A divers saintes or divers ymage, in
which me thinketh that such as he tolde
to be done, which nuaer and sef faith
be impossible. I may well mistrust the
tellers. Deles how many of them that
mate me a suuffiuent profe of an impos-able
matter. Die 22 or 32 or 33 or 34 or 35
somethe me to fowe to trust they credence
in a thing so incredbile. And if I shall
not beleue an ync 1 finde many recog-
dys, I wene me were faine to wonder y
world about. I shewe you my ymage
suffrefently, of suche a ymage as ye
pute your pilgrimage by. Your feele
woodes qv I haue wopped in the many
thynges, that fene to the same as they be
couchyd together. Whiche when we le
them unfolde, and considere the part
a foore, than man we better erate
nyme them, and better le where of they
serue. Eey speke of feeling to faintes
for feyte capes, as for the toffe or
milk of luytes capes. Then ye woule
wit, how many ye must yype say they
saw a myacle, a ye shoule of reason
beleue it. Thynketh ye shynke qv ere
were lke to go longe or ye shoule ynd
any ynde of trew. Fially when ye yafe, qv
ye mynted only those myacle that me
tell of, as done at pilgrimage, ye feme
to put by a difference between those
myacles wroght in pilgrimage, and
such as are wrought by God otherwise.
The cause whereof I ment further alene
you after. Foz ye perceve not well what
ye mynted by that. But yit ye speake as
ye mynted by, as though ye mynted mistrust them were they never to they
cause they tell you a suche, that reason
and nuaer faith is impossible, mith-
eth ye shoule nowe change that
voze. Foz I haue all redly proveyd that
reason and nuaer faq not that a yma-
cle is impossible, but onely that is
impossible to nature. And they esteste both
that the myacles be possible to god, qv
they repow them do repow them for things
done by god. And therefore they doo
repow you none impossible tale. Foz ye
celer corterys upon yong, let be repow to 9 myacles which we wer agreed
shoule stande for examplers. And ifst ye
men shoule tel on ye thy lau belowe an
ymage of the crucifys a who men tald to
lyfe, ye wold much merulae thereof,
and somwhat ye well yet coulde tel ye
somewhat that I have seen my telles that
me thynketh as great merulae, but I
have no latt to tel you, because that ye
be is circumspet and were in beleue of
any myacles, that ye woulde not beleue
it for me, but mistrust me for it. Nay
by, quod he in good fayth, if a thingze
me ned me neuer to farre unlesly, ye
ye woule erfly yafe that your telles
have sente it, I neuer ther woulde no;
co. mistrust it. Gwcl l quod I, than ye
make me the bodere to tell you. And ye
till I tel you noything, but that ye woulde
wende were ynde you good witnes y
to prove it. Ciel that no yde for quod he,
but I beleue ye le yere it. Ce foz
thou quod I, because we speake of a yafe
reples from death to life. There was in
the paryle of saint Stephens in wall
hove in London where I dwelled before.
I come to Chelsthe, a man and a wome
lycheare ye quene nible and quethng,
ynde were they bothe. The el-
devl I amure palesed not forit. It
happed as both amide yonge folke
the one to cast the mind to y other.
And after many letters, for the mayne of
mo ther was muche against it, at last
they came together and were made of sa-
st Stephens chyke, which is not greatly
famous for any myacles, but pet vere-
luy on st Claire Stephens day it is somwhat
fought won, and bidded with folks de-
uction. But now doste tale to make,
this yonge woman as maner is in by
yes ye wore well, was at night bough-
ted wth honest women. And then
after that went the side groome to the
bed, and every body went they to bedes,
and left them ynd the place alone. And
the same night, ye a bide let me notley, now
in faith to say the truth I am not very
sure of the true, but surely as it appe-
red afterward, it was of lyblode the
same night, or some other time sone af-
fter, except it happened a litle afoot. No
orce for the time quod he. Truthe quod
j, and as for the matter all the paryle
will testyze for treweth the woman was
knowen for to honest. But for the con-
clusion the ser of them twayne turned
in the womanes body, first in to blode,
and after into dappe of this childe. And
tha warede quicke and the great ther.
And was within the yedelyure of a
fawe bo, for the it was not than (fo
law it inisse) passing the length of a
fote. And I am sure he is grown nowe
and ynde longer than l. How long is
it a go he. Emb my fayth I aboute
pri peres. Gwcl le thy iha is a daw-
thys myacle. Ciel good fayth quod I,
I never will I that any man coulde tell
ye he had any other begynnings. And me
The first boke.

