And good bishops have blest them themselves. But I am very sure that many an holy bishop, and they with excellent learning in scripture, and the law of God, have had high devotion there. For where we lay, we see, that it smells of piety, to visit this place and that place, as though that God were mightier and more present in one place then in another, or that God gave his saints had bound them selves to stand at this place; and by men's demeanour thereby should appear that the pilgrims put their trust in the place of the image it selfe, taking that for very God, or for the very face, of whom they seek for help, and so fare like neophytes, that put their trust in them, etc. Surely holy saintliness lies in an aptitude of his (whom he wrote to the clergy and the people, take the pilgrimage to a more certain and a safer and more godly thing. And faith, that though the cause be to be unknown why God be in some place miracles, and in some place none, yet is it no doubt but he is there. And therein had that good holy doctor so great confidence, that as he faith him selfe, he sent two of his priests in pilgrimage for trial of the truth of a great matter in controversy debate between the out of Sophronia in Paphlagon, unto saint Stephen's church in Paphlagon, where many miracles were wont to be showed, to the people, that God might there, by some means, cause the truth to be declared, made open by his power, which by no meanes known to man, he could well done out. For they that gone in pilgrimage do nothing like to those neophytes, to whom ye resemble them that put their confidence in the roundell and circle on the grounde, for a special behove that they have in the compass of that grounde, by reason of the sanctity and figures about it, with innovations of evil spirits and familiarities with devils being enemies to God, and the crafts and wapes of all that work by God him selfe prohibited and forbid, and that upon the paine of death, what whereby hath that unto the going of good men unto holy places, not by enchantment deduced to ye devil, but by goodly holy ordination with his holy words committed unto him self. Wherefore two things if ye would resemble together, to might ye blaspeme and be not in any place all the devotion ry

A ceremonyes of the church, both in celestiall services as ensentling, bowlding of the sone, of the font, of the paschal lamb, and over that the eucharistie benedictions, and holy Strange gesures used in consecration, or ministration of the blessed sacramentes, all which holie things great parte whereof was from banche to banche left in the church, from the time of chrits apostles, and by the left unto us, as it was by god taught unto them, he might now by that meanes solely influence in the superstitious demanour, and fashion ofigy lercy, set a stock of chrits is not so sololy as those heretiques have laid it in hande, that when as there is no doge to make, but he knoweth a holy course for a comp true and pained, cristen people have reason in their hebodys to beheve the light of faith in theys forles, should were ye ryth images of out land were our lovely self, say they be not true to make, but reverence the reverent and thynage, by honor and thynage, of holy stock it repliceth, as every ma fater, and he is delieth in thynage and remembrance of his brethren. And alse that every good chritian man bath a remembrance of chrits passion in his minde, and concerneth with devotion, a meaning of sainthood of his parte, yet in there no man was so god no so well learned, no in meditation to well accustomed, but that he findeth him selfe so moved to yrfe a compass, bpth the beholding of the holy crucifire, than when he looketh. And if there be any that for the maintenance of his opinion will adventure say that he sympathise it other wise in him felt he should give me caus我还 to verse, that he bath of chrits passion neither the one way nor the other, but a very faint feigning, lieth that the holy fathers before vs dyd, and all devout people about vs do, synde and feile in them selfe the contrary.
The first boke.

A place of a speciall maner's kind of his piety, in which it listeth him to shew his glorious majestie, to his blessed consolers, which they beheld not but by thier wives, in his, yet is he nearer them, so lieth it his goodnesse to go to his chosen people through the streets in the cloude by day, and the pillar of fire by night, yet was he not bounden as ye resemble it like the damnded spirites to the olie vole of the paynims.

Cyril said also to choose the arche 5 was carred with his people, in which archie especially by yeacle, he dwers times declared his especiall apsence, the archie being translated few place to place.

