The seconde boke.

A for says, albeit if it happened, yet it nothing hurted any soules of the my mistake take it, no more then if we wotthhippe an本质 in the masse which persecute the negligence or malice of some lewde priest has, lest unescusably, yet it is never to be thought though such a thing might haply be done, y euer god will suffer such a thing to last endure in his church.

For he beareth that his church dieth one manne that might as ye say beghe them which is the receive of witness of men yet had it in such things as saith Thomas, and other holy fathers write another place before, which never can beghe them. And that is the action of god and the holy ghost, for as might the church be mee safely beghe in receivinge of the very scripture, wherein they take out all false but the testimony of men from mouth to mouth, and hande to hand, without any examining. But that secret meanes ye enclineth their credulity to centent in the believing a in one point which is by secret indincts of god, this is the true meanes ye never can in any necessary point falle here in chistles church. For it might, alwerequite large. And that point ones take away scripture and all walketh with it. And in this made as it seemeth, was very sure and safely confirmed holy apostle saith point, which in his first epistle to the Corintians writeth in this wise. Observe vos scripturae per nomen domini nostri Iesu Christi et suscito dicitis omnes, et non sua in vos sejusa. Sed praetexta corpora eadem mente et eadem sententia.

Then cometh ye by thence by ye name of ye leue Jesu Christ that ye save all one litigious, and let there be no yeспous of all men in the church, but ye save all true in one sentence. Trouble is it that he taught them so other the right image to ferisheth, that he boldly forbothe aungell of heauie to be believed, plainly wold come & preach another gospel. Y et in this place I note another, y he called upon the only for agreement, bypodding then onely to agree at upon one thing, & maketh no mention of agreement upon y best upon the trouthe, but onely to answere all diffece disution by common consent estimeth the to agree at in one, meaning therby as me thinketh, yet in the church of christ entitling well, do all agree upon ony thing concerning gods honour or mans, or else it cannot not be but this must neuer be true. Y for gods holie spirit that anymakheth his church and giveth it life, will never futter it all contents agree together upon any damnable error. And therefor would he never luther the church to fully to content in the worship of saintes a reuerence of reliques, if there were a thing suche as some men would have it seemeth that to wit a thing damnable false & fayned, where in as much as ye love to minythe their credence, that it might fume as ye say well enough that some of them were fayned, yet with I never pruch that any such to taken and by the church approved, was ever yet hitherto reproued, either here in Chistles church or among the Jews in there synagog before Chistles dapes, and yet saintes that had in honour as patriarches & prophete and their bodies and reliques in reuerence. Now if of such as semped good men we never had holden any for ipo-chites, altho it might be that some were such yet would we not think suppose that there were any to be believe, yet we must had know it truthly proved. And why shal we then of saintes or reliques have doone a mistrust of them being receyved by the church for true, we never I could not since god in sought the world tried and proved any of both verities, neither as I are in the church of Chist not synagog of the Jews, which two verities onely wer gods chosen people. And yet had as well the Jewes as we both saintes as I sayd in honour & theys reliques in great reuerence, as appereth as well by y glossell as by the old testament. Y Jacob that holy patriarche commansuch that his child in his death bed to carry his body to the beireall not of that country of Egypt. Y Gene, so they bid. And Joseph also required & beg y hys brethren that when they should after departe out of Egypt, they should carry his bones to the. The dead bones of the prophet Helieus as y bible mentioneth repesed a dead body to life, and think ye then that those bones were not there honoured for holy reliques. Y now one saunter Chist dames not the Jewes in the glossell for that they garishith y sepulchres of the ole pro-chites, with holy honour he was wel content, but for that they commended them selues in following the condition of them that slew them, entengende to yll Chist as their forefathers did his holy prophetes. For as so the dead bodies of the holy prophetes that Gods would have the had in honour and reuerence he declared well by that he repesed a dead body by the touche of the dead bones.
Thee seconde bok.