A thynteth that this is as gret a myracle as the raunging of a deev ma. (If it semeth to good he to you, than have you a meruaptus seming for I were it semeth so to no manels. I do quoy, I can ye tell what is the cause: None other lust but that the acquantaunce of thynges beholding was the wonder as we nothing wondred at the crumpinge and flouying of the sea, or the Tamps for we wold lyfe on it. But he that had nere seen it, no heed therof, would at the first sight wonder at therat, to se that great water come wailing by Bagan in the wynde, kyping a common courte to s fo, no cause perceived that disruy him. If a ma boze in blind had lovd on his light, what wonder would he make to see the tame, the more, and the stevers, where as one that hath seen the foremost ware to ge ther, meruaptus not to muche of therat, as he would wondre at the first sight of a perches tale. And very cause can I fe none, why the boulde of reall moze meruatie of the reepyng of a beve man, thys of the mymbery, bringynge toth and grewynge of a child into the Hyde of a man. No more meruati is a boko thys a cock, though the one be fene but in some s the other at s pere. And I am sure, if ye can beade men as commily called againe by meruatie, as ye se men brought forth by nature ye would reken it lese meruatie to brinynge the foule agayne into the body, kyping ye soule his happe thys his organis not muche perished, than as a litle leede to make all that gere nous, and make a newe soule thereto. None pe you neuer had seen any goyne in your days no harde of any befoe, if two men boulde tel ou the one that they had with a ma in a pater nofere while conceyved and caried amole of, fes no one to an other by meruatie, and the other shoulde tel ou that he had seen a fone more thys a maues wyght carped moze than a mil in as litle space by craffe, which of these wold ye by your faith tak for more increvable: Surely ye both wyzte wer very stronge. But yet I coude not chose but thinke it was rather treue ye God did the one, than that any craffe of man could do the other. I wel quod I let us thynk to our thynde exempe. Ye it were thrown ou that satir ou Engalu 24 hes spitter, brinynge out a pice of tymber, that was cut to gest, to fere in making Barking abbeye. Would this be so increvable to you to belieue, ye they drew in length a pice of woode by post wer and helpe of godys hande, when we se dauply a great pice of siluer, bale, laten 24 poun bale at legt into smale wyer, as wonderfully by mans hande.

The xi. chapter.

The author, thewhys a myracle is not to be mistrustid though it be done in a small matter and stemyth upon a sleight occasson.

Due though ye wold perambuente (as ye gome to do) rekhe this cause very stelth fo god to shew such a high meracle, yth there might have f ben woute meracle a longer pice of tymber gotten, so ye wolde happe mistrust it, for the stemen occasion, resembling it to the miscafting of some godd hulstives kates. God hath I wene so muche wit of himself, that he neveth not our aduice to enforme hym what thing were sufficient occasion to wone he ps meracle fo. But if ye redye in bokes of Caith, sainct Gregory, sainct Austin, sainct Hierom, so many other holy vertuous me, ye shall excepte ye belene them not serue and know, ye god hath se; his servates done many a great meracle, in very small matters. And so much ye more are we bounden to hy goodnes, in that he bouchaste so, to famyly in small things to shew hy to great afhe of his mighty godshed. And no read we it, to with: awe his thank and hounour because of his famiter goodnes. And if ye pambuente woulde not belene theys wryttings, go to Chistes gospel tale on his first meracle, whither he might not have powred for withoute about meracle. But theche was hy pleasure in a small matter, to do a great meracle, for some wouth of hy godshed amonge the whide he bouchaste, where on the other s lye Perode hy woulde saincte have scene some meracle, where it stoved uphyd his life hy might have done oum hym for so fierce a s pos he woulde not bouchaste, ephire to them the powde enyous thing one meracle, as speake one word. So yhy times, places, spes enefis elte ye we tyme to rek his arbiternment sot soke to speake a appoint the at our pleasure, els blaspheme the say we weel not belieue the.

The xi. chapter.

The author, what noteth the few barde minds of many folkes that would be very hard to belieue a man in a myracle upon hy see and very light
The first boke.

A light and a true bare tale to beleue a woman on her words.

Now where ye require how many witnesses should be requisite to make you think your selfe in reale, to have god cause to beleue so strange a thinge, me thinkyth right seue were sufficient of the seuen that they faine a good true thing done by the power and goodnes of god, excepte it be harde for vs to beleue, euer that god is so mighty that he may do it, or so good that he would do it.