Cyril as it not only his pleasure to be specially present in his temple of Jerusalem, still he suffered it to bee disprised for they hymne. And in peace of that one place of prayer, to which he would before that all his people should come, he had appointed to these hymnese abowe into many temples, and in most acceptable wise to be woshipped in many temples through out his chyesti clocke. Where said your frends, that the temple of chyest is (as saint Paulus saith, mans harte, and that god is not included in this any where. And to him felas fadere to the worde of Samaria, the very woshippers should worship in spirites) and in truth, nor as in the byl 9 in Jerusalem or any other temple of stone. Rather unto 2 heaved hymn, and I wold well agree that no temple of stone was unto god to please, as the temple of mas parte. But yet that nothing letteth 0 with santith, but that god will, that his chyesti people have in sundry places, olie temples e churches, to which they should belide their praty prayers attemblyly restor in company to worship him together, such as swell together, that they may consantly restor to one place. Wherefore our caution saith good 9, into the womane, of whom ye made, that the time should be in which they should neither worship god in 1 bill of Cerera, nor so Jerusalem neyther, why the places war after distroyed and desolate, and the Pagane manner of woshipping of the one, the Jews manner of woshipping in the other, turned theo in to the manner of woshipping of christe faith and religion, yet saith he not ther that they should never after woshippe god in none other temple. But he saith that the time should come, and that was John 4. commen all redye, whom the very true woshippers should worship god in spirites and treweth, and that as god is a spirintual substance, so looke he for woshippers, that would in such wise be woshipp him. In which vwas our cautour repaid of all woshipp, as was bid after pagantime in that hill in Samaria, 2 all such woshipp as was done in any place with opposition, that god might not be woshipped els where. Tho thing to believe, they bee suche as bind god to a place, which our lord repined, thinking that you may in hart spirintially be woshipped everwhere. But this excluyeth not, ye holde, he will be woshipped in his holy temple, no more than what he gave command that for avoiding of same glory a man that not stand and pray in 2866 to gather worldly people, but rather to crye pray in hym chamber. This command to addore not the jewels to whom be came it, that they should never after come into the temple and pray. And surely alike it that some good man there and there, one among the thousand, as saint Paulus and saint Anthony, 2 a few such other like, doo line all heloun, far out of all ships company as farre from all occasion of worldly woshipp, as for the common temple and par the church, yet if e churches and congregations of crist 3 people relating together to god is service were ones abolished, but always, we were like to have few good temples of god in every foules, but all would win a while were away clenly and clerly fall to nought. And this use we by experience, that those which be the best temples of god in their foules, they must die to come to the temple of stone. And those ye least come there, we be well known for very ribaues and unhiste, 2 openly perceived by 3 eptes of 3 devill. And this not in our daies only, but in bast be from criettes daies hither. I troo no man douteth, but that criettes apoystel were holy temples of god in the foulse and we under tobe the woship of their master, spoken to the woman of Samaria, as the thing which their master after tolde them him self, ye els have rouse some of them hove written that communication which none of them harde as apperith by gospel. But the not in they maisters days only, but also after his resurrection, after that.
The fift boke.

A that they had received the holy ghost, and were by him instructed of evere treweth, longing to the necessite of their saluation, were not content only to pray secretlie by them selu in their chambers, but alse referred to the temple to make their prayeres. And in s place as a place pleasant to god, by the prey in speye and in trueth, as well appereth in the boke of saint Luke written of the actes of chieles holy apostles. So that no boute is ther, but that yt unto this day and to toth to the worldes ende, it is s halbe pleasant unto god, that this chosen people pray to him and call up him in temple and church. Wherein himself witnessed in the prophete. Domine Deus dominus laudis vivificant. My house shall he calle a house of praise.

Now makest your reason, as I said, no more against pilgrimages, than against every church. For god is not bounden to the place, but our confidence doyden to that place but unto god (though we reck our prayer more pleasant to god in the church than without, because by so goodnes accepteth it) in like wise do we not reckon our 12th bounden to the place or image, where the pilgrimage is, though we worship god there, for we have lost entend to use it.

The iii chapter.

The author doeth in the explication of pilgrimages, that it is the pleasure of god to be specially sought and worshipped in some one place before another. And albeit that we cannot attain to the knowledge of the cause why god doth so, yet the author poueth by great anagyphie, that god by miracle testified it is so.

D With thisפוס I asked me what reason were there, that god would set more by one place than by another, or holie knowe we that he doth, namely if the one be a church as well as another. Whereunto I answered that why god would do it. I could make him no answer, no more than lauten faith that he could. I was in no wiser of his consentable, nor have not so wiled to the hymn. But that he doth in deh, I am sure enough, and not for that he seth more by the place, for the holy and profound of that place; but that his picture in some place, to the more more piety and to be more specially sought unto, than in some other.

