

**A PROPER DYALOGUE BETWENE A
GENTILLMAN AND A HUSBANDMAN
ECHE COMPLAYNYNGE TO OTHER
THEIR MISERABLE CALAMITE THROUGH
THE AMBICION OF CLERGYE WITH A
COMPENDIOUS OLDE TREATYSE**

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A proper dialoge betwene a gentillman and a husbandman eche complaynyng to other their miserable calamite through the ambicion of clergye with a compendious olde treatyse by William Roy

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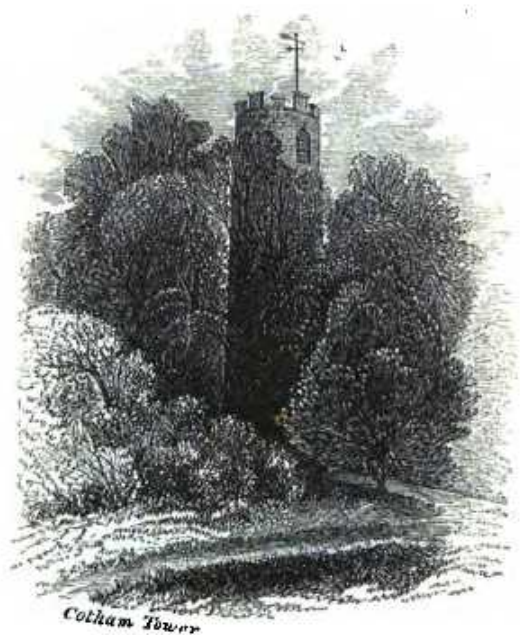
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Roy, William

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WITH
A COMPENDIOUS OLDE TREATYSE
SHEWYNGE HOWE THAT WE OUGHT TO HAVE
THE SCRIPTURE IN ENGLYSSHE
HANS LUFT. 1530.
REPRODUCED IN FACSIMILE
WITH AN INTRODUCTION BY
FRANCIS FRY FSA



LONDON:
WILLIS AND SOTHERAN.
BRISTOL: LASBURY.
1863.



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INTRODUCTION.

THE work entitled "A proper dialoge" with "A compendious olde treatyse," which is here presented to the reader, is a reproduction of the only known copy, which is in the library of Lord Arthur Hervey, Archdeacon of Sudbury, at Ickworth, bound in a volume with the Prophet Jonah, translated into English by William Tyndale. That volume is fully described in the Introduction to "The Prophete Jonas,"¹ which has been published in the same style.

The publication before us commences with twenty-one lines in verse, entitled, "An A. B. C. to the spirituallte," which Foxe quotes,² and informs us that he found "in the margent of a certen old register to be attribut to William Thorpe," a disciple of Wycliffe, whose Examination on a charge of heresy before Arch-

¹ "The Prophete Jonas, with the Prologue, by Wm. Tyndale, to which is added Coverdale's version of Jonas. Reproduced in facsimile, with an Introduction by F. Fry. Willis and Sotheran, London. Ladbury, Bristol. 1863."

² Foxe, "Actes and Monuments," fol. 1st ed. 1563, p. 407.

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bishop Arundell, in 1407, still survives.¹ The pieces that follow are three in number: namely, the "proper dyaloge" in verse; an "olde treatyse made aboute the tyme of kynge Rycharde the seconde," in prose, introduced in the "dyaloge;" and a "compendious olde treatyse, shewyng howe that we ought to have the scripture in Englyshe." Of these only the last mentioned, written more than a hundred years before the first, appears to have been noticed by our early writers; nor do I find any certain information respecting the author or authors of any of them, or of their editor, as published collectively in 1530. As the object, however, which all three had in view, was to forward the great work to which Tyndale devoted his life, may we not conclude that the "proper dyaloge" was composed by some one who was an earnest supporter of the *new learning*, as it was then called; and that either he himself, or some

¹ Foxe gives "The Examination of William Thorpe," "storied by his pen, at the request of his frendes," which occupies more than 26 pages in the "Actes and Monuments." It is also in a neat small 8vo. volume, in the Grenville Collection in the British Museum, entitled "The Examination of Master William Thorpe preste accused of heresy before Thomas Arundell/ archebishop of Caturbury/ the yere of ower Lorde. M.CCCC. and feuen.—The examination of Syr Jhon Oldcastell Lord Cobham." There is neither date, place, or printer, to this volume. The type used appears the same as that with which the "proper dyaloge" is printed; we may therefore conclude that Hans Luff was the printer. Bale (p. 659) says Tyndale edited Thorpe's Examination, which appears probable, since Foxe says of the Examination—"To the text of the story we haue neither added nor diminished: But as we haue receiued it copied out and corrected by Maister William Tindall (who had his owne handwriting) so we haue here sent it and set it out abroade. The english though the saide Maister Tindall did somewhat amend, and frame it after our maner: yet not fully in all wordes, but that some thing dooth remaine, sauering the old speache of that time."—Foxe, 1st edit. p. 143, 144, &c.

