

A for sayntes, albeit yf it happned, yet it nothing hurted y soules of the y misse take it, no more thā if we worshippinge an host in the masse which percase the negligence or malice of some lewde priest hath lest vncōsecrat, yet is it neuer to be thought though such a thig might happē secretly, y euer god wyll suffer such a thing to last & endure in hys church.

¶ For al be it that his church bleth one meane that might as ye sai begyle them which is the recorde & witnesse of men yet hath it in such thinges as saith Thomas & other holy doctours write ano-

Bther meane helpe, which neuer can begyle them. And that is the assistance of god and the holy ghost. For els might the church be most easely begyled in y receiuing of the very scriptur, wherein they take outwardlye but the testimonies of men from mouth to mouth, and hande to hand, withyut other examinatio. But that secret meane y enclincth their credulite to cōsent in the beleuing a in one poit which is y secret instincte of god, this is the sure meane y neuer cā in any necessary poit faile here in chrystes church. For if it might, al wer quite at large. And that poit ones take away scripture & all walketh with it. And in thys minde as it seemeth, was very sure & fastly confirmed y holy apostle saith

C Doule, which in his first epytyle to the

Cap. 1. *Conthyses write in thys wyle. Obsecro vos fratres per nomen domini nostri Iesu Christi ut illisum dicatis omnes, et non sint in vobis scismata. sed sitis integrum corpus eadem mente & eadem sententia.*

I beseech you my brytherne by y name of our lord Iesu chryst that you saye all one thyng, and let there bee no scyemes or severall sectes amonge you, but be ye one hole entiere body of one mind & one sentence. Trowthe is it that he

D taught them & other the right waye so
Gal. 1. fer forth, that he boldly forbode an angell of heauē to be beleued, yf any wold come & preach another gospell. But yet in thys place I note muche, y he called vpon the onely for agreement, bydding them onely to agre al vpon one thyng; & maketh no mencion of agreement vpon y best & vpon the trowth, but onelye to avoyde all discorde & diuision & by common consēt exhorteth thē to agree al in one, meaning therby as me thynketh, y if the church of chryst entēding well, do all agre vpon any one thing concerning gods honour or mans soule it cā not be but y thig must nedes be true. For gods holy spirite that appmateth his church and giueth it life, wil neuer suffer it all

consent & agre together vpon any dampnable error. And therefore woulde he neuer suffer the church so fully to consent in the worship of sayntes & reuerēce of reliques, if it were a thinge suche as some men woulde haue it seme that is to wit a thing dampnable false & fayned.

¶ Wherin as much as ye laye to minishe their credence, that it might seme as ye say wel pnowgh that some of them were fayned, yet wist I neuer pved that any such so taken and by the church approued, was euer yet hitherto reproued, either here in Chrystes church or among the Jewes in theyr synagoge before Chrystes dayes, and yet sayntes thei had in honour as patriarches & prophetes and their bodyes and reliques in reuerence. Howe if of suche as sempd good men we neuer had founden any for ypochrites, albe it might be that some were such yet woulde we not I think suppose that there wer any so in dede, yf we neuer had knowē it tried & proued so. And why shal we then of sayntes or reliques haue doute & mistrust? Of whom being receyued by the church for trow, we neuer y I coulde wyte synce god wyought the world tried and proued any of both sortes vntrow, neither as I saye in the church of Chryst nor synagoge of the Jewes, whych two sortes onely wer gods choien people. And yet had as well the Jewes as we both sayntes as I sayd in honour & theyr reliques in great reuerence, as appereth as well by y gospell as by the olde testament.

¶ Iacob that holy patriarche cōmaunded his childre in his death bed to cary hys body to the beriall out of that countrey of Egypt, & so they did. And Ioseph also required hys brytherne that when they shoulde after departe out of Egypt, they shoulde cary his bones wth the. The dead bones of the prophete Heliseus as y byble mencioneth repled a dead body to life. And thynke you then that those bones were not there honoured for holy reliques?