E Than he asked me whereby was it sure of that, whereupon I demanded him, that if it so were, that the choyna standing in debate and question, it would be, we take the very place of the psalme for the psalme of the one part. Would ye not good I, seen that the question were decided and the doubt adoped, and that partie sufficiently proved: Why, many good he that would I. But good I, this is this matter out of doute: long a god, for god hath pleased my part in thys pilgrimage by the working of many miracles, and many other. In the goptell of John the telle chapter, where we see the angel moved the water, and so next went in, was sure of this matter was it not a very holy place, that god would they should come thither so they dwell.

F Albeit no man can tell why he sent the angel rather thither, and there byd his miracles than in an other water? But whansoever our holy bath in any place woulde a myscle, although he nothing do it for the place, but for the honour of that fait, whom he will have honoured in that place, for the saith that he setheth with some that psalme in that place, for the encreace of faith which he setheth falling and decayed in that place, nedinge the thevene of some myscle for the reuinuing, whatsoever the cause be, yet I think so the affection is to be commended of men and wome, that with good devotion cometh thither, where the loye is here that our laube beareth a demonstration of bys speerfall allience. And what he beheth many in one place it is a good token, that his be would be fought bys, and worshipped there. Many Jews were there, I came to Jeruzalem to se the miracle that rite had wrought uppon Lazarre, as the gospell reporteth. And surely we were wiste than iubes, if we would be so negligent, that where God worketh myscle, we shall not ones go move our feet thitherwards. We memorise much that God beheth no myscles nowe a daies, when it is much more meretick that he hath some saule to theve any at all amongst such lukinde lound shall deely people, as lile not ones to be bys to looke thereon, or that our increas deynte can suffer hym nowe a daies to worke any.

1.3. C The
The first boke.

The vi. chapter.

Because pilgrimages be amongst other proues testified by miracles, the messenger both make objection against those miracles partely left they be famd and untrue, partely left they be done by the deuill if they be done at all.

But sayd your sirende, well I perceive then, the force & effect of all the proues standeth all in miracles, which I will agree to be a strong proue, if I saw them done, and were sure that god or good causnes dyd them. But first say I that men may and happily do, of miracles make manie a poe we must not prove this matter by the miracles, but if we first prove the miracles were true. And over this poe were done in despe, yet sol the angell of darkness may faile some, tranfigure hymself into an angell of light, how shall we know whether the miracle were done by god to the encrease of Christens devotion, or done by the craft of the deuill to the advancement of misbeloune and Polatrype, in setting forth harps bystocke and bones in saede of saintes, or upon fauntes them felte are but creatures, in saede of God hymselfe. I aunswered hym that the force of my tale was not the miracles, but that thinge I holde stronger than any miracles, which is said in the beginning I reken to sure & fast, and thereto playne and sudde into every Christen man, that it nededeth none other proue, that thinge is as I saide afore the faite of Christes church, by the common consent of our Christian meritorious vertues, the contrary opinnion not only reproued by many holy doctours, but also condemned of heretikes by sundry generall countenaiaces.

And this in the beginning I told you quod I was and should by force and strength of my tale. Avoerd of trouthe I laid into you belide, that me thought the miracles wrought by god were sufficient proue and authoritie therefore, although there were none other, whiche thinges I dyd noe to impugne, I shall as I can, make you answer therunto. Nay thy sayde he, I pray you take me not so though I did impugne it, but as I thoweth you belowe, I rehersted you what I have hard some other sayd.

In good time saide I, Than because the be not here, I pray you defende and here out the proue, wch it ye have hard them say and let thereto also al whateuer your owne minde giveth you, that they may more hereafter say left you return not fully furnished for your purpose.

The vii. chapter.

Because the messenger thinketh that he may well mistrust & deny the miracles, because reason & nature tell him that they ca not be done, therefore he authour the word which unreasonables would either if folke he would stande to stike against all credence to be given to any suche things as reason and nature should come to sayne saie.