But because ye would wit of me, how many records der requisite, that shig standeth nor so muche in nombre as in weight. Sometyme is more credible than some. And albeit I am not so well why ye should mistrust any one that saith honest telleth a good tale of god in which there appeareth no special cause of veruge, yet if any witnesses will serve you, than would I bit of you, how many your selfe would agree. For I now put cale that they came: 1. divers honest men of good substance out of divers parties of the realme. Eche of them was offering at one pilgrimage, so fasta as at our Lady of Jutish, eche one of them assuring upon these, oone, a miracle done upon the selfe, in some great sobayt helpe, walt appeare to past the power of craft or nature, would ye not beleue that amongst them all, at the last minute of the tale, I may crewe:

"A" by our lady say, not there were x.x.r. Why so? I say he, for were they so many, having none other witness, but eche man telling his tale for him selfe, that he but single and little the sngle, for ever miracle hath but one recorder, ye not displayed in his owne cause. And so noneach miracle well proved. Well sayd I, as well your wisdom, that ye be so excelsior that ye will nothing beleue wout good sufficient full proof. I put you than if I, in my other tale, that x. yong women were the specially known for god, but taken out at aventure, dwelling all in one towne, would report stel that a frie of good fame, bying they confessions at a pardon, would have given them al in a paracent to let him he with them on your faith would ye not beleue, that amongse so many some of the said trewe.

Yes, I would ye by ? Mary was beleue they lap true, all, i. e. burnt well. I were for the, the latter but it. Why so ? they be as single witnesses as the other, of whom ye told ye before. For none of them said what was said to an other, yet they be unworne also, and therwith be they but women, which be more light and leste to be regarded, dwelling in one towne also, they thereby might the more easily espier a false tale.

They be ye , witness good enough for such a matter, the thing is so likely of it selfe, a frie will be womanly she, lose the holy horetion never so sanctly.

Ye denye not ye, but god may as easily do a good turne by my miracle, as any man may do an evil by nature. That is trew ye, and he list. Why ye, se now what a good way ye be in, I are of your owne good godly minde, more re by to beleue it. Simple women that a man will do nothing, than x. o. x. men that god will to good.

The xiii. chapter.

The authour, beeth the further minde of many men, which in miracles do hereby touch the honour of god. Wole of they, owne soules, will neither beleue other folk tale then, they them selue duchants to Google him.

We thinke that this kind of professe will not suface you, I dare say, if ye would seek and enquire, ye shoule finde the many done in your pages, in the presence of much people. Where shold I seeth that ye seeth: O grant ye, vs good goodly every pere this, I. pere tie within, this. pere, the turkes have taken the towne, have sen one of the theane was at Griffes crowne, but shing the flowers in the seruice time, if ye would have gone to Kodes. So farre ye may yet had this leuer baunge bleuing to beleue that miracle which we.

I seeth not, than go so farther ye. If I am thynge, well appayed ye therc, for ye had leuer beleue than take the payne of a longe pilgrimage, ye will never be lyke in any oppinion, ye bought your selfe in jeopardy for pertinacy and strange standing by your parte. Say marie ye, I warrant you that, I will never be so madde, to holde till it were to hope. For I have such a sone fantasy of mine owne, I had leuer lyuer this shes for cold in mine middes of somer, this be burned in the middes of winter.

First lyed ye, but yet in ernesst, where suche a solemnity percy my miracle is wrought, so wonderly in the face of the world before so great a multitude, it is a great untowardnes in a thing to
A holy touchinge of god a helth of our owne soule, both to mytruly all them that say they have bee it, and other of soule of incredulit, not bouch, faute himself to prove it. If I should have gone quod he, and founde it a lye, than had I walked a wise iomme, and on the wether side, if I should have scene there suche a strange movell, yet could I scantely reken my little sure. Po or I, that were a strange case. Ha! How strange quod he, For where was fake of miracles done before a multitude, a ma may be discouer therein right well.

S

The messenger madest obserc a that miracles thewdo before a multitude, may be fayned, a by the author how d and the goodnes of god bin- gely the truth of such falsd to light, with enples thereof one or two rebeted, further showed that mani miracles there bee, which no godrisen ma may bery to bery.

