The first boke.

A name yet, were such in debe, as your self shall perceive for heresies at your ears. For the articles where the was charged, were they should be do no worshipping to any images, not pray to any saints, or go on pilgrimages, which thinges; I suppose, every good children will agree to; heresies. And theriose we shall let that point passe, and rather to the seconde, to see whether it were well proved that he preached the or no. But good your freed, if I wold for my parre well agree them for heresies, but yet have I hard som of this that wold not do so. And therefore shal we call the heresies, it were well done to tell why, with some men wold I were if they might be hard to be stay, which hold their peace, and theretim therfelt full costly that wold take the matter more hote, for more butterynge of their lippes.

We holde for such good I, who so ever will say that these be no heresies, he shall not have me to dispute it, which have no cannyng in such matters, but as it be best become a layman to do in all thinges, and cleere to the comen faith, (as beleue of Christes church. And therby do I plainly know it for an heresie, if an heresie be a sect in a way (taken by any parte of such as ben baptist, and beare the name of christianity) from the comen faith, or beleue of the whole church before. For this am I very sure and perswad it well, not onely by experience of many time conuerte, and the places where I am bapteth ben, with comen report of other hoolie men, from all other places of christendom, but by bokes also, which are written by wise men of longe time, with writing of the olde holy fathers, and now fainer in heare, that from the apostles thence hethereto, this maner hath ben blisly taught and allowed, and the contrary by me contention, though the hole secte of all good childers people.

And as touching fuche sectes, as these heresies allege against worshipp of images, praying to faintes, and going on pilgrimage, as they lay the lawe genen to the Jews, and faine to adorite the none ymage. And the plaine, in vertue Israel scepast, and Sall per hono: glosia. One to God be hono: glosia. And Sallebiq qui custodat in honore. Auctor is he that putth hys trust in mana, with many such other like, which heresies hane of old, ever backed against chrisites catholiche churche, very sure am I that Saint Audyn, Saint Hicorne, Saint Wylde, Saint Gregory, with so many a godly concynge man, as hath ben in Christes church, for the beginning he thereunder and they those sectes, as well as did those heretiques; namely, by this law, and so forth; I may say, the light and cleerenes of his especial grace, by which they were inwardly taught of his only spirit, to perceive that the wordes spoken in the olde lawe to the Israelites, being taught to Iudaistry, but not to them neither. For the priesse than, had the images of the Angells cherubin, in the least place of the tible, should have been placed to thyd images among his christens flocke, where his pleasure would be to have the ymage of his blessed body hanging on his holy cross, had in honour and reverence remembrance, where he would moreover to send unto the king Aesagmus, the ymage of his own face, where he list to leue the holy land, and hars for his to, as a token to remaine in honor among such as loved him, for the pyne of his better passion hethereto.

Which was it was by the miracle of his blessed holy hand expresse and lefte in the sudary, so that it ben by like miracle in the thynne incorruptable cloth, kept and preserved until this day. C. pere treslie and wel proued to the inward contencie, spirituall rieopynge, great increase of fervente and devout in the hart of good chrisitens people, Christ also taught his holy euangelie, in Saint Luke, he saith, to have other manner monde towards ymage, that these heretiques, whos he put in his mynde to counterfete expresse in a table, the loue of our blessed lady his mother. He taught also Saint Amphibalus, the Antipodes, and father of the holy first maris, the of England Saint Albane, to hewe as knot and worship the crucifite. Who theved also Saint Albane himself in a forme the ymage of the crucifite: but God, which thing brought in that holy man to strope, that he hothe the ymage of Saint Amphibalus, at that light of the blessed ymage (which our lord had before theved in his nee) was then tourned to christendom. And in the is.
The first boke.

And this shadow of the same image, was taken and brought forthe to judgemen, and afterward to martyrdom.

