned, and he that therin hath by manye vers boweld his whole minde, is yeit unable to dose. And than sace more boldy mouthe he needes be, that boldly will than the yself reading, because he knoweth y more, taketh him tharefore to fere the other me the sentence with peril of his owne soule and other mennes too, by the thinging men.
A man into mad images, fede, sheres, falsely, unde as he is a piece of his body, or bouge by, a church hath command. And thus were the masters in these manners peopled into the tenable. For he that is set out to be the head, the more and the other, the more manifest is the more subtle; the more subtile is the more insinuating; the more subtle is the more subtle that is, and thus is the sense of the senses of his body mingled together, in these things which is not possible to be discerned when to be attained unto, it were more than madness for the to meddle with it, but leave all these things to the whole life, study is better they, for the wise, preachers appointed themwells which may lead the such things in time and place convenient to reference. And this, the Jerome to the epistle, as may be, is more subtle, and more convenient always for the present the audience. And unto it appear, I desire such a preachers and his successors, that I have it no wise agree with you, it was then before, and not unlearned to be made with the shaming of holy scripture, but to have it changed into them.

And clean abused, unto the contrary of that holy purpose that God appointed it for. Whereby it were more suitable, and the more subtle of holy scripture.

Holte is man reade there meddle there with, but well and desynptly reade it: and in that it is plain and evident as God's commandments and his holy counsels entendeth our feel to follow with him of his grace as it were, and in his grace and merciful miracles visibly doth hide his godhead: in his love, and his holy life, and his bitter passion, and our feel in such meditations, paper, and verses, as the matter shall minister by occasion, knowing the divine and human parts where we sin, and those in leading to the precepts of the church, wrestle with no such text as mighty in a double and wrestle of any of those articles whereof every good christian man is clerk by his manner of reading can no man take hurt in holy scripture, so that the things on the other side that unlearned people can never be by himselfe attained, as in the plaines and the prophets nineteen part of the gospel, where the words be some time spoken as in the parable of the prophets himselfe, sometime as in the parable of god, sometime of some other as angels, beasts, or men, sometimes of our law, by the not alway of one to...
The third booke.

As difficultie which a translator fondeth in expelling well and lustily the sentences of his author, which is hard alwaye to doe so lute that they shall simply hit the meanes of the sentence or of the thing that it becometh in the former tong: that point hath lye in their lyghte that haue translated the scripture alreadie phryger out of Greere into latin, or out of hebue into any of them both, as by many translationes which we read already, to them that have learned appereth, now as touching in the armes that may growe by suche biparte manneres as will whan they reade the bible in englyshe be more busie that will become them. They that