In saith yf thowst in lyt to be, ye fayse 
very trwwe. What say we thus of 
his hartem that goeth by goigne of 
pridimenes, roting aboute in polenes 
with the riote, rotuening, and rebawdy, 
gloryynge, wantonnes, wylke and lecherie? 
Rouste ye that god and his hylke laytes 
had not leven thei styn at home, open 
lyfe to come lyke them, with such woff 
fulfylle servyce? Persurly quow yf. 
What say we then quow be to yf 
spack not of yet, in whiche we cos them 
littell worshippe whyle we let every launct 
to his bosome and alligne him a craft tuche 
as pleache us se. Sainte kip we make an 
hostellerche, y must let our houstes 
rouste other londe rather than in a 
marre his kip, tla to 
choyse them on his daie, we must 
for yf I pointe more religiously kepe by gh 
yf holpe then oure day. And because 
one smythe is to here at a forge, we settap 
apolite to helpe hym. And on saint 
Siphes daie we must let our houstes 
blodd with a knyf, because taput 
ciphen was killid with cymes. Sainte 
apolite we make a mery dyew, yf may 
speke to her of nothing but of oure 
be. Sainte Bok we lettete to the 
great kyennes, because he had a kepe. 
And with hym they sone saint 
Sebastion, because he was martyrid oares 
we, some servyce for the eye onely. And 
some fow a broues. Sainte Germaine 
onely for chyldren. And yet shal he not 
skevote at the, but if the mother bring 
with the white kep and a pet of good 
ale. And yet he shal nother then laten 
will gefor, fot the good soule is as the 
kepe lerd and content with ounes. Wherof 
yf I can not perceave the reason, but: if it be 
bekome he should proude an houre for fes 
be to an emp houmbond to ype to the peny 
Wynburne, 
upon, for that is the thynghe that he 
ys so taught for as the saie. In so much 
that women bathe therefoare changide 
her name, and in the of saint Wylges 
fofte call her lapyt Wyncurne, because 
they tenide for a pecke of Hyes she 
til not salie to undermine them of their 
houmbonds. Longe woike were ite to 
reherse you the dyrers maner of many 
pier pridimenes, but one or two wil 
tell you. The opones spekeby of in his dylas, how sainte sparrin is 
wochippe. I have forgot the town, 
but the maner I can not forget it is so 
strange. Yf image is on brys done 
bein in pretice about zy stretes. And 
if it be a fayse day the ple they as be cometh
The second boke.

As methy by, to call rose water all things of pleasant savour up his image. But and it happen to raine, ous coure they pippete upon his hed, at every box at every window. Is not this a sweete seruice of a worshipfull worship? And this as I say Petronus writeth and telloth where it is. But this I now tell you, I dare so boldely make you sure of, as I had done it myself. At last walettes here in Picardy, there is a faire abbe, where fain water was made. And upon a furlyne of a two, by in a wood is there a chapel, in which his fair is specially bought unto, for the stone, not only in those partes, but also out of England. Now was there a young gentlewoman which had wrote a marriath wife. And having a little wain money, which she thought she took out the bottom of his purs, in the first pare of his wedding toile his wife to him, and went out of the sea for none other reasons, but to be saunderes, and spend out one somer in those countries. And having one in his company that tolde by the waye many strange things of the peregrination, he thought she well go somewhat out of his way either to feel it if it were true, or laugh at his man if he found it false, as he verily thought he should have done in bed. But when they came to the chapel they found it all cewre. And to behold they foyste it sooner then they had tolde. For like as in other peregrinations ye be hanged by legyes of ware or names of suche other partes, so was in that chapel at they offeringes he hunged to the walls, more other things but mens gere and womenes gere made in ware. The was there besides these two ronde ringes of stone, the one much larger then the other, wherein which every man did put his perynt or vases at the antlers ende. Not everyman in thowre bothe, but some through the een came through the other. For the lover not both of a highe, but some larger then the other. The was there set a monke fasting at the antler that holde two certaine thredes of bence golde. And them be devyare to the peregrines, tellinge them in what wise the felle, as they scendes bothe bothe thredes against the stone. They should better it aboute their gere, say I cannot tell you what partie. And why monke be declared the maner, I say that Petronus had a faernant, was a marvel man's yet a very soles, he destroyd the monke for the thild, delith him to reach him how he should brest it aboute his vises gere. Which except ye make had some speeiall craft in kuttinge he thought wold be cumberous, because her gere was soobar short. A monke not to tel you that every monke that ad the waye of the stone, was not this? Abide ye god by god as most for gotten one thing, that wold not be lefte to a grote. As this gentlie man his wife were senting in his chapel, there came a good lady woman to him, showing him that one speeiall painetcie died in his peregrination the suece against the stone, the will was with the be went to advertised of. Whether if it were done, he durst lase his ipse he shoule never have the stone in his life. And that wold he should have the length of his gener, that should be make in a ware candell, which should been vp in the chapel. Some other thredes should be dyed y while. And this was against the stone, the very sote antler. Wha he had hards (and he was one in earnest creeth) for he went to abide his wife counsel. But the like a godly faithfull chyste woman loved no suche supersticious. She could abide the remainent welle enough. But where the herde ones of heynig by the candell, the knit the bowes anerestly blessing her. Beware in the vertue of god what ye do ye. Burne ye godly man to bede. It would be most your gere be paine of my life. As ye be of such witchcraft. As this kind of service is worship accepteble, pleasant into God and his sapers. But where people worship sateth in such wise that they make the felwes to god images in such wise they take them for the falle selle, the again on other side honore them to suche superstitious wares that the poynt god were worshipped to no wale. Finally by word is of all, pray to the God,full things as thrones praye to the thredes he hunging on the right side of chyste to speke the well in their robber. I have found him a name also calling him Dismas. I praye ye fellow griments to come in God, think ye nor that this gener is suche angespe people as rather were likely to to punk god's his falle to blesse he shoul have lyewe, a liberty therefore to have his waders in delution of our superstition idolatry, then so to like he content one love that he should shew miracles for the comprobation of that maner of way. Hoppings why the deare maye wel persue.
The second booke.