¶ For our sauour Chryst blameth not the Jewes in the gospell for that they garnished y sepulchres of the olde prophetes, with whose honour he was wel content, but for that they condempned them selfe in solowpnyng the condicion of them that slewe them, entēdinge to kyl Chryst as their forefathers did his holy prophetes. For as for the dead bodyes of the holy prophetes that Godd would haue thē had in honour and reuerence he declared wel by that he repled a dead body by the touche of the dead

bones

**The agrement
vpon one thing**

**Gene. 50
4. Reg. 3.**

A bones of the pyete Delileus as I saide to you before. Did not our lord in þe fyndyng of that holy relyke his holy crosse declare by miracle and make his owne crosse knowe from the cresses of the. ii. theues by the rasyng of a dead man wth the ouch therof. Wher in is to be noted by the way, that there was betwene his & theyrs no notable difference, but they nayed as he was, or els had it bee no doute upon the first syght which of the was his. Was not the body of saint Stephen founde out by miracle & the hed of saint Johā baptist also yves of suerty, & mānt another holy martir mo, y els had lven vnknowe. Wherby well appered that god woulde haue not theyr soules only, but also theyr bodies & in a māner the very soles of their shone set by for their sakes, & them self for hys. Was not the woman healed by the touche of our lordes garmentes? Hath there not both amonge the Jewes & chrysten people also many men mercifully be holpen by the onely touche of holy sayntes vestures? And doute we the whither god woulde we shoulde worship the when he so wel & aboue nature rewardeth vs for the worship we do them?

¶ The 10. chapter.

¶ The messenger objecteth manye thinges against pilgrimages & reliques & worshipping of sayntes, because of muche superstitious maner bred ther in, & vnlesfull peticiōs asked of them, & harme growing ther upō.

Sir or he, ye haue in mi minde very well touched þe matter, cōcernyng y it is not in vayne to pray to sayntes nor to worship the & to haue theyr reliques in some reuerēce. But sit all thys is sacre from the great soze, for though sayntes may heare vs and helpe vs to, & are glad & willing so to do, & god also contented that thei and their relykes, & ymages also bee had in honour, yet can neyther he nor they be content with the maner of the worship. First taking away hys owne worship in that we do them the same worship in every point y we do to god. And secōdly taking their worship from the: the also in that we do to theyr ymages the same that we do to them selfe, taking theyr images for the self, & so make not them self only, but also their images selowes & matches to god, wher in as I haue said before, neyther god nor good saint can nor god mā ought to be cōtent & pleased.

In sayth or I ther in if it so be, ye saye very trewe. What say we then or he of the harme that goeth by goyng of pilgrimages, ropling aboute in ydenes, with the riot, reueling, and rybaudry, glotony, wantonnes, wast and lecherie? Crowe ye that god and his holy sayntes had not leuer thei syt skyl at home, then thus to come seke them, with such woꝝshippfull seruice? Yes surcly quod I. What say we then quod he to y I spake not of yet, in which we dos them litell woꝝshipp while we set euery saint to hys office and assigne him a craft luche as pleaseth vs: Saint Loy we make an hozseleche, & must let our hozle rather renne unthod & marre his hoofe, thā to shooe him on his dape, which we must for y point moze religiously kepe by gh & holy then Ester day. And because one smyth is to sewe at a forge, we set saynt Ipolitus to helpe hym. And on saint Stephes day we must let a^r our hozles broud with a knife, because saynt Stephen was killed with stones. Saint Apoline we make a toth drawer, & may speke to her of nothyng bot of loze tety. Saint Sythe women set to seke theyr keyes. Saint Koke we sette to se to the great sykenes, bycause he had a loze. And with hym they toine saint Sebastian, bycause he was martired wth arrows. Some serue for the eye onely. And some for a loze byest. Saint Germaine onely for chyldezen. And yet will be not ones loke at the, but if the mother bring with the a white lofe and a pet of good ale. And yet is he wiser then saint wilgefort, for the good soule is as thei saye serued and content with otes. Wher of I cā not perceiue the reason, but if it be bicause the shoulde provide an hozle for an euyl housbonde to ryde to the decyvil upon, for that is the thyng that the is so sought for as they saie. In so much that women hathe therfore changed her name, and in stede of saint Wilgeforte call her saynt Ancumber, bicause they reken that for a pecke of Otes the wil not faile to vncumber them of their housbondes. Longe woꝝke were it to reherse you the diuers maner of manre preyte pilgrimages, but one or two will I tell you. The one Pontanus spekyth of in his dialoges, how saint Martin is worshipped. I haue forgot the to wne, but the maner I can not forget it is so strange. Hys image is on hys dape boꝝne in pcellō about al y stretes. And if it be a sayre day the vse they as be cometh

¶ Park. 6.

why wome seke byd sa Ancumber.