S

Some people be beryly with a pitifull arage in his partike, maybe: some fales felowe fapping hymselfe to come like a fainct in Tvs churche, and there to showe for, that he had gotten by sight. Than shall ye have the belles caugt as a miracule. And the fonde folk of the country done made foles. That women comming ther in with very candels. And the per- son bery of some laine begger, ill, old, sick, paper of these: elle charches with pitifullnes spent in men and women of we, tunt they cove divers places some with arrows, some with ruffly knap- ups, well make bys offeringes to one by pore, worth wise bys riches.

S

This is quod, very truth that suche things may be, and sometime to be in debe. As remember me that I bane hard my father tella a begger, that in hpyng. Very his bates the last, cam to his wife to faite Albionis. And there was walk- ing about the towne begging a tye of drayes before the kings comming thicke, fatenge he was borne blindes, and never laue in hps lye. And was warned in hps dreame, that he must come out of Berpyke, where he said he had ever dwellt to feke lapyt Albun, that he had ben at his brynge, he had besl polen. And therefore he would goe feke hym at some other place by he had hard some lye sinc he came. S faire Albuns body hold at Colen, in debe such a contenction past the bren. But of
The first boke.

A was a dence to a man bereyse counde hie bosu frere s patter of s chalice, out of s piseours hainde into her mouth, as though it came alone, in so that all the people not of the towne only, but also of the countrey aboute tooke her for a very quicke faitne, 

daily sought to thynke to lerne her that mane hire could not come nother, 

curred out aloude, Hely maiden Elizabeh helpe me, y wer faint to thowe their oftering over theire folowe hestes for 

praisse. Howe lay the prouer with Hely maiden Elizabeh nightly in the rose lotte, 
yll she was after taken out 

to the kising by my ladde hynge moschere. 

And by the length for meer with 

boldece of the bad eten (which had no 
saintly favour) she was perceived for 

no saint, conselde at the mateur. 

In ful good 

it had ben great almes the 

pruor, 
yll she had ben burned altogether 
at one stake: what came of the prouer. 

And he can yf not tell but I wene 

he was put to such punishment as the 

poure none was, y had given her in 

sance to say this herne, 

Heftere mi dot, 

grooten consolante me domne, 

it is a good the tre, 

that she did so any more she should 

say the hole plass. But as for Hely 

Elizabeh, herne yap the trowd a fared wel 

and was a common harlot at Calpe 

man a faze day after, where she laught 
at the matter full merely. The 
morer pite quod I, y she was to let falle. 

That is trouthe quod he. But note 

what you, what trust ca we have, or 
at least what sureteca we have in 
such things, what we see them fayed 
to shamelyly in the face of the world, 
to openly and so much people abused to 
fare, that they would not have letted to 

swere, and some to temper their issues 

thereon, that all this world 

wrought by gods owne hainde, till 

the trouthe came to light, s the dabby dises 

out of the chyseke in the devils name. 

Wereby saide I there was abution in 

the one spede, and great solv in the other 

spede. And as that noble dude Hymnscrop 

wodefully foun out the falsede of that 

bition beggar, so ddb that noble ladde the 

hynge mother prudentiy deepper and 

founde out that heatlyly eythe. And to 

ap the trouthe there was caste young 
in both these parte, where the people 
might reasonely gather to myshap 
picture, that yf they had made therepuns 

suffiency, unquillity and serch, they could 

never have been so far abused. Yf sdbtno 

might thet wel mi stut a beggers word 

who they had but myself knove, y well 

likely to lye for to win spel saunor and 

after mony. And also men might well 

think y a poyng the fait, was not metely 

to be hyponq quicke, in a monystery a-

monge a mony of monyce. And pet in 

clclusion becaused no fach fapped there 

borders shulde ensome goddes bye 

miracles, his goodnes shortly brought them 

both to knowledge. And to both his 

especiell curte y providence being cuer 

spite such falsede sauferty to light to their 

name and confusion. And as he did in 

Bern a great cite in Almaine being 

knowledge the false miracles, who shat 

certainy freers abuud the people, for 

which they were openly burly. And 

so god alway hyscutey lulty false 

miracles to light. Nay nap quod he, be 

so many such I warat thou that never com 

to light, and are hit take for very good. 

The can be very wel intarant it quod 

I, for hit god brought to light false 

alled miracle of the preyes of the pok 

fell in the olde time, as appertey in 

the 

chap. of y pies 

slyly like y amonge chisten men he will duke 

no such thynge lely weid. And also 

how can ye warant that many of those 

miracles be false, for 

while there is no 

doute but many be true, and ye know 

not any which be pecenly knove for 

false, ye be not sure whethier any be 

true or not. Nay quod he, the real held 

be as well on the other side. For thom 

know not any which I pecently know 

for true, I knowe not whethier any be 

ture or not. Nay quod I that argu 

ment will not serie you so. For though 

no may brendeth you to belieue that 

every thing be true, that is tolde by a mir 

cle, yet some there be of which ye may 

never reke your selfs lie, of which you 

can not if ye be a chisten man have any 

terule or doute. Ye quod he; Faye 

would I wer, which were one of those. 