I would also saye wittie, whether these heretiques wil be contente that the blessed name of Jesus be had in honour or reverence or not. If not, then why do we no more to shew what wittes they be, which dare dispute that holy name that the benediction blesse of. And on the other side if they agree the name of Jesus is to be reverenced and had in honour, then why is that name of Jesus so nothing els but a word, which by witting of by wittie represented unto the穿上 the person of our saviour Christ, and wolvse it wittie of these heretiques, is their gene honour to the name of our Lord, which name is but an image represented in his person to makes minde and imagination, why and with what reacon can they dispute a figure of him carned or paintted, which representeth him and his actes, soe more plaine and more expressly.

Sir glad he as touching the core bone of the archie, and the temple, and the priests appearall by the commandement of God, there is a proper boke and a very cesteplauntie set in england, and entitle the image of love, which was made as it were of by some very benines man cesteplauntie and well leeterd. In which boke the reason of yours is not onely well answered, but also turned against you. For therein that good holy man labored so long against these carned painted images, geyning them litell presse, and specially sette commending such as be most cesteply, cerymonially, and most wondrously wonted.

And he behelth full well that images be but lay mennes boke, and therfore that religious menes folk of more parfite life, and more intract in spiritual wisdome, should he lay all such deede images passe, a labour onely for the liuely quicke mymage of love and charitie. And very forse he spake this against all this costly ornamentes of the churches, whereof the money were (as he saith) better bestowed upon pover folk. And he behelth that the faintenes and holy harms of olde time woulde in troo no such superfluity to the parametes of the church, but only see that they were clere and pure, and not cesty. And therfore he saith that in their time the had treet chalices and golden preestes, and now hanwe olden chalices and treet pressees.

Surely good I, that boke haneth I sone, whereof who was the maker I knowe not. But the man might for surenture were well, and was by oblique in his cesteplauntie spiritual, that while he thought he fat in God alway was his bosom by an highe in heau, he setteth a set at nought all earthly thinges. I mean all temporall service done to God here beneath amonge poore men in earth. And beryly of his entitie and purpose I will not medle. For a right good man maie happye at a time in a seruente b我发现, to save some thing, yaz it to, which he calibret after more aduisedly, he would be very sany to change, but this dare he boble to say, that his woodes go somewhat further then he is able to defende. For I doubt it not but that in the daies of these holy faintes, symphaties in churches of chist were not only pure and clene, but also very cesteply. And it might well be, and so have I yeede that he hath be in some great bethes of corne and famite of people that some holy bishoppes have relieved poore people with the sale of some of the bellis plate of the church, but I appose he shall never finde except in some fuche great bygent cause chauneyng upon some occasion that ever these holy men refused to have god seren in his churches with the bell and most precious of suche metals as his goodnes gretly bant man, of which it is very right and good reason that man seren him agayne with the bell, and not do as Cawm did, hope all that ought is for him selfe, and serne his manor and his maker with the worke. And because he named saint Ambrose, I woot there will no man doubt of the Emperor Theodosius, a ma to brount unto God as he was, that he woulde be serven him selue in cuppe of golde, suffer his and our sauyoure Chist in the church of S. Pilllippe, where he little rebated, and saint Ambrose was bishopp, to be serven in chalices of tree. For beryly I can scante believing that any christian people, tall were the very pover, woulde at this true suffer the precious bloude of our lord to be conecrate and receiued in tree, where it should clewe to the chalice and linke in and not be clewe receiued out by the preest. But through these I woot he set in for the pleasure that he had in that proper comparision between treet chalices and golde preestes of olne, and nowe golden chalices and treet pressees.
A But of truth I think he faith true, that the chalices were made of tree when the pietes were made of gold, and that finde that there were of olde tymey many no chalices made of gold, the he findeth now pietes made of tree. If the lake well in Platea be his tincture, I wende he findeth well perceiue that Chriist was swerd with sulde and gold in the vesells brestips and ornamentos of his churche, & this time be shown Ambrose was borne, & se left of these olde doctours that he speake of. And I dare make me holde to warrant that they them selve bled not to fay maie in chalices of tree. And me thinketh that the pleasure of God can not in this point better appere, then by his owne words written in holy scripture, as in the arch of the testament and the ornamentos of the piet, and the cost and riches be forsworn about the temple of Salomon. 