A fird first wher ye say, Nay quod the wherel the sap. Well quod I, so bett, where they say, for here ever my leg tripped. But nowe therfore first where the say, that they never lawe any of these miracles thern selves, and therfore the miracles be no proue to them, whiche while they never sawe them are not bound to beleue them, the fere either be negligent if they nothing enquire what they mistrust and doute of the truth of such a wepky matter, if they have pynently made enterre, the must it needes be, that they have hard some so many told and rehersted by the mouthes of the writing of so good and credible planns that they seeme unreasonably suspcious, if they thinke altogether lyes, that so may trew me or melibee he trew so faith fully do repute. If these men were judges lawe matters would take cote at theyr hande, or at the left the plaintiffe would have cypel spede if they law full beleue nothinges, but that were poued not, then nothing poued, but that they feth them selves. Thus may every man reken hym selue untrust of his owne fater ye beleue no man, or because all the proue thereof standeth but upon one woman, that upon her, which though she can tell best, yet if it be wronge hath greatest cause to lie, let his knowledge of the father alone therefor thence amonge our wifes mistreses. And let us see if we beleue nothing, but we are oure selues, who can reken him selfe sure of his owne mother, for possibile it wer that he wer charged in y creadel, 4 a reche mannes norce bring home her owne chyde for her maiders.
The first booke

A masters, and kepe her masters for her owne, to make her alone a getting god chepe. And this were not great matter, while the mother hath of her own child no care marke. Sit vp your frend I should answer them thus, by these examples powne them, for they were of such bounde to believe such miracles as were reported, because many credible men tell the, so much as els we should believe nothing, but we fee our self, as the were all the world full of confusion, no no tagement could be givien, but ope thinges done in the judges light, I should I feare me very feblely satisfye the, for they would some lave, that the ensemblapes be nothing like the matter. But as it is re-sly 3 would beleue honest me in all such things as may be trow, and where I am no cause why they should lye, so were it against al reason to beleue men, be they never to many, some neuer to credible, where as reason a nature of which twaineth every one is alone more credible the they absolute me plainly that it be trow, as it must nevys, of the matter be impossible as it is in all these miracles. And in such case, though I can perceve no postfie, that they can receve therby, yet when I well fea that it could not be trow, I must well fea that it was trow. And therby must I trow that if they can take no postfie be lieng they lye not for any coustabe, but guen onele for their special pleasure. As for as I this is right merly anwered. And so far the truth as far as we bee yet gone in the matter of these myacles not much amply not very far fro the poit. But lth this thing is much material, as when upon many great thynges do dependeth, we shall not so shortly make it of, but we shall come one step or twaine neer to the matter.

And thus I will lay to the it we hard fro them not very sure to beleue that every man lieth which tellethe the a tale so trow that reason a nature temper to scraw them to be trow impossoble. For in this woop shall thet in many things ere a cleerly decepeth them self, a sometime whyle they make themselflure of the wrong side if they would to wygers extende So true therin, they should by the bolnes of nature a reason leave al y ever they be able to lay theon. Ither were a pit of Inde that never ca out of his country, nor never had some any whyle ma a woman in his lyfe, for the befeeth innumerablye people black, he mght browe that it were against the natre of man to be white. Now if he lye, because nature feayth to bewee him fo, beleue therefore that all the world hyde if they would lay the corteary who were in the wronge, he that beleueth his rea-on and natur, or the that against his persuasio of reason and nature that tel hym as it is of truth. For frend answered that reason and nature tolde not the man of Inde that al men shoul be blakke, but he beleueth to against reason and against nature, for he had nothing to leave him to it, but because hym self sawe no white, which was no reas. And he mght by natur perceve if he had learning the heate makest his country blakke. And y of lyke reason, yold of other countries must make the people blakke. Weli quod I and yet be commeth to his persuation by a logegline a reasoning, almost as formall as is the argument, by which he prove the kind of man reasonable, whereof what other collection have you that brought you first to perceve it thas that this man is reasonable, and this man, and this man, and so forth all whom you see. By ensemblapes where by them whom ye knowe, presuming thereby no man to be otherwys, ye conclude that every man is reasonable. And he thought eth himself that in his argument than he thinketh you in yours. For he saw never othe but black people where ye so many men soles. As for that the heare of other that there be white men els where, this serue nothing for your purpose ye beleue no witness against the thing that you reas, and experience theweth you. And whereas ye say, if the man of Inde had learning he should perceve that it is not against nature, but rather consant with nature that some other men hold in other cotries be white, though his cottry men be black, so peradventure those whose part ye do suffrene, if they had some learning that they lack, how much perceve that of reason they shoule gve credence to credible persouns, repeasign them thynges y seeme fals against resone because they be forte above reason, whereof we make peradventure more perceyng in our communacy but here after or ever we finish that we have in hande. But in the meanwyile do scor you further what necessite there is to beleue other men in thynges not only beholden, but also leiteing impossoble, the man of

Inde
The first boke.

