

A diuers saintes or diuers ymages, in which me thinkyth that such as be tolde to be done, which nature and reso saith be impossible. I may well mistrust the tellers. Or els how many of them shal make me a sufficient pzoofe of an impossible matter: One or two or thzee either semeth me to few to trust their credence in a thing so incredible. And if I shall not beleue the tyll I kinde many recordeys, I wene I were faine to wander h world about or I prouide many myzacles suffyrently, of suche I saye as ye pze your pilgrimages by. **F**our fewe wordes q I haue wozapped in the many thynge, that seme somewhat as they be couchyd togyther. Which whan we se them vnfoldid, and consider eche part a sonder, than maye wee better examine them, and better se whereof they serue. **F**irst ye speake of seking to saintys for slepyht causis, as for the losse or misse of kyttis kayes. Then ye woulde wit, howe many ye muste hyze say they saw a myzacle, or ye shoulde of reason beleue it. **T**hyrdly ye thynke ye were lyke to go longe or ye shoulde fynd any pzooued trefw. **F**ynally whan ye saye, ye meane onely those myzacles that me tell of, as done at pylgrimages, ye seme to put styll a difference betwene those miracles wozought in pylgrimagis, and such as are wozought by god other wyse. The cause wherof I make further a the you after. For I perceiue not wel what ye meane by that. **B**ut fyrst where as ye speake styll, as though ye might mistrust them were they neuer so many: because they tell you a thinge, that reason and nature saith is impossible, me thinketh that ye should nooue chaunge that worde. For I haue all redy pzoouyd that reason and nature say not that a myzacle is impossible, but onely that is impossible to nature. And they cofesse both that miracles be possible to god, & they report them do report them for thinges done by god. And therefore they doo report you none impossible tale. **F**or p clerer consideracyon wherof, let vs resort to h miracles which we wer agreed should stande for examples. And first yf men should tel you y thei saw befoze an ymage of the crucifix a dede man raised to lyfe, ye wold much meruaile therof, and so might ye well yet could I tel you somewhat that I haue sene my selfe that me thynketh as great meruaile, but I haue no lust to tell you, because that ye be so circumspect and ware in beleue of

A miracle ys impossible so nature.

any myzacles, that ye wolde not beleue it for me, but mistrust me for it. **S**ay sy quod he in good sayth, if a thinge semed me neuer so farte vnykely, yet yf ye woulde earnestly saye that your selfe haue sene it, I neyther wold noz could mistrust it. **T**el q I, than ye make me the bolder to tell you. And yet wil I tell you nothing, but that I woulde yf nede were fynde you good witnes to pzooue it. **I**t shal not nede sit quod he, but I belesche you let me hyze it. **F**or soth quod I, because we speake of a man repyled from deith to life. There was in the paryshe of saint Stephens in walbroke in Londõ where I dwelled befoze I come to Chelseth, a man and a womã whych are yet quicke and quething, and yonge were they bothe. The eldest I am sure passeth not. **I**t happed them as doth amõge yonge folk the one to cast the mind to y other. And after many lettes, for the maydens mother was muche agaynst it, at last they came togyder and were married in saint Stephens chirch, which is not greatly famous for any miracles, but yet pzevly on saint Stephens day it is somewhat sought vnto, and visited with folkes deuocion. But now thozte tale to make, this yonge woman (as maner is in bydes ye wote well) was at night brought to bed with honest women. And than after that went the bzide grome to bed, and euery body went theyz wayes, and left them twaine there alone. And the same night, yet a bide let me notly, now in faith to say the trowth I am not bery sure of the tyme, but surely as it appered afterward, it was of lyklyhode the same night, or some other time sone after, excepte it happened a litel afoze. **N**o force for the time quod he. **T**rowth quod I, and as for the matter all the paryshe wil testifye for trowth the woman was knowne for so honest. But for the conclusion the fede of them twayne turned in the womans body, first in to bloode, and after into thappe of nã ehlide. And thã wared quicke and the great therid. And was within the yere deliuered of a fayze boy, & for soth it was not than (for I saw it miselfe) passing the length of a fote. And I am sure he is growen nowe an ynche lenger than I. **H**ow long is it a go q he. **B**y my faith q I, aboute xxi. yeres. **T**u the q he thys is a wozthy myzacle. **I**n good faith quod I, neuer wiff I, that any man coulde tell h he had any other beginninge. And me thins