friend for him, procured it to be printed, with the addition of the "compendious olde treatyse," to give it weight and authority? Henry Cotton, LL.D., Archdeacon of Cashel, dwells upon the value of this "treatyse," and quotes a passage from it given by Herbert, which he introduces in the following manner: "We are not to think, that those capricious exercises of assumed authority were always tamely submitted to by the Laity, even during the period of the dark ages. We have a proof of resistance made to them in England, so long ago as the year 1400—but probably made too feebly to become effectual—in a little tract, yet remaining, under the following title (I have modernized the spelling): 'A compendious old treatise showing how that we ought to have the Scripture in English: with the authors.

The excusation of the treatise.

Though I am old, clothed in barbarous weed,
 Nothing garnished with gay eloquency:
 Yet I tell the truth, if ye list to take heed,
 Against their froward furious fantasy,
 Which reckon it for a great herefy
 And unto lay people grievous outrage,
 To have God's Word in their native language.—
 Enemies I shall have: many a thorn crown
 With forked caps, and gay crosses of gold,
 Which, to maintain their ambitious renown,
 Are glad lay people in ignorance to hold.—
 Yet to show the verity one may be bold,
 Although it be a proverb daily spoken,
 Who that telleth truth, his head shall be broken."¹

The *author* of the "compendious olde treatyse" concludes in the following forcible language, in which

¹ Dr. Cotton, "Rhemes and Doway," 1855, p. 1.

he prays that the Word of God may be unbound and delivered from Antichrist, and run among His people.

“Now god of hys mercy geue vnto ower kyng/ and to ower lordes grace of trewe vnderstandyng to amende this default principally and all other/ then shall we mowe easely to be amendid. For vntyll it be amendid there shall neuer be restand peace in thys realme. Who that fyndythe or redythe this lettre put it furthe in examinacyon and suffer it not to be hydde or destroyed/ but multiplyed for no man knoweth what proffyt maye come therof. For he that compiled it/ purpofyth with goddes helpe to mayntayne it vnto the deathe/ yf neade be. And therefore all christen men and women/ praye that y^e worde of god maye be vnbounde/ and deliuered from the power of Antichrist/ and renne amonge his people. Amen.”

We may however conclude that the editor was well acquainted with Tyndale. And if so, the question naturally arises, Who then was the editor? At this distance of time we can scarcely hope with certainty to identify him. Without in the least attempting to decide the question, it may be suggested that William Roye, for some time an intimate associate of Tyndale, was not unlikely to have been the author of the first, and the editor of the second of these pieces. Roye was probably a year or more with Tyndale, “both to write and to help me to compare the texts together.” Tyndale says he was a writer of “railing rhymes,” and has favoured us with so graphic a description of Roye and of his acquaintance with him, that it may be interesting to quote it. It occurs in his preface to

the "Parable of the Wicked Mammon," and is as follows :

"While I aboade, a faythfull companion which now hath taken another voyage upon him, to preach Christ where (I suppose) he was neuer yet preached (God which put in hys hart thether to go, sende his spirite with hym, comforte hym and bryng hys purpose to good effecte) one William Roye, a man somewhat crafty, when he commeth unto new acquayntance, and before he be through knowne, and namely, when all is spent, came unto me, and offred hys helpe. As long as he had no money, somewhat I could rule hym, but as soone as he had gotten hym money, he became lyke hymselfe agayne. Neuertheless I suffered all thynges tyll that was ended, which I coulde not doe alone without one, both to write, and to help me to cõpare the textes together. when that was ended, I toke my leaue and bade hym farewell for our two lyues, and as men say, a day longer. After we were departed he went, and gate him new frendes, which thyng to doe, he passeth all that euer I yet knew. And there, when he had stored hym of money, he gate hym to Argentine, where he professed wonderfull faculties, and maketh boast of no small things. A yeare after that, and now xii monthes before y^e printyng of this worke, came one Jerome a brother of Grenewich also, through Wormes to Argentine, saying y^t he intended to be Christes Disciple another whyle, & to kepe (as nye as God would geue him grace) y^e profession of hys baptisme, & to get hys liuyng with his hãdes, & to lyue no lōger idley, & of the sweate and labour of those captiues, whiche they