A. Ande that we spake of £ by no lerning
knowe course of the stone whereby he
should gyue the cause of his blushes,
but it be by alchemy, which eate
who can lerne that nothing will believe
that leasseth to hym selle impossibill.£
who would not be it impossibill, but
the experience had showed it that the hole
earth hangeth in the Isle, and men walk
fate against fate, chipes saile bottom
against bottom, ching to strange, a
sente to far against nature and air,
Lactanarius and right wise £ wel lerned
in his work which he wroteth de diana
mis instructionibus tekebeth it for impossible,
£ lettered not to laugh at £ Philosophers
for affirminge of £ point, which is yet
now founden crewe by experience of the
andet leesse than two peres called the
world roide about. Who wolde wete it
possible £ glasse were made of ferre ro-
ise £ that those were it impossibill by reason,
and never lave it done
beleeve no man that telleth them, albeit
it be no peryll to them; sole, yet to
muche have they knowledge of the leesse,
uneasibly shende in their errore thor-
ough the muddling of the trewth.

B. It is not yet fifti peres a go sphis
the spitt man as far as me have her, came
to London that ever parted the gilte
the siluer confounding shortly the siluer
into dust with a very faire water. In so
far forth that what the finers and gold-
smithes of London had in thare, ther no-
thing realmere thereof, but laughed therat
as an impossible lye, in which
perilsplains if they had continued stil,
they had yet at these bare dafür all that
counding. Yet wyl not say ny but
that a man may bee to light in beleue, £
be by such example brought into beleue
to far. As a good fellow and treue of
mine late in talking of this matter of
meruatil spiates, enteynyng mereoly
to make me beleue for a trodd a thing £
could never be, first brought in what a
fore the fire hath £ will make two percs
of £ able to be joined, £ cleare together
and with the help of the hammer be made
both on, which no hammering could doe
without the fire, which things to be cause
I daily £, farre. This said he therfor
that yet was more meruaile that the
they shall make one to conne as siluer
or led dothe, and make it take a print.
Which thinges I tolde hym I had ne-

er leene, but because he saide he had

done, I thought it to bee true. Some af-
der this, he would have me to beleue that
he had seen a piece of siluer of two 2/3 this
inches about, £ in length lesse than a fote
drawen by mennes hand thoroun strautes
holes made in any tre, til it was bought
in the chimes not saile an inch about, £
in length drawen out I ca not tell how
many yarde. And whe I hard him say,
that he saide this hym saide I £ shall be
he was merey duplicat.

C. Wyl yd your frid, it was his time
to gyue hym ouer what he came to. £

D. Wyl sapyd £, what if I shuld tell you
now, that I had seen the same. £ by my
faith quod he merey I £ would beleue it
at as forth yd I had seen the same, £
in the meane while I could not lave you
to say your pleasure in your owene house,
but £ would thynke that ye were des-
posed merely to make me a tol. £ Wyl
sapyd £, what if there were besides me
y-d. fr. good bonely men tell you £ same
tale, £ that they had all sene the thyng
done them se. £ In faith quod he, £
I am sent ther to beleue you, I would
in that point beleue your tell alone, as
well as thare all. £ Wyl yd £ I men
e ye would beleue by all alwe, But what
would you than say if one or twaine of
them would say moare. £ Mary yd £
what would I beleue the leesse. £ what if
they wold £ I lave you, that they saide
that the pece of siluer was ouer gilte, £
the same pece byng Gil bradawr shovve
the hole, the gil not rube of, but stil
goes foth in legthe with the siluer, so that
all the length of many pardes was gil-
ted of the gilte of the first pece not a
fote log. £ Surely sc £, that he saide
that would tell me to much moare, I £
would say were not so cromy in the main-
tenance of a lie, as was the pilgrimes
compayion, which whan his fellow had tol-
d at poyke, that he had sene of late at
London a byz occasuer at Poulis chirc
pardes with his winges: commyng to £
same place on the mosewe fayd, that he
sway not that byzde, but he saide muke
speche thereof, but he saide in Poulis
chirk pardes an egge to great that, £
could scent rumore it with leures, they
felow could help it foth with a poyze
side wy. But he were no poyze under-
poyer of a lie, that would minish his
credence to ascerenning all the first £
ling a lower lpethe. £ Wyl sapyd £
I than I habe ryped £ y should tel you
ye wold not believ them.