Becaus a read, religio eterna repugnet.

The author therefore al obtirius proposed by the messenger in the tenth chapter, and some of the touched by the messenger more at large in other places before.

Our hole tale in exercise, contained, iiii. things. One the people worship theya saies their images all with like honour as the do god by himself.

Another they take the images for the things itself, which points do fowre to idolatry. The iii. is the supicuous passion of worshippe with desire of unlawful things.

And with the worship they people do to the saieties the images by such, ye conclude this thing displeaseth to god & to all holyes, & that it may thereby well appeare the miracles also be not the works of god but the delusion of the devil. The fift point which ye have now fully touched is at ones tone and shortly answered for it is not true. For though men kneel to saieties the images irrever the alle, yet it is not true. Therefore the worship them in every point like unto god. What point lack ye the he. Mari chief of all. That is the worship god by mind in the god, which in worship is ony thing makest it latra, no certaine gesture, not bodily obseruates. For we would crawl upon ground into chaste, having there a mind ye were a right man ye could be thinking be not god. For if the lowly manner of bodily obseruates every thing would make latra, then were we much in gel of idolatry in our curtsebied to pices pizelates & popes to whom we kneel as low as to god almight, I base some their sabes some our own, or ever we presume to touch the, and in the pope his face. And as for encling the popes pizelates in every quere he as well encreased as the lacrature. So is latra that is the especial honour due to god done in such things, the we get idolaters, not in our worship done to saieties only their images, but also to men, one to another among our self.

But it be that God ought of papy to have with our body the most humble lowly reverence we have possible derive, yet is not body worship latra but if we do it, that in our mind we consider knowledge him for god, & worthy confiderate is intre do him & worship, and so doth as I think no chasf mate to image of fay either. And so is avoided the parcel of idolatry.

The first point ye speake of. How as touching ye seeth that the people take images for the failes falsely. I trust ther be no man to mad no women neither, but ye they know quick me is dead bone, I see dead body. And when the saier as ye shak of our lady at one pilgrimage before our lady at another, or one road before another, or make their innocencies bowles for to one home to other. I was it ey to perceiue that they meant none other but that our lord our lady, or our lord for our lady shewed no miracles at one the other. And ye thine ede in their pilgrimage to visit be of the one place and some an other place sometimes as the place ipeth to the as their devotion ledeth the, and yet not for the place but for it liken our lord by manifest miracles to prouoke men to take upon him of his blessed mother, or some other holy saint of his, in those places, more specially then in some other. The thing falsely the other that they take not the images of our lady her selfe. For if they so did, how could they possile in any manner wise have more minde to the one the to the other? For they can have no more minde to our lady the to our lord.