Chary good be, that is the things that is in the boke of the images of long, as I was aboute to tell you very well and stercle answered. In what wise y g. Chary good be, for first what the arche was made, there were no pizen men to deffow that richesse uppon, for while the children of Israel were in dere they were deede with manna, and they clothes never wasted, nor were the supper in all that forty yere. And as for the richesse of the temple made by Salomon, could make no matter to the people, for there was then no poute folke neather. For as the very tares of the scripture he showeth, there was in his dates so great plenty of golde, that fynne was not set by. 

Chary good be, I the man make a propze anwer for the arche. But I would saine wise of him though there were no poute folke amonge them at the time of the makinge, there was never none amonge them after the time of the heiping: I wende he will not faie now. And then if there were, fynest golde would be by his reald rather be commanded to give that golde to paze men if there had been such the to make it in the arch: he wende by the same reason after wher there were freche, haue commanded then to blacke it againe & give it them, rather then to kepe it in the arche. And as for the richesse beforowed upon the temple of Salomon, where he sain that there were then no poute man because there was so great plenty of golde, that fynne was not set by; every man may well wytte, that if every man had in his time been rich, he had not bode to many trode me. But wendeth he that because there was in his days so much gold, that therefore all the people had enough there. I say therfor mee that because he was so rich his people were the poore. For albeit he had great Gesnes fente blye, and also bled not his owne people of the childe of Israel for bonde men and slaves, yet it is likely that he art great and foute impostitions upon them, whereby he gathered great richesse, thay grewe in great pooretye. And if any man thinketh contrary, let him then take after Salomons death in the beginnynge of his lymes reigne, whither all the people did not to fose complain thereof, that because the could not geve a promise of amenment as fady men adusted the king, but the lude constilale of pongs lateres 2 reg. 

Then led the punge lyng to falye, were with a ponde rigouresse aunenty were put in seke of word of the rey, tribes of Israel, y fel seerely from him, and left him no more but technone. And therefore by the richesse and royaltie of the prince to prove that there was no poute people in his royaltie, is a very pere pide. For so map it happe that y prince may be most riche where his people be most pote, and the ritches of the one canning the poverete of the other, if the peoples substance bee gathered into y princes purse. And for conclusion it is ittell doubte but Salomone myght haue foidie poute folke much about to have greene his golde unto that he beloweved upon the temple of god. And therefor that aunenty are answertewell not the matter. 

C Well quod your frere, yet hath that done one aunertye that aduseth at the hole matter. For as it is said there, all those thinges that were blased in the olde lande, were but grace & carnall, were but as a shadowe of the lawe of Chriest, therefore the worshipping of god with golde and fynne, suche other corporeall thinges oughte not to bee blased amogge chysen people, but leavinge at that shadowe, we shoude drawe us to the spirituall thinges, and serve our lord onely in spiritu & spirituall thinges. For to he faith him self, that god as him self is John. A spiritual, so seeth he such worshippers as hall worshipp him in spiritu, and in trouth, that is in faith, hope, chaunte of hart, not in the corporell, or seccion of outward obseruance, bodly service, gaye and costly ornamentes, faire imagens, goodly longe, sleelie fustinge, and
And verily to say the true, as for images they bee no shadows of the old lawe, but signes therein plainely, and clearly shadowes, as well in the other places of scripture, as in the tes-tes. It is remembered by your selfe. Non pslav. facit ille spectaculum; tu huic cursethe the, none image. And by all the holy psalms. In this Israel deig-ists, it is with great exceeding and malediction prophesied.

And for good I pravie not take these words for suche a precise prohibiti- on, as shoulde forbede utterly any F images to be made, for I shewed you before, they had in the temple the images of cherubyn. But it was pro-what images hyppoted to make suche images as the pure pothes. Egipcias and other patrinm spu, that bestr is to write, the pothes of false goddes for that appereth in the phrase itself, where he layeth for the cause of the physis. 