E. By the and £ not £. Founde £. What
plan bulbed would quod £, that sene
good and crediblie £ if they were quod
he, shoulde, they were not of credence
Awyth me, whan they shold tel me that they sawe the thinges that my selfe knew
by nature and reason impossible.
For whan I knowe it could not bee
done, I knewe wel thei all, bee they
never so many that I wot the law it done.
Weill quod I, sith I wot ye would
not in this point believe a hole towne,
ye have putte to spicke, that I dare not
nowe bee bolde to tel you that I have
sene it in my selfe. But sonylyte of witnesse
would have seene me, I wene I might
have brought yu a grete many good
men that wold saye and swere so, that
they have sene it thein selfe. But nowe
shall I proove me to you owne because
tacure a couple of witnesse, of whom I wote
well ye wyl my selfe neuer. Who
be they quod he, for it were hard to find
whom I could telle truthe then your
selfe, whos whatsoever I have merelie
saw, I could not in good saith but
beleeve you in that you shold tel me certinly
by your owne knowinge. But ye be my maister saith to take to seriously
whye ye wote me merelie. Ye many times me
doubte whether ye speke in sorte, whye
ye wote me erelie. In good saith quod
I, I wote me erelie nowe, and yt as
wel ye dare truthe me, I saith as I said
ys wyl go with me proove a couple of
witness of whom ye wyl beleue any
one better than twaine of me, for they
be your dere frende, and ye have been
better acquainted with them, and such as
I dare say for them be not ofte wont
to lie. Who be they quod he I pay you.
Shall ye wyl saye, I haue two open,
for I shall ye wyl bring you where
ye shall tel it, no futher then than eare
here in London. And as ye wyl saye
shall ye be doo open in length ye shall is it
done in my hoppis almoost in one strete.

Prove it quod he these witneses in bebe
will not ye. As the pose man sayed by
the priest, if I may be honerly to tel you
an ery tale by the way. An ery tale
quod he, commonly neuer amptel me.
The pose man quod he had founde
a priest over ampler with his wife, and
because he spake it a bode and coulde
not prove it the priest took him before
the bishop, oppositely to the dramatian,
who the pose man upon paine of cur-
sing, was commanded that in his par
cycle churche, he should shewe his
sadness, at high shate time shawe by a fae,
mouth shawed. After upon for fullfilinge
of his word, by was the pose coule set in
a pae, that popple might werde on him
and hys what he sayd. And there all a
lower (whan he had rebeted so wha he
had reposed by the priestle, than he felt
his handsyn his mouth, a said, month
mouth than yeff. And by and by ther-
upon he set his hand upon both his even
eyes, but even en of he, by felle ye
eye not a white. And so he sae, ye
being me thole witnesse thai will now by a
whyte. Howbeit he and thought theys
be trewe, as in good saith I beleue and
am sone it is, yet am I neuer the more
bouned by reason to beleue them, that
would tel me a miracle. For though this
thinge be incredible to you that yeath
it, a strange meruelous to hym that heeth
it, yet is it a thyng may be done.
But he that teleth me a miracle, teleth me
a thinge that can not be done.
I shewed you quod I this ensaile to
put you in minde, that in beinge our
knowledge of beleue of thinges that by
ready and nature seemes all impossoble, why
they be reported by credible witnesse, ha
ning no cause to ye, ther is as much per
of erasure, as where men be to syphe
credende. And thus much hawe I pro
ved you ownd, that ye beleue no
man in such thinges as may not be, this
must it solow that ye ought to beleue no
man in many thinges that may be, for
all is one to you, wher they may bee or
t may not be, if it leme to you that the
may not be. And of trouth ye ca, not tell
wher they may be or may not be, ex
cept they be two such thinges as imply
contradiction, as one felle thing in one
felle to be both white and blacke stones.
For els many thinges shall some to you
fache as all reason wolle refite, a nature
wolle no wyde admete. And yet thes
be done well enoough. And be in some
other place in comen bese a custome. But
notwylke, because all your white standeth
in this that of a miracle tolde you ye
may with reason beleue, that all men
may, because reason and nature beynge
more to be beleued than all the, teleth
you that they be are sowe, in that the
thing reported for a miracle can not be
done, I hawdwed you that nature
refone both shewe you, many thinges
may not be done, which yet in beke be
done for thertho, that ther ye it the done
may right well accompliste them as mi
racles, for any thing y refone or nature
can shewe you by what natural order
cause it could be done, but that ye that
wolle reason stand quith against it, as
in the drawynge of the silver of Iron.
The author etheweth that neither nature nor reason doth deny the miracles to be true, nor do they gaine say, but that they may be well and safely done.