Sooner if they thought the image at Walsingham wer our lady her selfe, then must they never thinke our lady her selfe or that image. The if in like wise they thought the image at Ipswich wer our lady her selfe, and as they must therwith thinke our lady her selfe or that image at Ipswich, the must they never thinke ther with, at all those, iiii. were one thing. And then every ii. of them were one thing, And to must they by that reason suppose, that the image at Ipswich were the selfe same image is at Walsingham. Which if we alke any of them whom ye take for the simplest except a naturall fool, I dare hold you a wager the will tell you nay. Besides thus take the simplest fools that yeark chose, and he will tell you that our lady her self is in heaven. She will also call an image an image, and the will tell you a difference between an image of an horse and an hole in bede. And then apperceh if well whatsoever her words be of her pilgrimage by a common manner of speech to call an image of our lady, our lady, as men say go to an image of our lady, our lady, by methe be for Ite, not meaning byes in bede, but the signe to meaneth none other in that image but our ladie's image how to sust he call it. And ye
The second bokes,

A pe was that God had harst our

lande on that mage fa

t his lande, as he proveth in the tale of the
take the one, wher as to our lande

she will be you that our lande was tak

t by God. And for this God

was given by Philip. And as per was

the nat in the taking, say this lande of

Wallinghe, as he proveth in the tale of the

Catherine. And as God was in Egypt.

But if he would aske her whether or not

our lande of Wallinghe, as our lande of

Wallinghe was taken by God, as he

prove, she would make an answer that might be of

hers. And she bringer her a tale of which doth say,

she will namne you with name; but some

lade that is in here. And this be a

good offer, for my lande is lost, and

shall freely be true, except it is in one to

keep a tale, that God will give her

to believe what the land. And alway for

this prophecy I think in some minde, for all

these heretique that makes as though

they believe in great panel of prolixity

amonge the people, and willing of mes

ages, no but little of hers, to have some

Rache to cover these heretique, whereas

they lache against the faythes here. And

what shall I say, the lache that meane

but the mislable, I would have to say

such touching of superficious manner of wayning,

so buildastall partialled of factions, as one

I shall not say what, and I would

other offer to say at all this panel to have her

there to the of these so many

whole with this is in hats that prescribe, yet not

all thing as to be blame that no seems to

hame. For as it say to say at all this panel to have

help of our help is in witchcraft thing that she had her panel

out of this plate, for there is no super

ficious in these other other wyse.

And per discus, the lande I say was a

forte, it is no great lande to praise to

yone for the helper of our bade. Especil

there of. But I say, that is a

forte, that is to say, it was taken by

the tale of Catherine, as he proveth in the tale of the

and she shall not say what, and I would

other offer to say what, and I would

this panel to have her there to the of these so many

whole with this is in hats that prescribe, yet not

all thing as to be blame that no seems to

hame. For as it say to say at all this panel to have

help of our help is in witchcraft thing that she had her panel

out of this plate, for there is no super

ficious in these other other wyse.

And per discus, the lande I say was a

forte, it is no great lande to praise to

yone for the helper of our bade. Especil

there of. But I say, that is a

forte, that is to say, it was taken by

the tale of Catherine, as he proveth in the tale of the

and she shall not say what, and I would

other offer to say what, and I would

this panel to have her there to the of these so many

whole with this is in hats that prescribe, yet not

all thing as to be blame that no seems to

hame. For as it say to say at all this panel to have

help of our help is in witchcraft thing that she had her panel
The seconde boke.

When he had laughed a while at our merry tales, in good faith, if I were aboute to te-yon, what in dede it is ye say. If ye wyl, if it is, ye will it is suffered no suspicious maner of worship. And as for that ye told of saint Martin, if it be tryst by none excuse, but that it nothing toucheth our matter. For it is not of worshipping, but disputing and belfour of saints. Touching the offering of bread and ale to saint Martin, it seeth nothing much matter therin, where ye have seen it done I can not tell. But I have my selfe seen oft tymes, yet am I not remembred ever since I saw a priest or cleric sate the better therefor, so ones do the therfore, but it is given to children or poore folks to pray for the lykeness their. And I would have seen it were none affore in such fashion, affore by an hole where a distribute it amongst poor people.