be it of trueth feith hath it been seen that any secte of heretikes hab be gone of suche unlearned folke as not ye gesnae cardials but the language wherein they read the scripture, but there hath alwayes commonly these sectes spurned at the poodles of such folke, as with the knowledge of such, some high peruation in themselfe of their owne learning beside. So to whose authoritie some other folke have some offer, parte of malice, parte of shimpynesse, and suche parte of pleasure and delighte in suche tanglestynesse fallen in, and increased the faccyon. But they hath erer commonly been rather some of the learned man, or at the least before were the language somewhat simeterre in learning. So is it we shoulde see fear of such scheretiques that might hap to growe thereby, keep the scripture out of any torg, or out of unlearned mens hodes we shoulde; but the fear be spayne to hope it out of al ages, or out of unlearned mens handes to, and lest we might trauket thewth. Wherefore ther is as we thinketh no remedie but if any such fall go to snare some what must methus be adventured. And suche folke will not fayle to be naughted. Againt this things provision must be made, that as suche good maye growe, and as little harme come as cannot bee despised, and not to kepe the whole commodity from any hole people, because of harme that by their owne folly and faulte may come to some part, as though a leuel surjection would cut of the legge by the knee to kepe the toe from the goutte, or cut of a mans head by the shoulder to kepe him from the totht acho. There is no treatise of scripture so hard but a good vertuous man or woman under- standeth somewhat findeth therein that shall despise and increace their desasion, besides this that evry preachers speche shall be the more pleasaunt and sweete unto the hearers when they have in their mind the place of scripture that ye shall there heare expounded. For though it bee as it is in deva, great wisdoms for a preacher to be instructed in his preaching and to have a respecte into the qualities and capacities of his audience, yet lette or nothing, but that the whole audience may without harme have reade and have readeth the scripture in bynde, that he shall in his preaching declare and expounde. For no reason is there, but that god in his helpe spirtu hath to prudente tempered the speche that is discourse the whole
A whole corps of scripture, that every man may take good whereby no man harms, but he that will in the busy time leane purposely to the side of his owne wit. For albeit that Christ did speak to the people in parables, and expounded them secretly to his especiall disciples, at sometime for to tell some things to the also, because they were not as yet able to heare them: and the apostles in this wyse did doe sometimes spare to speake to some people the things that they dyde not let plainly to speake to some other, yet lete all this nothing the translation of the scripture into our owne tongue so more than in the latine. For it is no caute to keep the corps of scripture out of the hands of any chilten people so many veres fallip confirmed in faith, because Christ and his apostles bishe piousion in their bietrance of so strainge and unherb mysteries, either unto Jewes, Pagitans, or newly christened folk, except he would say that all the expositions which Christ made himselfe upon his owne parables unto his secret sectaries and disciples witheld fro the people, shoulde no woe at this day be kept in lockwyse from the comons, and no man suffer to reade or heare them, but those that in his churches represent the state of office of his apostles, whiche ther will: I wote well no wyse manne say, confidering the things which were than commonly most kept from the people, be now most necessary for people to knowe. As it well appeareth by all such things in effect as our fayour at bys true taught his apostles a part. Whereof I would not for my wyse withold the profite that one good beonite vnder ned ley man might take by the reading, not for the harne that an hundred here stes would fall in by they owen wilful abuse, no more than our fayour let ted for the weale of suche as would bee with his grace of his little chapon flor to come into this world and be high off all the stone of stumbling and the stone of falling, and raine to all the wilful weches in the world before. Finally mene you that the constitu tion provincial of which we speake right now, hath determined this question alreadie. For when the clearst therein agreed that the englipe bibles should remayne which were translated afore Wickittees bapes, they consequentlie dyde agree that to have the bible in englihe was none hurt. And in that they forbade any new translation to be read till it wer approvend by the bishoppes: it appeared well therfor that they intent was that the bishopp should approve it if he found it falselie, and als of reason amend it where it wer falselie but if the manne wer an heretike that made it, to the faults such and to many, as it were more eth to make it all newe than mend it. As it happed for both the points in the translation of Tyndal. Now if it to be that it would happen be thought not a thing metely to be adventurde to set all on a sube at ones, and dath the helpe our holy scripture in everie eddow lowes teysters yet thinke the ther might such a moderacion be taken therein, as good heretikes ley folkes should lacke it, noe rude and rashly bropies abuse it. For it might be of diligence well and trueley translated by some good catholike and well leamed man, by bys busing by the labour among them, and after conferring thys severall parties together ethe with other. And after that might the boke be alowed and approved by the ordinaries, and by their authorities to be put unto print, as all the copys should come whole into the bish oppes hands. Whiche may after his discretion and wisdom deliver to such as he perceiue thy honest, lad, vertuous, with a good monition: a fatherly coellte to use it reuerently with humble heart, and lowly mind, rather seyng therein occasion of devotion thon of despiton. And providing as much as may be, that the boke be after ye deceale of the partie brought again reuerently restored unto ye ordinaries. So that as more as may be devised, no man have it but ye ordinaries hands, by bys thought: a reputed for such, as shalbe likely to bee it to gods hony: a merit of his owne soule. Among who is any or there to have abused it, that ye bee therof to be considere, either for ever, or till he be ware wipere. By our lady ye your fird this way is like not me. Yet whoe should sette the price of the boker: forost by I that reefe it a thing of little force. For neither wer it a great matter for any man in maner to give a groat or twain aboue the price for a boke of to grace positie, nor for the bishoppes to give them all free, wherein he might forse his boces with the cost of it. I thynke as or maraires. Which summe I dare fere there is no bishopp but he would be glad to knowe about a thing: might do his boces to spe.
The third boke.