Manibus attulit cenas feclae. Faz all the goddes of the pappym be Deutiles, but our Juose hath made the heaveners. Doth it not by these pothes well appear what images were in that phrase be- benen, that is to write, the images and pothes only of those pappym goddes. Faz I pray you tell me what reason wer this, Iones would for makynge noynge of Christ, no; of our ladies, no of any christie saient in no wise, for all the goddes of the pappym be dupeis were not this a wise reason wel conceived?

There is also in these prohibitions intended, that no man shal worshippes any image as god, for if he shoulde, the should be fall in the consiety of the pre-cepte of god, by which he be commanded to worshippes onely one God, and for- bodde to worshippes any false goddes. And therefore where it is written. Non facit as this falsitie. Thou shalt graze the none image, it goeth next before. Non hokes bi deos alienos. Thou shalt have no false goddes. And it is also written. Nolite cons- territe ad jahoda neque deos confidite, sed eliae pothes. Thou art not to pothes, nol make not for your selfe any goddes of metal cast in a monede. And where it is forbidden to worshippes any image, there is the wordes that signifieth the honour and service onely pertynning to god. And dtherefore nother may we do worshippes to any image and pothes of any false pappym with honour and service done as to god may we nother worshippes of any lapit, no yet the saient it selfe. But I suppose
A suppose neither scripture nor nature

way make rea

some reverence to an image, not lying

itself in the image, but referring it further, to the honour of

the person that the image represents, as that in such reverence done unto the

image there is none honour withdraw-

able neither from God nor good man,

but they intend it in the image and

good in his saint. When a mean

man and an embassador to a greater

king, hath such honour done him, to

whom both that honour reduceth, to the

embassador or to the king:

A. When a man at the recrec of his prince

leaves the place of his cappe and his

solemn, it doth this reverence to the pa-

per or to his prince.

B. In good faith to sake the truth these

hereticals rather trifle than reason in

this matter. For where they sake that

images be but lay men's bunks, they do

not yet sake nap, but that he be neces-

sary if they were but so. Howbeit I

thinketh that they be good bunks, bothe

for laymen and for the learned. For as

I somwhat laid unto you before, all the

words that are either written or spoken,

be but images representing the things

that the writer or speaker conceived in

his mind; likewise as the figure of the

thing framed with imagination and

conceived in the mind, is but an

image representing the very thing it

selves that a man thinketh on. As for

example, if I tell you a tale of my good

friend your master, the imagination that

I have of him in my mind, is not your

master himself but an image that

representeth him. And where I name

you him, his name is neither him self,

nor the figure of him, which figure

is in my imagination, but only an

image representeth to you the ima-

gination of my mind.

C. How if I be farre from you to tel-

l you, then is the writing not the name

it selves, but an image representing the

name. And yet all these names spoken,

and all these words written, be no na-

tural signes or images but only made

by consent and agreement of men, to

be taken and signifie such things, whereas

images painted, graven, or carved,

may be so well wrought and so near to

quicke, and to the truth, that they shall

naturally and much more effectually

represent the thing then the name

other spoken or written. For he that

never herte the name of your master, 

shall yeuer he lerne him be brought in

with full remembrance of him by his

image well wrought and touched to

the quicke. And surely saying that men

can not do it, else if it might commodiously

be done, there was not in this world so

effectual writing as were to express all

thing in imagers. And now likewise

as a boke well made and well written

better expresseth the matter then both a

boke made by a rude man that cannot

well tell his tale and written with an

envel hade; so both an image well work-

manly wrought, better expresseth the thing

then both a thing crudely made, but yet

more a man for some other specyall

cause, as peradventure for some great

antiquite; or great vertue of the work-

man; or for godly worship at place

some perpetual continuance of his

favour and grace. But now as I began to

say with all names spoken or written be

images, if ye seek out the name of

Jesus spoken or written: why should ye

seek out by his image painted or

carved that representeth his holy praise

to your remembrance, as much as more,

as both his name written. For these

two words Christus crucifixus, do not

so truly represent us the remembrance

of his bitter passion, as both a blessed

image of the crucifix, neither to lay

man nor unto a lerned. And this perceive

these heretics them self well enough,

For they speak not against imagers

for any furtherance of devotion, but

plainly for a malicious mind, to

profane and quench men's devotion,

For they were enough that there is no

man but the loue another, but he be

likely in his image, or anything of his.