But nowe as for our mery matters of saint Wallyery, because the place is in France we shall mee the matter to the unpreced of harps to defend. And we will come home here to Poules, and put one esample of bath, that is so lay the superstition maner and unseelie petitions, if women there offer ones unto Last Will and Got, in trueth the stead the best of their households. Yet can neither the priests pricet splith the sain, that the service were bring ones therby, nor is it engin soe often done as is much bought at once, that the church may make much money of it. And the finding of the chanoys house, as ye have, all the ones of an holde persons offering will not finde, iii. geys a gaber a web together, C. Well, if the priests mayntape not the matter for any great courtise, also what ye punish was seen pay thy not heare, bobbeit if they pay but be conmbred, me sementy no great harne, no unfulfylfith therein, fot that may they by no loaves than one. They may be conmbred if their households change, they comberous eviunctions. Do yt thy left veracity change their comberous tongues, which is hopely the cause of all their obedience. And finally if they can not be conmbred but by death, yet it may be by their owne, and to their households saute enough. Nay may ye be, ye find the not foule folke I ware you. Yet make their covenants in thys bitter prises as surely as they were penney, and will not cast about their rates for nought. Wel yee, to all these matters is one sub-

But notam may the god beh"
The seconde boke.

A worship of saintes and reverence of holy reliques and honour of saintes ymage
ses (by which good devout folk do much more) we should abolishe and put away
because some folk do abuse it. Nor on
sight of the cupl petitions, though they
that ask the wize as I trust they be not
of a great people, they be not yet so many
for as yet the state of tylers, as there be
in the fame of god him self. For the
fater they will take of any good saint,
their will not be of good also. And be
commonly in fals wilde thoy sake of Wales to,
as me say, what they go forth in robbe
the billow this pray god send the good spee
ey they may mete with a good purse do
darme and take none. Shall we therefore
finde a faute wher every man must paye
because they purs pray so? spee in robbe
ryse? This bath as I have no reason al
though they were a great people they ad
be a good thing. And where is the worst
there will they muste in their matter is of as ye have
the people do poolarty, in that ye have
that they take the ymage for the saintes self
or the roode for chylde hit self, which as I say
I think none bath at all; for some roode
bath no true pruse theron, and they be
believe not that the roode which thefe was
guer at Jerusalem, no; for that it was the
choly criuse it selfe, I much lesse thinke
the then that the ymage that hange
thereon is the body of chylde hit self, and
although some were so mad to thinke
yet wer it not as poynt the peple. For
a fewe dotting baine make not the people.
And over is this if it were as ye wold
have it feme an hole people in deye, yet
were not a good thing to be put away
for the midlese of bad folks.

The xii. chapter.

The author thorow the truth of our faith, a blage in the worshippe
of ymage, the custom of the old holy
doctours of the church appoynyng
fame, as appereyd in their way
nings, whom god bath by many
miracles testified to be saintes. The
messenger ethone doutheth whether we can
be sure that they miracles tolde by them
wer true or not, or the self saintes or
not. Whereupon the authour proued
of any miracles told by any saintes,
we may be most sure of theirs conse
quently by their miracles made sure of
that they be surely saintes. And
in this chapter also sayeth that their
miracles a custom of those holy doctours
be done; this must nedes be a very
true church in which they have wipe,
and miracles haue bene done. Thereo
upon is finall concluded effigies of the
trouth of the principal question, the
with synomely the seconde boke.

And we be very sure that thing
is good, as our way good therin
be our belief therein right, not
only by reason and authority by
the of thys proved if you more then
ones at rede, but also by that all the old
holysantues and doctours of Christes
church, as saintJerome, saint Austin,
saint Basil, saint Chistoffame, saint
Gregory, in all such other as plainly we
rede in ther bokes, ydy as we do therin
be believed therof as we believe. And sith
we se what they believed, we see not to
doute what is best that we believe. For
if any secte believed better the other, we
be sure of the best were then, that so well
bebody therwith, that god bath
accepted the for saintes, by miracles
openly declared that their faith is being
liked him. Whereas on another side of
such as belided otherwise as were those
many fable stories of obitrate herespa
cwe one a saint amoung the, nor one
miracle believed for the. And those ther
cy be, whether the reasone that pe make
god surely, but for by ther side cye no.