A thynketh that this is as gret a myracle
 as the raising of a dede mā. ¶ If it seme
 so quod he to you, than haue you a mer-
 uaylous seming for I wene it semeth so
 to no man els. ¶ So quod I, can ye tell
 what is the cause? None other sure but
 that the acquayntaunce & dayly behol-
 dyng takeh awaye the wondring as
 we nothing wonder at the ebbing and
 flowing of the sea, or the Chamys be-
 cause we dayly se it. But he that had
 neuer sene it, nor herd thereof, would at
 the fyrst sight wonder sore therat, to se
 that great water come walowing by
W agaynst the wynde, keppng a commen
 course to & fro, no cause perceiued that
 dyueth him. If a mā bozne blind had so-
 denly his sight, what wonder would he
 make to see the sonne, the mone, and the
 sterres, where as one that hath sene the
 syrtene yere to gyther, meruayleth not
 so muche of them all, as he would won-
 der at the first sight of a pecockes taile.
 And very cause can I se none, whye we
 shoulde of reason moze meruaille of the
 reuyvng of a dede man, thā of the bry-
 dyng, byrnyng forth and growing of a
 childe vnto the state of a man. So moze
C meruaillo^s is a koko thā a cock, though
 the one be sene but in somer & the other
 al y yere. And I am sure, if ye saw deade
 men as comunly called agayne by mi-
 racle, as ye se men brought forth by na-
 ture ye would reken it lesse meruaille to
 byrnyng the soule agayne into the bodye,
 keppng yet stil his shappe & his organys
 not much perished, than of a littel see-
 de to make all that gere newe, and make a
 newe soule thereto. Nowe yf ye neuer
 had seene any gonne in your dayes nor
 harde of any before, if two men shoulde
 tel you the one that he had wiff a mā in
 a patre nocker whyle conueyed and ca-
D ried a myle of, fro one place to an other
 by miracle, and the other shoulde tel you
 that he had sene a stonē moze thā a mā-
 nes weyght carped moze than a mile in
 as littel spacy by craste, which of these
 wold you by your faith take for y moze
 incredyble? ¶ Surely yf he both twa tynge
 wer very wronge. But yet I coulde not
 chose but thinke it were rather trewe y
 God did the one, than that anye craste
 of man could do the other. ¶ Wel quod
 I let vs than to our thyrde ensample. If
 it were shewed you, that saint Crken-
 walde or hys syster, drew out a pece of
 tyMBER, that was cut to short, for y rose
 in making Warking abbey, shoulde this
 be so incredible to you to beleue, y they

drew in length a pece of woode by y po-
 wer and helpe of gods hande, whan we
 se dayly a great pece of siluer, brasse,
 laten or yron drawe at lēgth into smale
 wter, as wonderfully by mans hande.

¶ The. xi. chapter.

The autho^r shewith y a myracle is
 not to be mistrustid though it be done
 in a small matter and semyth vpon a
 sleight occasyon.



Nowe though ye wold perad-
 uenture (as ye seme to do) re-
 ke this cause very sleight for
 god to shew such an high mi-
 racle, syth there might haue
F ben wout miracle a longer pece of tim-
 ber gotten, & so ye woulde happely mis-
 trust it, for the slender occasyon, resem-
 bling it to the miscasting of some good
 huswines kaies. God hath I wene so
 much wit of himself, that he nedeth not
 our aduice to enforme hym what thing
 were sufficient occasyon to worke hys
 wonders for. But & if ye rede in y books
 of Cassia, saint Grego^ry, saint Austyn,
 saint Hierom, & many other holy vertu-
 ous me, ye shall excepte ye beleue them
 not serue and know, y god hath for his
S seruātes done many a great miracle, in
 very smal maters. And so much y moze
 are we bounden to hys goodnes, in that
 he vouchsafeth, so sampleryly in small
 thinges to shew vs so great a tokē of his
 mighty godhed. And no reasoⁿ wer it, to
 withdraue his thank & honour because
 of his famillier goodnes. And if ye pad-
 uenture woulde not beleue they^r wry-
 tinges, go to Christes gospell & loke on
 his first miracle, whither he might not
 haue provided for wine wout miracle.
 But such was hys pleasure in a small
 matter, to do a great myracle, for some
 shew of hys godhed amonge the whō he
 vouchsafed, where on the other side a
 fore Herode y woulde faine haue scene
 some miracle, where it stode by his life
 & might haue deliuered him fro y ielous
 yet wold he not vouchsaue, eyther to
 shew the proud curyous king one mi-
 racle, or speake one wo^rde. So y times,
 places, & occasiōs resoⁿ is y we suffre to
 rest in his arbitermēt & not loke to p^rscribe
 & appoint the at our pleasure, & els blas-
 phemie the & say we will not beleue the.

¶ The. xii. chapter.