If it appeareth be yet hitte we not the point, it alibeth that many things be well done, and yet nature, in which neither my witte nor fancye no mannes elyes, eth attaineth to none to natures constaite, that we can therin perceive her craftes. But like as some rude people muse upon a clock, that hath the tynge (which is the cause of its movinge) secretely converged and closed in the barrel, so incurious we and wonder on the works yet al ways all those things differ and be onlyke to myocras. In that your selfe will agree with me, that what I believe, that reade and nature teacheth me, that miracles be things that can not be done, I am not in this deceived, though I may be in such other things deceived, as seem impossible, and yet may be done. And therefore as concerning myocras, in which your selfe will agree, that I am not by any mistaking of reason and nature deceived, ye may not your selfe (me thinking) say nap, but that I may well with reason believe them twayne, against all them that will tell me they have seen such thiges done, as your selfe both agree, that they twaine (that is so to wyt nature and reason) both barely and truly thewme, can not be done.

What manner of thiges be those? Hary miracles: suche as your selfe will agree to be done against nature. Sue be thereof quod I some example. As if me quod be would now come to tel me that at our lady of Houscyme, there were a dode child restored again to life.

Let that quod I be one: and yet another be, a byshop in his chire, findinge one beame cut a great bele to short for his work, drew it forth betwene another man s him of forse (and ye will) longer than it was, and so made it tene. He by my trouthe quod he. Will we quod I take for the thywe, that a man was by miracle in a water nother while, converse a miple of from one place to another. He by the.

How they that should tel me quod be, that they had seene these thiere myocras, were I bounde to beleue them.
A read, that there was a god, either maker or governor of this hole engine of the world. The marvellous beauty and constant course whereof, they willed well that it neither was made nor governed by chance. But when they had by these visible things knowledge of his invisible majesty, than did they, as we do, fall from the worship of hym to the worship of Jodles, as now do children men, not as heretics laye to the charge of good people, in doing reverence to faytes, so honour to their parents, but in doing as do these heretics them selle, making our help; and may our help, or goods, or our own blinde affectio toward other creatures, or our sif of here, to sole prowe affection and vantage toward our selle, our manowtes, our pois, and very false goddes. But surely both nature and reason will declare and teach us that god there is. Is well quod he, Will not he rule in this, the just saund faulte to. And quod I. If reason and nature show you that ther is a god doth not reason and nature rule you also, that he is Almighty's majesty may do all what he will. Yes quod he, that is both naturally to his goddes, by reason it may well be perceived. Thi followeth it said, that ther is a nature doth not help you that these three miracles (that were we agreed should stand for entamples) absolutely could not be done, but the taught you only that they could not be done by nature. But ye may (as ye nowe see) perceive that thee them felteth they may be done by god, and ther see you there is a god, and ye is Almighty. And therefore when ye wpe in no wise believe the, tel peu they have fene fuche myracles done, ye cannot by vybele fuche thinges as can not be done, but ye mystrue causeth the credence. By faith of honest men, in the reporte of fuche thinges, as by hym that they said by it, may well be done.

The eighth chapter.

The messenger allegedeth that god may nothing be against the course of nature. Of which the anachor declared the contrary, and over that he writhe, that course is in working of myracles doth nothing against nature.