A meth by, to cast rose water & al thinges of pleakant saour vpo his ymage. But and it happen to raine, out poure they pispothes vpon his hed, at euery doze & euery window. Is not this a swete seruice & a worshopfull worshop? And this as I say Pontanus writeth and telleth where it is. But this y I thal now tell you, I dare as boldely make you, sure of, as if I had sene it my self. At lait waleries here in Picardy, there is a faire abbey, where saint waleri was make. And vpon a furlonge of oz two, by in a wood is there a chapel, in which y lait is specially sought vnto for the stone, not only in those partyes, but also out of England. How was there a yonge gentilman which had married a marchates wife. And hauing a littell wanton money, which hym thought brened out the bottom of hys purs, in the firste yere of hys wedding toke hys wife to hym and went ouer the sea for none other erand, but to se flanders, & France, and ryde out one somer in those countrees. And hauing one in hys company that tolde by the waye many straunge thinges of the pilgrymage, he thought he wold go somewhat out of his way either to se it if it were trew, oz laughe at his man if he founde it false, as he verly thought he should haue done in dede. But when they came in to the chapell they founde it all trewe. And to beholde they founde it sonder then he had tolde. For like as in other pilgrymages ye se hanged by legges of ware oz armes oz suche other partes, so was in that chapell al theyz offerings y honged aboute the walles, none other thinge but mens gere and womans gere made in ware. The was there besides these two roude ringes of siuer, the one much larger thā y other, throught which euery man did put his preyntment at the aulters ende. Not euery man throught bothe, but some throught the one & some throught the other. For they wer not both of a bignes, but yone larger thā the other. The was there yet a monke stading at the aulter that holowed certeyn thredes of venice golde. And them he deuoted to the pilgrymes, teching them to what wise they selfe, oz theyz frendes should vse those thredes agaynst the stone. What they should knitte it aboute their gere, & say I ca not tel you what praiers. And whē y monke had declared the maner, y gentilman had a seruaunt y was a married man & yet a mery felowe, & he thākinge the monke for the thred, desired him to teach him how he should knitt it aboute his wiues gere. Which (excepte y make had some speciall craft in knittinge) he thought would be cumberous, bycause her gere was somewhat thort. It nede not to tel you that euery man lauged thā, saue the monke, y cast by hys rynges & thredes in a great angre & wēt his way was not this? Abide by god I hadde almost for gotten one thyng, that woulde not be lefte for a grote. As this gentyl mā & his wife wer kneling in y chapel, there came a good sadde womā to him, shewing him that one speciall pointe bled in y pilgrymage & the surest agaynst the stone, she wist nere whither he were yet aduertised of. Which if it wer done, she durst laye her yse he shoulde neuer haue the stone in his life. And that was she woulde haue the length of his gere, & that should she make in a ware candell, whiche shoulde bren by in the chapell & certayne praiers shoulde ther be sayd y while. And thys was agaynst the stone the very thote anker. Whā he had hard her (and he was one y in earnest sered y stone) he went & askid his wife counsel. But she like a good faithfull chrystē woman loued no luche superstitions. She could abide the remenant wel ynough. But whē she herde ones of brening by the candell, she knit the browes and earnestly blessing her: Beware in the vertue of god what ye do y the. Burne by y A-mary god for bede. It woulde wast y your gere vpo paine of my life. I pray you beware of such wichcraft. As thys kind of seruice & worshop acceptable, & pleasaunt vnto God and hys sayntes. How whē people worshop saites in such wise that they make thefeldwes to god & images in such wise y they take them for the saites selfe, & the again on y other side honour them w such superstitious wayes that the painim gods were worshipped w no worse, finally y worshop is of al, pray to the for vnlesful thinges as theyes praye to the these y honged on the ryght side of chryste to spede the well in their robbery, & haue found him a name also calling him Dismas I wene & hisfeld w gylmas to rime wail, thinke you not that this gere is such amōg y people as rather were likely so to puche god & his saites to displeasur y y deuil shoulde haue licēce, & liberty therfore to worke his wōders in delusio of our supersticio idolatry, then so to like & content our lordē that he should shew miracles for the comprobacio of that maner of worshipping whychē wee maye well perceiue

A ceise al rest, religio & vertue repuerth:
The .xi. chapter.

The author answereth alý obiectiõs
propoued by the messenger in þe tenth
chap. And some of the touched by þe mes-
senger moze at large in other ptes befoze.