For me may perce mandle and
there is many a glorious sainte in
heaven of whom we fee no miracles in
earth; no happily never heard of their
name. That may well be so, and I
suppose it very true. And of the
thing was, though it were hard to thinke,
but that of miracles some among so ma
ny mutt nedes be true, yet byt some
also may be tayned, may it not see that
those be yfaynd whiche beyle to
have beene done by the which pe thereth
the I meaneth of olde haue written for
your part. I mean those whom pe call
old doctours of churche, whom the
churche taketh for saintes. This pe
were o we any thinges we take of
yet to seere. The work was before, pe
we should pay to no saintes. And now
pe would either pe should have none
or at least that we should know none.
Yes pe be, pe may have saintes and
know not; facults many one in they
time, though those be none whos
writing pe wold authorize by their
sefying. Then fall you pe to that
point again, that pe thinke it may to
t that the church maye take for saintes
worship as saintes them that bee none.
Surely pe be the profe that pe haue
laid.
The seconde boke.

A layd into me contrary though it be to what probable, yet let me not be very strange nor able sufficient to strange a man to content them. For though the insufficiency of God's holy spirit will not suffer his holy church to agree and content together in any damnable error, yet may be suftered them yet to err in the knowledge of worship of a saint, misslike for a saint one that was a damnable wretch. For therein we run no more danger to many so soule; nor no more honour taken from God, then what the people do worship an holy unconscionable, mistaking it through the defaute of an instrument for the sacred body of our sioned himself. And this ye doubt not, but it is sometime done. Forget not now by this way, that ye may agree that God will not suffer his holy church to agree in any damnable error, or in a false faith. And therefore remember that though it were a damnable error, to take one for a saint that were none, or a damnable error to worship any if we should the worship none at all. And therefore the church believe that we should worship them, that kind of decease be none errour, but must needs be true. So that kind of worship can be none other, but must needs be good and acceptable to God. And so our principal matter standing full sure and fast, we shall be sober farther when we have willed what amount. We deny not quod F, but there be some lattices of some miracles. No quod he. To what purpose I were miracles especially wrought by God? was it not tocontent to make his messengers known? As the truth of his message? As when he sent Polites to Pharaoh, were not the miracles done by God to make Pharaoh to perceive thereby the truth of his words? Yes quod he. When Christ quod I, sent his disciples to preach, the power he gave them to do miracles, was it not for the prove of his doctrine that they taught, as it is well witnessed in the gospel? Yes quod he. If his doctrine be true, as in deed it is, ye have most cause to believe of all miracles, though they be loud and reported as done for the doctours of Christ's church, lest miracles were specially devised by God so a knowledge of his true messengers, and a prove of their message. So where ye should not bitterly be deceived in fates and miracles, but yet we might be deceived in doctors whose we take for tale and in thes miracles, now it is methe on the other side of all other we be of them and of thes we must take. The is well says quod he. But yet oftentimes in many morphes that miracles may be fainted. Be it quod I, so that it come againe in many minds that shall be fainted. And then if ye thinke any treble, this reason also why shalst not all of their powers be specially given by God for the knowledge of his doctours declaration of his doctrine, those of miracles be specially to be done for the supercrope of his doctrine. And so by cause of thee that miracles may be fainted, that we speak of Polites and Christ's disciples putted me now in mind. There were of old time also false doctours and miracles falsely fainted, were there not? Yes many quod he. By whom were those miracles fainted quod F. They were done by men as there be now, and some by the devil, and happily so there be now to. Well be quod I both the same and ye well. But were there not in the old time both the same found out and banquished by the treble doctours sent by God and treble miracles for the wrong by God? As when the spirit of Polites Esai. denounced all the forsaute made by the witchcraft of the Egyptians. And when the prophet Daniel by Daniel. the steppes of the false priests sete find out the meane whereby the meate was eaten that they fainted to be eaten by the pool Bell. And when the prophet Hesittas banished by the devil the false prophets of Baal. And the holy apostles and disciples of Christ did at they wosse all to breake in peips the false pollettes in sight of the paynting people. So that allay god hath prepared his treble doctours, to disprove by plain miracles the false miracles, whereby men were and might be deceived. Is not this thus quod F. Yes quod he. Well then quod he. If our old holy doctours were falls, their doctrine untrue, their miracles fainted, it is not enough now to say so. But if any of them that to fain the one to God to repone it, then must the prove that they be sent to. And that not to woides only, but let some of them come forth, and at their words the our arguments, as Christ's doctours did passings. And to use our miracles fainted, let