And these heretics that be so a-

gainst the imagers of God, is holy

faintes, would be yet right angry with

him that would dishonestely handle an

image made in remembrance of one

of them self, where the wretches for

bear not so muchly to handle and call

dyne in disputes upon the holy crucifix,

an image made to remembrance of our

sainct our self. And not only of this holy

faint, but also of his most bitter

passion.

Whereas touching paper made into

the faintes, and worship done unto the

much meruaile is it what cause of

moue these heretics have to them, we

see it common in the wretches condition

of this world, that one man of a pryde
The first boke.

In this sort as the enuy at another, or for displeasure done, beareth to some other malice equal to it. But this must needs be a deuylye hatred, to hate him when thou never knewest, which never dyed by harme, whereby the soul should now do the good where he is, yet either with his good example gone before him, or his good doctrine left behinde hym, or the selfe (for though he be very thought of the selfe) great good in this world for his journey towards heaven. And this must needs be an enuy comming of an hys deuiliue peype, and farre palling the enuy of the deuyl but selfe, so he never enuyed but such as he sawe, was conversant with, as was his nature and the glory of God. But these heretiques enuy them without they never shall be, but whyle they shall be sojourned in them selfe in such glorious light.

For where they pretend the selfe of goddes honour him selfe, as though god (to whom onely all honour and glory is to be given) were disdained in that some honour is done to his holy lactine.

Thcy be not to maie nor childlike as they make them selfe. For if all honour were so to be given onely to god, that we should give none to no creature, where were than goddes preceptes of honour to be given to our father and mother, to princes, governors, and rulers here in earth. And as saint Paulis saith every man to other.

And well they wrote that the chyrghe was not taintes as god, but as goddes good seruantes, and therefore the honour that is done to them rebouneth principally to the honour of them mayster, like as in common custome of people we do reverence sometyme and make great cheer to some men for their mamster sake, whom els we would not happelye dyd one good moreover.

And lastly yet any beneftes or almes done to one of chrystes pape folk for his sake, be by his high goddesse reputed accepted, as done unto hym selfe. And slys to recepeth one of his apostles or disciples receiveth himselfe, every wise man may well consider that in like wise who to honour his holy lactine for his sake, doth honour hym selfe. Excepte these heretiques were that god were as enuyous as they do them selfe. And that he would haue hym to have any honoure done to any other, though it therto rebounded unto hym selfe. Whereof our saumour chyriste well declareth the contrary for he theweth hym selfe so wel content & that hys holy lactine shall be parteners of his honour, that he promised hys apostles, y at the dredeful dome (when he shall come in his hysd miide) that they have their honorable seates, a set with him selfe upon the judgment of the world.

Chyrist also promised that faint many soouldene should be worthipped through the world, have here an honorable remembrance for that the bestowed that precequeysetment upon hys holy bed. Which thing when I consider, it maketh me merneme of the madeness of these heretiques, that barke against the old ancient custome of Chrystes chyrghe, monklike settinge by of cabinets, and with solife sacreces and blasphemous mockerye banaunde wherether god and hys lactines lack light or whyther it be neyther with them that they can not be with our candeles. They might as well alake what god dyd that opintmet to criikes bed, but these heretiques grudge at the colt now, as they brother Judas dyd than. And sayt it were better spente in almes byps a poxe folk, and byps took many of them, which can neither finde in them hate to spende byps the one no more the other. And some spente sometyme upon the one for another extent, but to spende that they may the more boldly rebuke and raple against the other.

But let them all by that enuysme of hys holy womes, and by these words of our saumour lerne that god delieth to let the cursed herte of hys britis beurcos be out by hys body, to do him service to all such goddes of fortune as god hath give a man.