Wur hole tale in effecte of 3,
conteineth .iii. thinges. One
þe peple worþhip þe saintes &
their ymages also with lyke
honour as thei do god hi self.
Another þe they take the images for the
thinges self, which pointes do sowne to
ydolatry. The .iii. is þe supflitious
falsion of worþhippe with desyre of vn-
lesfull thinges. And sith the worþhip þe
people do to the saintes & the ymages be
such, ye conclude þe thinge displeasat to
god & to all halowes, & that it may ther-
by wel appere þe miracles also be not
the wothes of god but þe delusion of the
deuill. The fyrst point which ye haue
now twyle touched is at ones sone and
shortly answered for it is not true. For
though men knele to saintes & ymages &
incere the also, yet it is not trew þe ther-
foze thei worþhip theim in euerye point
like vnto god. What point lacke thei of
he. Part þe chief of al of 3. That is þe thei
worþhip god wþ þe mynde þe he is god, which
mynde in worþhip is þe only thing þe ma-
keth it latria, & no certayne gesture, nor
bodill obseruance. For & we wold walow
vpon þe ground vnto chryst, hauing ther-
with a mynde þe he were þe best man þe we
could deuise & thinking hi not god. For
if the lowly maner of bodyly obseruance
wer þe thing þe wold make latria, then
were we much in pel of ydolatry in our
curtesie bled to pices pzelates & popes
to whom we knele as low as to god al-
mighty, & kisse some their hãdes & some
our owne, or euer we presume to touch
the, and in the pope his fote. And as for
encensyng þe poze pzeltes in euery quere
be as wel encensid as the sacramet. So
þe if latria that is the spectral honour due
to god stode in such thinges, thã wer we
gret idolaters, not in our worþhip done
to saintes only & their ymages, but also
to men, one to another among our self.
But al be it that God ought of dutye to
haue with our body the mosse humble &
lowly reuerence þe we cã possible deuise,
yet is not þe bodyly worþhip latria but
if we so do it, that in our mind we con-
sider & knowlege him for god, & wyth þe
consideraciõ & intet do him þe worþhip.
And so doth as I think no chryste mã to
ymage or saint either. And so is auoided

the parcel of ydolatry for þe first point ye
spake of. Now as touching þe secõd that
the people take þe ymages for the saintes
selfe, I trust ther be no man so mad nor
women neither, but þe thei know quick
me fro dead stoness, & tre fro flesh & bones.
And whe thei pferre as ye spake of our
lady at one pilgrimage befoze our lady
at another, or one roode befoze another,
or make their inuocacions, & bowes so
to þe one & some to þe other. I wene it ety
to perceiue that they meane none other
but that our lord & our lady, or our lord
for our lady sheweth mo miracles at þe
one thã other. And þe thei intede in their
pilgrimage to visite soe of the one place
and some an other or partely sometimes
as the place lyeth for the as their deuo-
cion ledeth the, and yet not for the place
but for þe it liketh our lord by manifest
miracles to prouoke men to seke vpon
him or his blessed mother, or some other
holý saynt of hys, in those places, moze
specially then in some other. The thing
selfe also sheweth that they take not the
ymages of our lady her self. For if they
so did, how coude they possible in anye
maner wise haue moze mynde to the one
the to the other? For they can haue no
moze mynde to our lady the to our lady.
Mozeouer if they thought þe the ymage
at Wallingham wer our lady her selfe,
then must they nedes thinke þe our lady
her selfe wer that ymage. The if in like
wise thei thought þe the ymage at Ips-
wiche wer our lady her selfe, and (as thei
must therwith nedes thinke) þe our lady
her selfe were that ymage at Ipswiche,
the must thei nedes thinke ther with al,
þe al those .iii. were one thing. And then
enery .ii. of them were one thinge. And
so must they by that reson suppose, that
the ymage of Ipswiche were the selfe
same ymage þe is at wallinghã. Which
if ye aske any of them whom ye take for
the simplest excepte a naturall foole, I
dare hold you a wager the wyll tel you
nay. Besides thys take þe simplest fools
that ye cã chose, and the wil tel you that
our lady her selfe is in heauen. She will
also call an ymage an ymage, and she
wyll tel you a difference betwene an
ymage of an horse and an horse in dede.
And then appereth it well whatsoener
her wordes be of her pilgrimage by a
comon maner of speach to cal þe ymage
of our lady, our lady, as men say go to þe
kynges hed for wine, not meaning hys
hed in dede, but the signe, so meaneth the
none other in that image but our ladies
ymage how so euer the call it. And yf