Nay quod I, all that are written in 

the gospell. Nay quod he that towe 

Iwel, but thom we speke not of; for the 

er done by god him self. Nay quod 

I, be they not to all. If ye will not agree 

that ye be sure of any which be tolde by 

apitites, what yll you by the miracles 

of the apostles written by faynt Luke. 

Nay ye pe mistakene ye; for I do 

not knowes any mistak in the miracles 

bone of olde time by god for; his 

apostles so holt marters, in corroboration 

setting tody by s faith. I meanes only 

thee miracles y mentel y talke of now a 

dayes.
The first booke.

Maps, to be done at those images, where these pilgrimages be, where we see of the our selves, pure plainly false. And yet tolde for to trew, and so many false there is, to vnto us, so many simples stoules trust us, so much solas holke be true, than that a maie may well vve to mistrust the reymant. We have & I, no more than vns spoken of a difference between vs miracles done by god in old time, thene miracles are done, tolde to be done now a dates at pilgrimage.

But surely if ye grant the miracles done of old time, we need no more for vs, of all our matter. For I vve that pilgrimage and miracles done at them be very olde things, no things newly begun newe a dates, except we calle a thousand yere a go, or, three hundred yere a go, now a dates. For I am sure that so long a go a yet longer a, did good chyldren people pray to faintes a go in pilgrimage to thry, holy telyques, had weages in great number, and many wonderfull miracles by our lorde workes, so the composition of thy hyppique to the conseruation and encrease of the devorion of thy christen people therin, as we lyve largely written and reported in the godly bookes of holy sainct Gregory, sainct Anistin, sainct Hierom, sainct Calibus, sainct Babel, sainct Cristofo, sainct many another olde holy doctour of Chyristes church, whose bookes were not unwritten this shoulde yere. And where ye far that of miracles many be not in a dates falsified, so many it be that some were not also, but ye therin not now neither, were not be all falsified. And any great trew a vve in their right few, sustised fo our purpose.

For I god had but with one miracle declared that the thing contented a pleaseth hin in his church, it must needs sufficient for the chyst against all the heresiques in the world, that ever be toke against the chyrist therin. And therefore ther ca be no doubt in the matter when god hath behaere his pleasure by so many a thousand, and that in every tymbe, not only now a dates but also a thousand yere of fourteen hundred yere, and yet more to, before our dates. And as for fained miracles of which ye speake somuch, albeit that some such hath ben, yet I hereby that nother of olde time, nor now, chyrist among chyriste people lustrely not such things to happen oft, no such delution to last longe, but (shortly to their names as it hath syned in some) doth better make up their falsed as him selves saide of all such, That ye & whisper one in an others ear shall be sevved out alowe upon the ridge of the house rote. The, xv, chap.

The author, though that if of these miracles ye are told a vntrew it, be done at divers pilgrimage, is commonly believed for very true. we certynly knew some falsely fayed, yet were no cause to mistrust the remanent.

But see if that among so many miracles as be daily tolde and vntrew done at divers pilgrimage, betweene which miracles, other, why put a difference, we shall as I said before, know further your mind hereafter. And be it also that of suche as longe have bee reputed and still taken for trew, your self understand is knewe some for very false, would ye therefore thynke amoung a chysten, there were never one weere, what ye find some fayse woman paynted, who colour had went were naturall, yl ye neuer before beleue fanye woman in the world haf a fayse colour of her selfe, ye finde some fayse slateresses longe yeemed frendely, yl ye take in after aly world for such. If any suche false preturers, who is world whoe wand two refin good and godly men, shall we therefore mistrust at other for they take, ye wone there none good at all. By my trothe ye se, I rode ones in good company, to look the truth for god company to walsigh in pilgrimage, when a god fellowes soke to fell in halting, he was faint to hire an other, let him go solo, which was so lere & so the halting yere empty as he was, he could not keep sort with. And who we bad weent we should have left him behinde, without he stoped a mate, for he jumped on three leges to latin, if his masteres horse in four seate, could catt ortake him. But when he caught him & cam agayne, he swore in great anger at other he might swore, he bold true halting for Thomas the woole while he lyved. That was that halting for Thomas gud 1.