What riches beysed our lorde God him self, in the makinge a garnishinge of the temple, and in the ornamentes of the altar and the priestes apparralle, what was hym self better for at this what for the beys that hym selfe commanded to be offerd hym in sacrifysse for the sweare odours and franksence? why doth these heretiques more mock at the manner of chrystes chyrghe, that they do at the manner of the Hebrew sinagoge, but if they be better knew thys chyristes? If me will say that the money were better spent among poxe folk (by whom he more latret, beyinge the quicke temples of the holye godde made by hys owne hande, that by the ieples of the name made by the hande of man. This would be perusal very true, if there bee to spely to do it with, that we should be dyds of necessyte, to lene hys one bindane.
The first boke.

A But god spake enough for both, a godly divers men dibere kindes of devotion, and all to his pleasure. In which as the apostle Paul spake, so sue it make his parte abunde and be pleasing in the kingd of vertue, that the chyrche of God guidedeth him to. And not to be of the false minde that Luther is, which witteth in a seruant of his, that he had in his hande all the peeces of the holy crose, a faith that if he so had, he would shewe them there as never done holde a flame on them. And so, for what thy selfe reall was the vexte to so such villanye to the crose of Christ: becaus as he faith there is so much goldow be feffe about the garnishing of the peeces of the crose, that there is none to perue to peacee folk. So not this an high reason as though all the gold that is now befeoffed about the peeces of the holy crose, woulde not have faile to have ben geven to peace men, if they had not ben befeoffed about the garnishing of the crose. And as though there were nothing lost, but that is befeoffed about Chriists crose. C. Take all the gold that is spent, about all the peeces of Chriests crose that now chirstendome (albe it many a good chriest prince, and other goodlye people hath honorably garnished many peeces thereof) yet if all the golde were gatherd together, it would appeare a poore portion in comparison of the golde that is befeoffed upon cuppe, that bekeke we of cuppe, in which the golde, albe it that it be not geven to peace men, yet it is faufe, may be cut in almes what men will, which the tener will, bove small a portion were we were yelde gold about all peeces of Christ's crose, if it were compared to the golde that is quite cast away about the garnishing of cuppes, sugars, spoges, plate, armor, apparel clothes: and (as though these things could not estaine golde casted poughe the garnishing of peeces a hole cores, nor onely in the palaces of princes so great palates, but also many right chere houses and yet among all these things could Luther (bye no golde) that gaudilye glistere in his lered eyes, but only about the crose of Chriest. F. For that crose, if it were then the wise men ethneth it would be streight geven to peace men, and that where he baptezeth, that such as have their purses full of gold, gue to the poe not one pece thereof, but if they genought, they tranfaye the botome among all the golde, to take out here an halfe or pen, as in his countrey a brasse pen, wherein those make a ferthe, suche godlye causes finde that they pretend holyheets for the colour of their cloked peresies.

The thirde Chapter.

The objection of the messenger made against praying to saintes, worshipping of imagines, and going on pilgrimages, with the answer of the author unto the same. And incidently is it by the messenger moved, y there shoulde bene no necessitie for chrisen folkes to retorce to any churches, but y all were one to pray therin or there. And that opinion by the author answered and confuted.

This point your frende desiring me that whos so ever he holde his lap, I shal not reken it as spoken of his olde opinion, but he he had parctly heu me what he had herde some other sate therin, to the ende that he might the better answer them, with that he should heare of me. This profession and profession made, he said that albe it no good man woulde agree, that it were well done, to do unto saintes or their imagines distintel: dishonour, yet to go in pilgrimage, to them, to pray to them, not onely seemed in bayne, confidering that all thes (if they can any thing do) can yet no more to: by among them all, than Christ can him selfe alone that can do all, nor be not to relay one as he, bye byes, if they bye byes all, as Christ that is every where, no where be halfe the loue and longynge to helpe us, that we are our selfe that bye byes us, whom we as sainte Paul saith, we have for our avocate at the fader. But our Rom.9, this is loft to smell of pollatry, what we go to pilgrimage to this place and that place. As though God were not like strange: nor like present in every place. But as the desert were of olde, under the false name of goddes, presente and assent in the pollatry and mammets of the paganese, so woulde we make it seem, that God and his saintes shede in this place, and that place, bounde to this poll, and that poll cut out and carued in imagines, For when we reken our selfes to be better
The first boke.