A ye shall see that the netther tabeth our lady for that vengeance that vengeance for our ladye for both the most the sake of the sake the one; rather to her of our ladye & she will tel you that our ladye was saluted with Gabriel. And of our ladye she went to Egypte with Joseph. And yet will she not in the telling, say of our ladye of the saluting of Gabriel was saluted of Gabriel or shebe into Egypte. For if ye would aske her whether it were our ladye of Spelmanche or our ladye of the saluting of Gabriel or shebe at charyte the passion, she will I warrant you make summe such that neyther of boche. And of the betraunce her father which ladye she, she will name you some vengeance but our ladye that is in heuen. And this have I proued often, & ye may wher ye wyl, and shall see the it true, except it be in some so here a tale, that god will giue her leave to helme what she will. And forre for these points I thinke in my mynde of all these heretics that make as though they counte so much pater of hololtrye amonge of people for the saluting of our ladye, to witte beuile of heare, to haue some cause to couer theyr heresie, wherein they herke against the saintes self. And wher they be searched, they say they meane but the millesime of to come haue in remembrance. For as touching of the point of superstitious manner of worshipping, or vniuall peticion desired of saintes, as one sample may see in our ladye, if to come offer vnto to salt all things to haue her touchet the of theyr householdes. What is it in vnto that ye saye, & yet not all things to be blamed that ye seeme to blame. For as to pray to salt Apolline for ye helpe of our ladye is no witchcraft, considering that she had her self pulled out for childes sake. For there is no superstition in such other charges like. And peticion vnto such saint as ye saye, as a saint out, it is no great fault to praye to him for the helpe of our ladye. And all them ye be. With sainte Crispine & saint Crispiane were somewhere, it were but home in the wille to praye the to be home & meane our home. And praye to sainte Eustache for some flourish, because she heareth always a basket full. For ye, the things be nothing like. For the one thing getteth nothing to our necessity of other we may do our self or some other who shall. But as for your house is a thing wherein as well as in our stone house, a right good lech may faile of his craft, & he to many a one a greater lech,

then he may wel recover. And albeit that god comanded ye we should chiefly seke for heuen & promisseth that if we so do, all other things that we neede shall be cast vnto vs, & would that we should in no wise liue in any petye, & trouble of minde for any fere of lack, considering that our father in heuen purpeth meate for the very bydes of the ayre, by whome he setteth nothing so much as he doth by vs, yet willed not he to contrary but we should wour bodyes labour therefore, hauing our hartes althe while in heuen. And willed also that we should aske it of him, without whose help our labour wil not serue. And therfore is our daily fode one of the peticion of ye pater noster the prayer that him self taught bys disciples. And ye hoise he set not so liuel by, but that rather than it should perithe, he reuered it no byche of the Saboth daye to pul hym out of a petye. And therefore in dede me semeth ye deuocion to ronnesomewhat to far, if the smithes will not for any necessity set on a show bypō sainte Loyes day, & yet lesfull pough to praye for the helpe of a poze mans horse. But as for your tech I wene if they asked wel ye would your selfe think it a thing woorthy & not to simple to aske helpe of saint Apollin & of god to. Ye mary of ye, & of the deuill to rather than faile, as ye Libarde did for ye goute. That wher he had longe called vpon God & our ladye & all the holy company of heuen & yet felt him self neuer ye better, he begā at last to call as fast for help vnto ye deuill. And wher his wyse & his frendes soze abashed and affonied, rebuked hym for callinge on ye deuill, which he wyl wel was nought & if that he holpe hym it should be for no good he cried out as lowde as he could agayne, *bogni aucto e bono*, al is good that helpeth. And so I wene would I ye, call on the deuill & all, rather than abide in payne. For ye, what so euer ye say I can not thinke ye would beleue in the deuill as that Libard sayd. Ye would rather fare like another, that whan the freere apposed hym in confessio whither hemedleth any thing wyl witchcraft or negromancy, or had any beleue in the deuill, he answered hym, *Credere in diable* I mercy tale; *mysu no, lo graund fatigue a credere in dio*. Beleue in ye deuill ye he, nat nat saye I haue woorth pough to beleue in god. And so would I wene that ye were far fro al beleying in the deuill, ye haue so much woorth to beleue in god him selfe, that ye bee lothy me think to medle much wyl his saintes.

Math. 6.
Be not carefull for lere lacke.

A mercy tale

A mercy tale

When

A When he had laughed a while at our merry tales. In good faith q I as I was aboute to tel: you, so what in dede it is y pe say. For euil it is, & euil it is suffered y superstitious maner of worship. And as for that ye tolde of saint Martin, if it be crewe it hath none excuse, but that it nothing toucheth our matter. For it is not of worshipping, but dyspyting and disworshipping of saintes. Touchinge the offering of bread & ale to saint Germin, I se nothing much misse therein, where ye haue sene it bled I can not tel. But I haue my selfe sene oftē tymes, & yet am I not remēbred y euer I sawe

B priest or clarke fare the better therfore, or ones drink therof, but it is giuen to childre or poze folke to pray for the syck childe. And I would wene if wer none offere in such fashion, to offere by an hole Dre & distribute it among poze people. But nowe as for our merve matters of saint Wallery, because the place is in Fraunce we shal leue the matter to the vnpuersite of Parys to defend. And we wyll come home here to Boules, and put one ensample of both, that is to say the superstitious maner & vnlesful petitions, if women there offer otes vnto saint Wilgefort, in trust y the shal vncōber the of their housbandes. Yet cā nei ther the priestes perceiue tyll they finde it ther, that the solithe womē bying otes thither, nor it is not I thynke so often done nor so much bzought at once, that the church may make much mony of it aboue the finding of the chandōs hozles.