A special pleasure to such a spiritual profit. By my troth he yet wene 2 ypeole would grudge to have it on this wise declarled the aythors hande, I had never patrie to it to his pater, thea haue it of the byshoppe tree. It mighto to happen to some of us. But ye in my opinion ther wer in that mather more willfulnes thea wisdom; any good mind in such as would not be content to receive the. And therefore I would think in good faith that it would be satisfie in few. But for god the more don't soule, but they would grudge a hold themself soule greied, that god would require it a wer happenly denied it: which I suppose would not oft ten happen unto any honest houbloter to be by his discretec receiv'd in his house. But though it wer not taken to every lewde lad in his own houes to rede a little rude ly whereby it is cast the boke at his holes; or, among other such as himselfe to kepe a quotitie a pot parlement up. I crow there will no wise ma find a fault therin. He saith right now of Jacob, among whom he hole people have ye saw the scripture in their houes. And ye thought it no reasoning we should rench chaste more wisely worship therin than the. Wherein I am as ye see of your own opinion. But yet wold god we had the like reverence to the scripture of god they haue. For I assure you I have heard very worthifull folks say which have been in their houses, a man could not hyde a Jewes to sit down upon his byble of the olde testament, but he taketh it to get reverence in what he will rede, frequently receiveth it by again what he hath done. Whereas we (God forgiveth) take a little regard to sit down upon our byble to the old testament the new too. Which homely handling, as it proceedeth of little reverence, so doth it move more engross in mind a negligence of content of gods holy words. We find also among the Jewes, though at their whole byble was in their vulgare tog, those bokes therof inhereth in their lawes wer writ, wer usuall in every mans handes, as things God would have commonly known, reputed, kept in remembrance: yet wer ther again certaine parts therof which common people of the Jewes of old time, both of reverence for the dificultie did so beare to mebed. But now this yeple of the temple is booke abunder than hitherto among the temple is Jewes, yeple from the life of secrets hihan alyne, and god hath let his holy spirit to be assistent to his hole church to teche all nece
The fourth boke.

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The author: the next wherefore he was not well done to suffer Luther's books as any other hereafter, to goe abrode as hee read among the people, though the were some good thinges in the among the bad.

If we had after dinner a little danced, your friend I drave our selfe into the garden.

And there sitting down in an herbe, he began to enter farth into the matter, laping that hee had well perceived it not in his county only, but also in the universitie where he had ben, there tooke that had none equal opinion of Luther, but thought that his bones were by the clergie to be of matter & evil will, to the end folk hold not greatly see a perfittly good what he teaching at least what eth things he meanteth by his wordes, which will not appere, they thinke, by a line taken out in a middest of a leaf, but by the diligent consideration of the whole matter. Without which we might impove a long blame, they saue, doth best writer so ever though in this world. But then the clerige will not have his books read, because in the lea men may rede sheetates, which was they say, a very cause of condemnation. For elles whether he had written well or euill, yet they say his books had been kept in torment handes and read. For there is they thinke therein, though the part was naughty, many thinke yet well said, whereas ther was no reason men hold lest Pity fot b had. And also reason men thinke it were, all were heard can be said touching too truly to be known, concerning matters of our saluation, to shew all heads perceived me may to their own perchabe better choice hold right way, forbooth if it were now doubtfull & ambiguous whether the church of Christ were in the right rule of doctrine or not: then ther is very necessary to give the al good audience he could & would any thing dispute on either partie for it or against it, to shew that if we were now in a way, we might leane it's walk in some better. But now on the other side, 1616 to be as in deede it is, the Christes church hath the true doctrine already, the self same that Paulie would not give an angel of heavie judece to contrary: what wisdom were it nowetherin to shew our selfes so mistrustfull & wavering, that so to stich whether our faith were false or true, we should gane hearing not to an angel of heavie, but to a fond store, to an apostate, to an open incestuous lecher, a plaine limou of devill, a manifest messenger of hell. In which words If I would happily thinke I doe my selfe to toote cal him by such odious names, ye must chiere that he spareth not the enturye without necessitie in his raving books to cal by as still, whom his doubt were highly to crucere, whereas I do betweene to some cal hi but as himselfe hath showed hi in his writing, in his living, in his mad mariage. And yet I neither doe it, nor would, wer it not that the matter of these dogge require it. For my parte is it of necessitie to tell how
The fourth boke.

Childe was not content that the devill should call hym goode, though it were true, so is he not content that a devill in him as Luther is or Tyndale. Would teach him doctrine. The childe is not content that an honest man shall infect them with their false doctrine. The devill stays nothe the truth, for some that redde it of their sinne enemies, so doe such workings as Luther is, in the malig whereof the devill is of countenaunt, and to The devill is with the power of the deuill, though the goodness of some men may shew the meanes of others harme by comfort and the best of goddes helpes. The prophetes are as much in the mouth as the devill in the mouth of goddes goddes helpes the proboscides, and men are to corrupt and infect the reade, for there where we need none other example, than this ye vs in the mouth, if we consider what good the reding of his goddes bookes hath done in Sarony. And this serve the more for those that the fruite yielded hereafter as that of x. that he in goddes bookes ye shall scantily finde reading Lutwaine, but that they not only cast off, which ye may note goddes bookes vs in the mouth, and all the goddes bookes vertues als holy scripture commended and the church commended, and vertuous people have ever had in great price, but also sale in plain quarto. That what fruite should growe of the reding ye may note greate.

The 2. Chapter.

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