A better herde with our lord in Kent than at Cambridge, at the north bose of goods, les of our Lady than at another, is it not an evident token, and in manner a plain protest, that we put our trust and confidence in the image falsely, and not in god or our lady: which is as good in the one place as in the other, the one image no more like her than the other, no cause why the soul should favour the one before the other. But we blindle people in strede of God and his holy laites them selfe, call our attentions to the images falsely, that to make our prayers, that to make our offerings, and were these images were the very laities selfe, of whom we hope and trust should grow, purchase our full trust in this place, that place.

Ditrometers as some may say, are put their trust in their cates, with whom they think they shall not fear. And were it that were perchance without, y than the trust that pull the in peaces, but so the cates be bare not for his cares ones put over his nose. And men taken that the clergy is glad to favour their vanities, to to abide this superstition under the name and colour of devotion, to the care of the peoples soules, for the lure and temporal advantage that they make recewe of the offerings. When I had him say what him liked, I demised if the mynd had ever to be pietie, wereunto he answered, nay verly, for me shetheth quod he that there be pietie to many al cates but if the, were better. And therefore when god shall sendeth time I purpose be said to marry. Well said I than shet, I am all cates married twyle, and therefore newe can be pietie, and ye be dont in mind of marriage, that ye newer will be pietie, we be not the most mercy to ponder what might be said in this matter for: the pieties parte. How be it when I consider it, me thinketh surely that if the things were such as ye say, so far from all frame of right religion, and so perilous to men soules, I can not perceive why the clergy would for the gayne of them to better, suffer such abvulsion to their souls. For first, if it were trow that no pilgrimage ought to be done, none image offerd unto, no worship done, no payaure made unto any saint. Than if none of all these things had ever been in the, now were all done. If that were the right way, as I wrote well it were wrong, than were it
to me by fell question, but chilten people being in the true faith, and in the right way to god towaerde, would thereby not alone take their good jeopardy, but to the ministers of his church, but their devotion should toward the more, and more increase. So that if they now get by this base one peny, the soul (if this be wrong and the other right) not fail inure in a peny now, than to receive a grote. And so should no lure given the cause to favoure this way and it be wrong, why they could not fail to torn more by the right.

Moreover loke that they do shielf from home, and I suppose ye shall finde the state of these offerings a right small part of the moneys of the clergy. And liche as though some few plac hes be glad to retaine, ye in hole body might without any notable losse easily be lose. Let us consider, our owne coutre here, and we shall finde that the offering of these pilgrimages for the most part in the handes of suche religious perones, or liche pone parishes as were no greate rule in the communacions. And beyond this ye shall not finde I suppose, that any bishop in Englands hath the possit of one grote of any suche offering within his diocese. Now handeth then the continuance of; the lacking of this maner and custome, specially in them, which take no possit therby, which is the beleived to be (such as ye call it) superstitious, suche would never suffer it continuance to the perishing of menes soules, whereas the self shoulde disprope their owne soules, and neither in body nor goddes take any commodite. And over this we se, that the bishopes and prelates ther selfes visite those holy places pilgrymages, with as large offerings, and as great cost in commundage and going as other people do, so that they not onely take no temporal advantage thereof, but also be shown of their owne therin.

And surely I bylue this devotion so planted by goddes owne hande in the heres of the holy church, that is to wit: The church, not the clergy only, but the holy congregacion of all chilten people, that is the spiritualite were of the mynde to leve it, yet would not the temporalitie suffer it. So if it to were that pilgrimage hanged only upon the custeice of cuit pieties, so cuit must the be that would for custeice hepe the people toward to holyday, that would not god pieties and