Pay q he, all the otes of an hole yeres offering wil not finde. iii. gees & a gader a weke togither. Well q I, then the priestes mayntayne not the matter for any great couetise, & also what y penyth womē pray they cā not heare. Howbeit if they pray but to be vncombzēd, me someth no great harme, nor vnlesfulnes therin. For that may they by mo wayes than one. They may bee vncombzēd if their housbandes chaūge they comberous cōdicions. Or if the self peradūture chaūge their comberous tongues, which is happelye the cause of all their cōbzauce. And finally if they can not be vncōbzēd but by death, yet it may be by their owne, and so their housbandes saufe inough. Nay nay q he, ye find the not such soles I warāt you. They make their cōuēntes in they bitter praters as surely as they were pennyd, and wil not cast awai their otes for nought. Well q I, to al these maters is one euil

How women may be vncōbzēd of they husbandes.

dent easye answete, that the nothing touch y effect of our matter, which standeth in this, whether the thing that we speke of, as prayeng to saintes going in pilgrimage, & worshipping relykes and images, may be done wel: For whether it may be done euill. For if it maye bee wel done, the though many wold misse it, yet doth al that nothing minishe y goodnes of the thynge selfe. For if we should for y misseuse of a good thinge & for the euilles that grow somtime in y abuse therof, not amēde y misseuse but vtterly put the hole vse awai, we should the make meruailous chaunges in the world. In some cōūtries they go on hūting comonly on good friday in y morninge for a comon custome. All yll ye bzeke that euill custome or, cast away good fryday. There be gathered all churches into which the cōūtre cometh to processio at whyffontyde, & the women following the crosse wyth many an vwomanly songe, & that such honest wyues as out of the processio ye could not heare to speke one such soule rybaudrie woꝛde as they there syng for gods sake hole ribaudous soꝛges, as lowd as they throte can cry. Wil you mende y lewde maner, or put awaye whyffontyde: ye speake of lewdnes bled at pilgrimages. Is ther (trowe) none bled on holy daies And why doe you not then aduite vs to put them clenc away sondayes and al. Some ware dzonke in lent of wigges & craknels, & yet ye would not I truste y lent were for done. Chyffmas if we consider how comonly me abuse it, we may thinke y they take it for a time of liberty for al maner of lewdnes. And yet is not Chyffmas to be cast away among cristē mē, but mē rather monished to amēde their maner, & ble the self in Chyffmas moꝛe chyffely. Go me to chryffes owne cōming & giuing vs our faith & his holy ghospel & sacrametes. Be there not. x. y woꝛle therfore agaisst orie the better. Be not al y painims, al y Jewes, al y turks all y sarafins, al y heritikes, al y euil liuing people in chryffdom the woꝛle by they owne faut for y coming of chryff. I trow they be. And yet would no wise man wishe that chryff had not comen here. For it had be no right y god hold haue lefte the occasion of meryte and rewarde that good folke woulde wyth hys helpe deserue by hys commyng for the harme that wretches wold take therof by ther owne slouth and malyce. For in likewise right were it none y al

But not to say the good ble for the bad.

woꝛship

When do me-
rite by wor-
shipping of
saintes and
relickes.

A worship of saintes and reverence of ho-
ly reliques and honour of saintes yma-
ges (by which good deuout folk do much
merite) we should abolishe & put away
bycause some folke do abuse it. Howe
touching y^e euill petitions, though they
that aske the were as I trust they be not
a great people, they be not yet so many
y^e aske euill petitions of saites, as there be
y^e aske y^e same of god him self. For what-
soeuer they wil aske of any good saint,
they wyl aske of god also. And comenly
in y^e wild yrishe & some in Wales to, as
me say, whā they go forth in robbing, they
blisse the & pray god send the good spede y^e
they may mete with a good purse & doo
harmē and take none. Shal we therfore
finde a faute wth euery mans praye
bycause theues pray for spede in robbe-
rye? This hath as I saye no reason al-
though they wer a great people y^e abused
a good thing. And where as the worst y^e
ye assigne in our matter is y^e as ye saye
the people do ydolatre, in that ye saye
they take the ymages for the saintes self
or the roode for chryst him self, which as
I said I think none doth (for some roode
hath no crucefixe thereon, and they be-
leue not that y^e crosse which they se was
euer at Jerusalem, nor that it was the
holy crosse it selfe, & muche lesse thinke
they then that the ymage that hangeth
theron is the body of chryst him self, and
although some wer so mad so to thinke
yet wer it not as ye cal it the people. For
a fewe dotting dames make not the peo-
ple. And ouer this if it were as ye wold
haue it seme an hole people in dede, yet
were not a good thinge to be put away
for the misseuse of bad folke.