Pary ye he thrye parthe piety as he tolde vs, as lene as pose and as haunting as his bore, as holy to. But ye he would while he bold mistrust y halting pres for his halting booke. If I find an holy booke at piety, I had not fals while I live, trut at his feloowes woole. Well gud I pe sokes merel, but I were well ye wold do better whatsoever ye sowe.
The first Booke.

And after that moued in her owne mind 
and monished by the will of God, to go 
to our lady of Appilwiche. In the wal 
of which pilgrimage, she prophesieth 
tolden many thinges done and said at 
the same time in other places, which 
were put to the test of many great 
and learned men, and many thinges 
which were done, which we believe 
are true, and many thinges said, li 
in her traunce of such trust in God 
and learning, that right conning me 
highly meruell of yrese of ymage an 
unlearned maiden, when she sett out to 
see what she saw, such thinges uttered 
spoken, as well learned me might have 
missed with a log, and finally be 
yeing brought and laide before the image 
of our blessed Lady, was there in yh 
light of many worshipful people so 
earnestly conntered, and in face, open, 
yoke, and countenaunce to griseles ymages, 
her mouth clad where, and her open 
laide out upon her ches, that it was a 
terrible sight to behold. And after ma 
neverreuelous thinges, at some time 
shewed her divers thinges by yh 
yrew goddes ymages, as well as 
seemant as the maiden in the 
presence of all the company shewed to 
them good state perfectely cured and 
so 

And as for the point that we 
spake of, concerning ymages done in our bapes at div 
ners images, when these pil 
greimages be, yet could I let 
you see such thinges openly, 
so farre from all cause of inspicion, and 
thero testifed in luche suffisant mode, 
that he might some almooste made that 
yre the whole matter, wil mistaffe 
the miracles. And which I durst bold 
lly telle you so: one, the wonderfull work 
of God, that was within these few yeres 
woyght, in b houses of a right 
full knight by Roger Wente 


The 17th Chapter.

The messenger lareth forth objec 
sions against miracles done at pil 
greimages, of which he confesseth 
mane to be true. But he lareth cau 
s, and reasons whereby he saith 
ymany 
men be moued to belerne and think 
that these miracles that be done ther, 
done by the devill to sete our 
hearts upon ymages and in 
yse of God. 

But
The first booke.

I now albege as I said that I might allege you this miracle, and prove it upon such wife, I wrote we were to be as farre out of all doubt thereof, as we would be in the merite of the miracle. And so all the other which I have you done of late at diverses pilgrimage, and prove them true, yet would I shew you this miracle done of old time, and there by we also does done at these pilgrimage. By quod he, some what a little I touched it in y beginning and made in a manr a gausce threath. But looke we to have it as a full thot of harpe, as I have some done to ake reaons cleawe the pitche in way, that they seem to be over the but all, which reasons I would be lothe to lose maner to allege. Lest I might haply give you some occasion, and thinke of other I let to somwhat of your dish, or else at the first he, I cede the thot that and we a favourer of that faction. Have my quod I sere not that hardyly, for neither can I sussist, to mistruste that one thinketh still, because by defendeth the wife part well the way of argument and reftoment. And also I trust that all their stories shall be so far to serve to bore the but, that seve of them shall take the marks, manee to sound to perce the paper. And so to hym, and so to thot. And some to whyte of by a bowe. And therefore I require you safest not to lyng forth all that you have heard, or that ye think may be laid in matter. We quod he, the ye can have it so indifferently, I shall not spare to speke it. And there is no end with all that I think true, I will not sayle to contende. For all be it that I have long stiched to you withstand any credece to be given to miracles done now a dayes, where I have many a chrestian faith so by some whom I have known as to say from the beleve of any miracles at all, that in good faith they put me half in doubt whether they believe that there were god at all, ye they done for by with some of you have faile all that they seemed to think, yet to se the truth I never herd any thing sayde to lose therein, that ever moved me to think that any thing would be the importance of the mistree of them, that among so many an speeicle as by dayly in divers places done, ye would shew that none at all were true. But as I begun a little to touch in the beginning, whether these miracles be made by god and so, god sake, or by the devil for our dece and delution (albeit I believe and ever will as the church doth), yet some men among some such things say therein, I am not therein to do as I do in other articles of faith, but for the sake of the devil may do miracles. By we never to suffer the called by that name, the matter shall be if by nothing amended, ye if we will have none called by the name of miracles, things by god above nature, yet will we not deny that the devil may sometimes things thereby the devil doth them, where the devil doth them, and if the devil doth them, and we be not sure that god doth them, why may we not be as we believe that the devil doth them. Moreover, I say, ye tell me that ye seek noth by Logice, but now ye play by Logique of right, howbeit your argument may not be on the other side, or that, yet god may do the much better of the devil, we be not sure that the devil doth the, why should we not rather believe that god doth them, which may do the better. And much more reason it is, that we be not beleve that god doth them, which may do the better, except we see some case that can not suffer the devil to be renne god, and that god doth nothing he, than is it reason we shew you some such case. It is quod he can have it so indifferently in that we see that god hath in scripture forbidden such imagery, that under great maladiction, as in the law which ye are lesse of before. In facete this falshile. And in the plain, in extre irrel de giba, where by the mouth of god forbidden the folly of such as worhippe those imagery, that hath ear and can not lyse, hands and can not feel, feete and can not goe, mouth and cannot speke. All which aburdities are so reasonable, so yclep appeareth as well in the word of our imagery, as in the Paimins Apollis, and after that the
A themeselection that shall fall thereupon. Being like more the be to them all, such as are, as settheth their trust in the. And forsoth with be declared in who god we have their trust, the profit that proceedeth therewith, saying, Domine Israel sperabilis dominus, adorator et protector coram Deo. The house of Israel hath put their trust in our Lord the helper and defender of them is he. Nowe when the words of god be cleere, open & plaines upon this side, what reason is it to believe the commandes & glories of men such as ye had ought to be right nowe, whereof ye would winde out against