The autho^r sō what noteth the fro-
 wardē mindes of many folke that
 wold be very harde to beleue a man
 in a myracle wout hys othe and very
 light

D Joan. 2.
 wherefore
 Christ turne
 water into
 wine.
 Luc. 23.

A light and a shrewde tale to beleue a woman on her woꝛde.

Now where ye requyre how many wytnes shoulde be requisite & suffice to make you thinke your selfe in reaso, to haue good cause to beleue so strange a thinge, me thynketh y^e right fewe were sufficient of the y^e wold say they saw a great good thing done by the power and goodnes of god, excepte it be harde for vs to beleue, eyther that god is so myghty that he may do it, or so good that he woulde do it.

But because ye wold wit of me, how many recordes wer requisyte, that thig standeth not so muche in nombꝛe as in weight. Somet waime be moꝛe credible than some .x. And albeit y^e I se not greatly why I shoulde mistrust any one that seemeth honest & telleth a good tale of god in which ther appereth no special cause of lyeuge, yet if any wytnes will serue you, than woulde I wit of you, how many your selfe woulde agree. For I now put case that ther came .x. diuers honest men of good substance out of .x. dyuers parties of the realme, eche of them w^{an} offering at one pilgrimage, as for ensa^{ple} at our Lady of Ipswich, eche one of them affirming vpon the othe, a miracle done vpon the selfe, in some great sodayn helpe, wel appering to passe the power of craft or nature, would ye not beleue that amonge them all, at the lest wise twaine of those .x. sayde trewe?

Po by our lady q^{he}, not & there were .x. .xx. **W**hy so q^I. **M**ary q^{he}, for were they neuer so many, hauing none other wytnes, but eche man telling hys tale for him selfe, thei be but single all & lesse th^{an} single. For every miracle hath but one recorde, & yet he not credible in his owne cause. And so neuer a miracle well proued.

Well sayd I, I like wel your wisdom, that ye be so cyꝛcuspect that ye will nothing beleue w^{out} good sufficient & full profe. **I** put you than q^I, an other case, that .x. yong women uot very specially knowen for god, but taken out at auenture, dwelling all in one towne, wold report & tel that a freer of good fame, hyꝛing theyꝛ confessions at a pardon, woulde haue giuen them all in a penance to let hym lye with them on your faith would ye not beleue, that amonge so many some of the said trewe?

Pes y^e I woulde q^{he} by y^e Mary mas beleue they sayd true all .x. & durst well swere for the, & thei wer but .ii. **W**hy so q^I, they be as single wytnes as the

A merry sup-
posed tale.

other, of whom I tolde you befoꝛe. For none of them caⁿ tel what was said to an other, & yet they be vnsworne also, and therwith be they but women, which be moꝛe light & lesse to be regarded, dwelling al in one towne also & therby might thei the moꝛe easely conspire a faise tale.

They be q^{he}, wytnes good ynough for such a matter, the thing is so likely of it selfe, y^e a freer will be womanly, loke the holy hozelson neuer so saynctly.

Pe deny not q^I, but god may as easily do a good turne by miracle, as any man may do an euil by nature. **W**hat is trewe q^{he}, and he list. **W**ell q^I, se now what a good way ye be in, y^e are of your owne goddly minde, moꝛe ready to beleue .ii. simple women that a maⁿ will do nought, than .x. .xx. men that god wyl do good.

The .xiii. chapter.

The authoꝛ sheweth the vntoward minde of many men, whiche in miracles so hvely touching the honour of god & wele of theyꝛ owne soules, wyl neither beleue other folk y^e tel the, nor them self vouchsaufe to go proue hym.

It sith that this kinde of profe will not suffice you, I dare say, if ye would seke and enquire, ye shoulde finde many done in your dayes, in the presens of much people. **W**here shold I se that q^{he}? **P**e myght q^I, vpoⁿ good friday every yere this .ii. .c. yere til within this .v. yere, y^e the turkes haue taken the towne, haue sene one of the thoznes ywas in Cristes crowne, but & byꝛing soꝛth flowers in y^e scrvice time, if ye woulde haue gone to y^e Rhodes. **S**o farre q^{he}: nay yet had I leuer haue gods bleking to beleue that I se not, than go so far therfoꝛe. **I** am well appated q^I thereof, for if ye had leuer beleue than take the payne of a longe pilgrimage, ye wyl neuer be so styffe in any oppinio, y^e ye wyl put your selfe in ieopardy for pertynacy and stoborne standing by your parte. **M**ary q^{he}, I warrant you that, I wyl neuer be so madde, to holde tyll it ware to hote. For I haue such a sonde fantasy of mine owne, y^e I had leuer shyer & shake for cold in y^e middes of somer, th^{an} be burned in the middes of winter.

Note this
miracle of the
thozne.