CThe. xii. chapter.

The authoz cōfirmeth y^e trouth of
our sayth, & vsage in the worshippe of
ymages, by the cōsent of the old holy
doctours of the church approuyng y^e
same, as appereth well in their wy-
tinges, whom god hath by many my-
racles testyfyed to be saites. The mel-
leger estlone douteth whither we can
be sure that y^e miracles tolde by theim
wer trew or not, or the self saintes or
not. Whereupon the authoz proueth y^e
of any myracles tolde by any saintes,
we may be most sure of theirs & conse-
quently by their miracles make sure
of the that they be surely saintes. And
in this chapter also pueth that y^e my-
racles & cōsent of those holy doctours
do proue, y^e this must nedes be y^e ver y^e
true church in which they haue w^{rit}e,

and miracles haue bene done. Where-
upon is finally concluded estlones y^e
trouth of the princiall questio, & ther-
with spynneth the seconde boke.



Ad we be very sure that y^e thing
is good, & our way good therin
& our beleue therein right, not
onely by reasons & authozite by
which I haue proued it you moze then
ones al redy, but also by that all the old
holy sayntes and doctours of Chrystes
church, as saint Jerome, saint Austyn,
saint Basyle, saint Chrystoffome, saynt
Gregory, wth all such other as plaiily we
rede in their booke, dyd as we do therin
& beleued therof as we beleue. And syth
we se what they beleued, we nedē not to
doute what is best that we beleue. For
if any secte beleued better the other, we
be sure of the best were they, that so wel
beleued & lyued therwith, that god hath
accepted the for saintes, & by miracles
opely declared that their faith & lyuing
liked him. Whereas on y^e other side of
such as beleued other wise as were these
manyfold sectes of obstinate heretikes
we se not one a saint amōge the, nor one
miracle shewed for the. **I** wote here
of ye, whether this reason that ye make
wold surely satisfie the other side or no.
For me may peraduenture answer you
that there is many a glorious saint in
heauen of whom we see no myracles in
earth, nor happely neuer heard of their
name. **That** may wel be of I, and I
suppose it very true. **W**haye it not also
be of ye, y^e though it were hard to think,
but that of miracles some amōg so ma-
ny must nedes be true, yet syth some
also may be fayned, may it not bee that
those bene fayned whiche bene tolde to
haue be done by the whom ye reherse?
the I meane y^e of olde haue w^{rit}ten for
your part. I mene those whom ye cal y^e
olde doctours of y^e church, & whom the
church taketh for saintes. **This** of I,
were worse then any thinge y^e we spake
of yet tofore. The worst was befoze, y^e
we should pray to no sayntes. And now
ye wold eyther y^e we should haue none
or at y^e least that we should know none.
Yes of ye, ye may haue saintes and
know for saites & many one sith y^e apes-
tles time, though those bec none wh^{ch} so
w^{rit}ing ye wold authozise by their sac-
tifying. **W**hen fall you of I, to that
point againe, that ye thinke it maye be
that the church maye take for saintes &
worship as saintes them that bee none.
Surely of ye the prouē that ye haue
layd