B the true textes of god: What should we give credence to the enample of mens doynge against the plain commission, cument of gods writings? And when yonely Christ is our sauiour and mediator, to bring our nature againe to god, & our onely protector and advocate for our fathers, maye help us he and will help us more. What shall we make either our Lady or any other creature or our advocate, or pray to them, which of likeliehood here be not? For ther can none of them be present at so many places at once, as they be called upon. And yet they are not one by one the god himself, nor so fain would we did well as he that obeyed for us. And therefore what

C we not only do them reverence (which we content them withal), for gods sake as ye faile before; but also pray to them, we do Christ and god great injury. For if we pray to them as mediators, & advocates for us, we take from Christ his office and give it them. If we also help the help of them, than make we the plain goddes and betake to the power of the godhead, For onely god is it, who made all good as witnesseth saith James. Every good and holy creature gethred from above descending from the father of lightes. And surely if we conde that we behowe to them though we pray that at the aloneness of saints redoundeth unto god, yethe it is done as preceptuall for theys owne fates but for his, yet would I not wene god be well content that we should do; his false doo to any creature like honer as to himself. For scripture saith that he will not gene his glory to him; no; to any other creature like honer as to himself. And therefore the reason is why the worship that man doth to man, as the bondman to his

D Lord. The second veridill is that a man god to a more excellent creature as to veridills angels of saints. The third Lord, for the dedication honour and adoration of images, is he neither to well not therein to tell; nor so curious great as to care. But this I see well if any of them kyndes of worship bee better than other the images hath it. For they have all that we can doe. For what doo we to god when we do worship him in that faith that they call Latria, but we do the same to images and images both, if it stand in kneeling we kneel to images and images, if in praying, we pray as bitterly to them as to god. If in singing and letting by of cancles we send them also and let some saintes, dy. images against god one. So that what so ever faith or worshipping of Latria be, the same is as largely done to images and images as to god. And this not unto images only (where though they have no life have yet some shape and fashions after man), but as we are images pigges bones also sometime. For what reverent honer is the dailie done under the name and opinion of a saintes relite, to som else rotten bone that was happily some time as Chancer faith a bone of the holy Jewes there. So we not y for one faiets head is diewed in six places. And some one hole faiets body lyth in divers countres, if we beleue the lies of the people. And in bothe the places is the one bodee worshipped wher the one; the other is false, one body misstaken for another, an evil may happen for a good. And yet will the prelates of bothe places take offeringes and toll men thither wholly miracles to. In which case ethere must ye say that the miracles of the one place be false and fained, or els the miracles make not your matter good nor proue your pilgrimages trowe, and yet might all this g Frances be more the better borne if it were true that ye defend the thinges withall, when ye say in worshipping of images and images, menne worship neither the one no; the other as goddes, but the images for the saints, and the saints for god. But now as it seemeth matter is in bode face otherwise. For the people pray to the saints for theys necessities, putting there trust for their petitions in the saints them selve as though god gave it nor butthey. And in the images put the people their trust in
The first Booke.