Is quod he, ye come in deede soon what weere me now. But peste me, that reason and nature teach eth me spil that I hall in no lyse beleve them that tell me, who have fene fuche myracles done. For first we will graunt me, that they teach me, that if they shold be done, they must bee done by god against the course of nature, as in this, ther realeth the major ymke hath fete the grace not for the first creatid to go forth in a certaine order a course, which order a course men call nature, and that bathe be of hys inlyt without done so well and manyed that course to go forth in such a maner and saften, that it can not be mended. And therefore feseth me, that reason hyeth me that God never will any thinge do against the course, which his high wilde, power, and goodnes had made to good, that it could never be hooke to the better. For if it might, than had our lord not made hys order and course perfect in the beginning. And therefore both as we might reason and nature yet breke records against them, that shall say ther is such myracles, eth god will never wrecche against his course of nature, which hym fete hath all ready set in so goody an order, that it were not possible to he better, and the goodnes of god will make no change to the worlds. Surely quod I ye go now very far wide. For never both reason prove you, god (although it can not otherwise be but any thing of the making of hys goodnes must not be good) hath made therefor every thinge to be of order and perfection, for than inut every creature is equal, for also that the hole worke of his creation though it haue in it self fulplent and right wonderful perfection, that therefore it is thought to the bitterest point of sovereign goodnes, his Almighty majesty could have made it so. For they he wrought it not naturally but willingly, he brought it to the utternest of his power, but with such degree of goodnes as hys hpe pleasure liked to hym. For else were hys workes of as infinitle perfecte as himself. And of such infinitle perfecte was that which God bought forth nothing but only the two persons of the trinite, that is to wit God and Holy Ghost. Of which two the sonne was first by y father begote, and after the holy ghost by the father of the sonne, after I say in order of beginning but not in time produced brought forth. And in this by generation produced did the ders work both willingly naturally and after the utterest perfection of
The first boke.

Of the selve, which they did fold it nere in none other thinges. And therefore god might beke upp by hole worldly lyke the word, make a better by a by, not only chage in the naturall course of this world for thinges to the better. For as God in working of miracles doth nothing against nature, but some special benetfis above nature, and he doth not against you that doth an other a good turnes which ye be not able to do. And therefore sm god may do what he will byng almighty, and in doing of miracles he doth to the better, ys better reals not nature the with you, if ye which say ther be no such miracles, tell you a thing that ca not be done, lest ye have no reason to prove that god ethere can not do it, so will not do it. For as he ca do it, it may be he will do it, where shoulde we mistrust good and honolul men that say they lab him do it.

The ix. chapter.

The author: the with that albeit me maye mistrust some of the particular miracles, yet can there no reasonable man neither bery nor doute but that many miracles hath there bene done and wroght.

For both quod he, and yet as for miracles, I wer not for all tis bounden to belerne any. For I spake never yet with ane man that coude tell me that euer he lab any. It may quod I fortune you, to line so long that ye shall bene noman that was by at your creynting, nor when ye were byhopped any. May ye therfore ought I wrote I have liued to lose all doute. Why doute ye not this quod I together ye not euer creynten so not?

For every man quod he pretentiously belene that I am chystened, as a thing so commonly done, that we taken sure selve that no man loath it done. If the commen pramptions quod I sufficiently serue you, to let your mind in suerue, than also increas in no thinge commonly and customable done now. It no pradiction can sufficiently serue for boste of this miracle of that, yet beth there ene from the beginning of the woeld in every nation chysten and bethen, and almost every towne at sondry tyme to sondry miracles mermaryes bene wroghte before the common course of nature, that I thinke the with the woeld it is as well belene unforstitly in mysaries and mermaryes ther be,

as any thinges is belene that men lifo.

The x. chapter.

The author proueth that many things daily done by nature; craft whereby we nothing mermary at all, be more mercurious and more wondrful in deede than be the mermaryes that we most meracer of and repute most incrediblle.

A quod he surely, though it hath done me good, to heare what ye would sap, yet I neither doute nor I suppose it, good man els, but that God hath beside the common course of nature, wroght many mermaryes. But yet of those that men tell of, as done in your time, by which ye would see that it were well proved, that the passage to spanys, spayne on pilgrimages, and worshipping of images were well and suffisently proved, all though there were many other proofs thereof of these mermaryes fyged I mean, in the report of which me thinketh I never not belene a commen famne of this mermarye and that, begun by some selp woma inking saint, when he seeth to misfalling of her kynes. Of these mermaryes I spake and all such as men saye nowe abates bee done at divers pilgrymale by divers