Alayd vnto me contrary though it be
 what probable, yet semeth me not very
 stronge nor able & sufficient to strayne
 a man to consent therto. For though h
 assistance of god & his holy spirite wyll
 not suffre his hole church to agree and
 consent togyther in any dampnable er-
 rour, yet may he suffre them wel to erre
 in the knowledge & woꝛship of a saint, &
 mille take for a saint one that were a
 dampnable wretch. For therein wer no
 moꝛe daunger to mannes soule, nor no
 moꝛe honour taken from god, then whā
 the people do woꝛship an host vnconse-
 crate, mistaking it through the defaute
 of an euill priest for the sacred bodye of
 our lord him selfe. And thys ye doubt
 not but it is sometime done. ¶ For get
 not now by h way q̄ I, that ye shyl agree
 that god will not suffre his hole church
 to agree in any dampnable errour & fal
 in a false faith. And therewith remeber
 that though it wer no dāpnable errour
 to take one for a saint that wer none, or
 a bone for a relike h were none, yet wer
 it a dampnable errour to woꝛship anye
 if we shoulde woꝛship none at all. And
 therfoze syth h church beleueth that we
 shoulde woꝛship them, that kinde of be-
 leue cā be none errour, but must nedes
 be trew. For that kinde of woꝛship can
 be none ydolatry, but must nes be good
 and acceptable to god. And so our prin-
 cipall matter standing shyl sure & fast,
 we shall se what further wherto your
 woꝛdes wyll way & amount. Ye deny
 not quod I, but there be some sainctes &
 some myꝛacles. ¶ No quod he. ¶ To
 what purpose q̄ I were myꝛacles speci-
 ally wrought by god: was it not to ven-
 tent to make his messengers knowen &
 the trouth of his message? As when he
 sent Moyses to Pharao, wer not the mi-
 racles done by god to make Pharao to
 perceiue therby the trouth of his woꝛd?
 ¶ Yes quod he. ¶ When christ quod I,
 sent his disciples to preach, the power h
 he gaue them to do myꝛacles, was it
 not for the pꝛose of h doctrine that they
 taught, as is well witnessed in the gos-
 pell: ¶ Yes q̄ he. ¶ If this be thus q̄ I,
 as in deede it is, ye haue most cause to
 beleue of al myꝛacles, those h are toulde
 and reported as done for the doctours
 of Chrisses church, sith myꝛacles were
 specially deuised by god for a knowlege
 of his trewe messengers, and a pꝛose of
 their message. So h where ye would we
 shoulde not vtterly be deceiued in saites
 and myꝛacles, but yet we might be de-

God wyll not
 suffer his
 church to agree
 in any dāpnable
 errour.

wherfore mi-
 racles were
 wrought.

ceiued in doctours whome we take for
 saites and in theyꝛ myꝛacles, now it se-
 meth on the other side h of all other we
 be of them and of theyꝛ most sure.

¶ Thys is well sayd quod he. But yet
 alwaye it renneth in mannes myndes
 that myꝛacles may be fained. ¶ We it so
 quod I, so that it ronne againe in mēs
 mindes that al be not fayned. And then
 if ye think any trewe, thys reason aby-
 deth shyl that sith myꝛacles were speci-
 ally giuen by god for the knowlege of
 hys doctours & declaracion of hys doc-
 trine, those myꝛacles be specially to be
 taken for trew h be reported to be done
 by hys doctours. For they serue for the
 comprobacion of hys holy doctrine.
 And for because ye saye that myꝛacles
 may be fained, that we spake of Moyses
 and Chrisses disciples putteth me now
 in minde. There were of olde tyme al-
 so false doctours and myꝛacles falsely
 fayned, were there not? ¶ Yes mary q̄
 he. ¶ By whome were those myꝛacles
 fained quod I: ¶ Mary q̄ he, some by
 men as there be now, and some by the
 deuyll, and happely so there be now to.
 ¶ Well be it quod I bothe twaine and
 ye wyll. But were there not in the olde
 time both twaine found out and ban-
 quished by the trewe doctours sent by
 god and trew myꝛacles for the wrought
 by god? As when the serpet of Moyses
 deuoured all the serpetes made by the
 witchcraft of the Egipcian ioglers.
 And when the prophete Daniel byd by
 the steyppys of the false priestes fete find
 out the meane whereby the meate was
 eten that they fayned to be eaten by the
 ydoll Well. And when the prophete He-
 lias banquished by myꝛacle the false
 prophetes of Baal. And the holy apos-
 tles and disciples of Christ did at theyꝛ
 woꝛde all to bꝛeake in pecis the false
 ydolles in sight of the paynim people.
 So that alway god hath prepared hys
 trew doctours, to distroy by plaine mi-
 racle the false myꝛacles, whereby men
 were and might bee deceyued. Is not
 this thus quod I: ¶ Yes quod he. ¶ Well
 then q̄ I if our olde holy doctours were
 false, & their doctrine vntrue, & their mi-
 racles fained, it is not ynough now to
 say so. But if any of them that so say be
 sent by god to repꝛoue it, then must they
 pꝛoue that they be sent so. And that not
 in woꝛdes onely, but let some of them
 come forth, and at their woꝛd bꝛeake our
 ymages, as chrisses doctours did h pai-
 nims. And to pꝛoue our myꝛacles fained,
 let

Exo. 7.

Dantell. 14.