A fede of the saintes self. For albeit that
wee it might haue to reacon as ye haue an-
twered me therof presupposeth the miracles
i
these pilgrimages to be done by god, the
people might then to reason goethe and
bile such places as god by manke de-
clared he would have himselfe on his ho-
ly saintes sough & honored in, yet now
this sunne light coucheth the pynt but in
part a matter, not y hole matter. For
the people do not onely biite these places
there do all the worship to the saintes
that they can possible do to god, to hope
of their helpe from their saintes self, which
they should wel let only to be gven by
God. Thus by this demeure make the
saintes gods fellowes, is to fape the
serves as matcheth with their master
and the creatures mates to the maker
but also by them in the religious fash-
ion, as frequent affection to the images
of those of tree, as either to saint or god.
And plainly take these images for the
saintes self and for god himselfe. And put
in these images of their pilgrimages
their full hope and hole trueth that they
should put in god. Which besides that I
have saie before appears well in this.
This will make comparsions betweene
our Lady of Avebury and our Ladye
of Waltham. As seeing that one
image more of power the other, which
they would never doe, but if in fede of
our Lady thay put their truste in the
image self. And the people in speaking of
our Ladye at our Ladys faith one. I
lovebed our Ladye of Waltham.
And faith ye other our Ladye of Avebury.
In whiche wordes what meaneth the
but her love & affection to the kocks
stancheth in the chapel of Waltham
of Avebury. What say you when
the people speake of this fashion in them
paines and perils. Helpe holy kocks of
Baddman. Helpe our here Ladye of Wal-
tsang. Both it not plainly appeare that
either the trust in y images in Chistes
fede the Ladys, letting Chistes sires
Ladye go, or take at the left wise those
images so they wene thet were verely y
one Chist, the other our Ladys self?
And sowevery way ye faith a devotion
whiten fro god y bold bave it, and our
heartes by these images blinde and set
upond the be kocks & bones. Now see
the good fruite also that followeth ther-
by. I let passe over the falsite and falsi-
hed that is therein be theang, sometime
by the priests, sometime by beggers in
buying of falsite miracles. Looks what
devotion men come there with. With the
most come they most abuse the self,
like menes as most trueth hauie blind
faith in these blinde images. But the
most part that cometh, commeth for no
devotion at al, but only for good com-
pany to bable thy selfe and drinke
drunk there, and bawdise and relace home-
ward. And yet here is not all. For I tell
you nothing now of many a noughty
packe, many a creeke and his make that
maketh their images metings at these
holis hallowed. And many y semeth an
honest bawdise at home, beth bawdise of a
hande to hygh her to mitchell as the wa-
keth abode about her pilgrimages. I
herde once when I was a child the good
Scottish freer father Donolde whom I
fure freere to a fainit, if there be any na-
ide. In heare. I herd him preache at Poules
crooke y our Ladye was a bawd, a Yet at
her pilgrimages be made many a foule
meting. And loude he cried out, y men
Make this I doon gange on your self with your
ye Lourres
lodes to Appleby in the deulns name,
cel they them at home to you with so-
row. And surely to man good me trene
it wer best, coldthy y these bawde, eter
ble wandering about banite or supersti-
tious devotion, ye the next boe to pola-
type when men have their affectiones in
kede of god bounde to blocks & bones.
And now sith y this gree is suche, what
mercurial is it though (as I saide before)
y duell be glad to bence attendance ther-
on, s do for his part what he may to
to help his owne deues forther. Y
what mercurial is it thoug god in this cursed
world whende we fall from him to other,
fro the honor of himselfe to his saintes,
when we do as the paynims bid in kede
of god worship mammottes, a this by-
falling to folow mens glotes before his
owne testes. What wonder is it though
god again foru as he serve the, and
suffer the duell dedulde vs as he did them,
make vs leane to falle miracles as we
fall wilfully to falle gods. Thus take
quod be y speake on that side, s yet much
more than I can call to minde. But sere
ly fith be wills me to sode, here nothing
I have as I could rather iy oone to some-
what, not of mine owne opinione, but of
mine owne indication the any thing left
out that I could remember which Had
never herd any manley, to prove the mi-
racles done at pilgrimages to be iner-
tain by who thet be inwit, or rather
prove y thet should not be gods mira-
tules but the devils wonders.