Verily sayd q^I, but yet in ernest, where suche a solempne yerey miracle is wrought, so wonderfly in the face of the world befoꝛe so great a multitude, it is a great vntowardnes in a thinge so holy

A holy touching the honour of god & helth of our owne soule, both to mystrust all them that say they haue sene it, and eyther of flouth or incredulite, not vouchsaufe himself to proue it. ¶ If I should haue gone quod he, and founde it a lye, than had I walked a wise iourney, and on the other side, if I shoulde haue sene there such a thynge my selfe, yet could I scantly reken my selfe sure. ¶ Do q I, that were a strange case. ¶ Not very strange quod he. For where ye spake of miracles done before a multitude, a mā may be disceyued therin right well.

B

¶ The. xiiii. chapter,

¶ The messenger maketh obiect for that myracles shewed before a multitude, may be sayned, & by the author shewed how the goodnes of god bringeth shortly the trowth of such falslyed to light, with enamples thereof one or two rehered, & further shewed that many miracles there bee, whiche no god cristen mā may deny to be trow.

Some prieste to bringe by a picture image in his parische, mayde use some false felowe saynting hym selfe to come seke a saint in hys chyrch, and there sodenly say, that he hath gotten hys syght. Than shall ye haue the belles rung for a miracle. And the sonde folke of the countrey soone made soles. ¶ That women comynge thither with theyr candels. And the person byenge of some lante begger. iii. or. iiii. payre of theyr olde crutches with xii. pennies spent in men and women of wey, thurth thoroowe diuers places some with arrowes, & some with rusty knyves, wyl make hys offerynges for one by. pere, worth twise hys tithes.

¶ This is q I, very trowth that suche thynges may be, and sometime so be in dede. As I remeber me that I haue hard my father tell of a begger, that in kyng Henry his daies the first, cam w his wife to saint Albonis. And there was walking about the towne begging a fine or six dayes before the kinges comynge thither, saenge y he was bozne blind, and neuer sawe in hys lyfe. And was warned in hys dreame, that he shoulde come out of Berwyke, where he said he had euer dwelled to seke saynt Albon, & that he had ben at his thyrne, & had not bene holpen. And therfore he woulde go seke hym at some other place for he had hard some say sins he came y saint Albons body thold be at Colon, & in dede such a contencion hath ther ben. But of

troch as I am surely infozmed, he lieth here at saint Albonis, sauing some reliques of him, which thei there shew shyned. But to tell you forth whan y kyng was comen, & the towne full, sodaynlye thys blind man, at saint albonis thyrne had his sight agayne, and a myracle solemply rongen, and *te deum songen*, so that nothyng was talked of in al the towne, but this myracle. So happened it than, that duke Humfry of glocester a great wyle man and very wel lerned, hauing great Joy to se such a myracle, called y pore man vnto hym. And first shewing himself Joyouse of goddes gloze so shewed in the gettinge of his sight, & erof tinge hym to mekenes, & to none ascribing of any part the wodship to him selfe, nor to be proude of the peoples prayse, which would call hym a good & a godly man therby. At last he loked well vpon hys eyen, & asked whyther he could neuer se nothing at al, in al his life before. And whan as well his wyfe as him selfe affermed falsly no, thā he loked aduisedly byō his eyen again, & said, I beleue you very wel, for me thinketh that ye can not se well yet. ¶ Yes syz q he I thanke god & his holy marter. I can se nowe as well as any man. ¶ We can q the duke what colour is my gowne? Thā anone the begger tolde him. ¶ What colour q he is this mans gowne? He tolde him also, & so forth without any striking, he tolde him the names of al y colours that coulde bee shewed hym. And whan my lord saw y, he had hym walke sayntoure, & made him be set openly in the stokes. For though he could haue sene sondely by miracle, y dyfference betwene diuers colours, yet coulde he not by the syght so sodenly tell the names of all these colours, but if he had knowe them before, no moze than the names of al the men y he shoulde sodely se. ¶ Notherfore I say quod your frende, who may bee sure of such thynges whan suche pageantes be played before all the towne. I remeber me now what a worke I haue herde of that was at Lempsfer in that kings fathers daies wher y priour brought priuely a strange weche in to the chyrch y said the was sent thither by god, & wold not lye out of the chyrch. And after the was grated w in yrongratis above in y rode loft, wher it was beleued the liued wout any meate or drynk, only by agels fode. And diuers times the was houled in sight of y people w an host unconsecrate, & al the peple loking byō, there was

Humfry
duke of glo
cester.

C

D

was

A was a deuice to a smal heare y coueted y
 host fro y paten of y chalice, out of y pr-
 ours handes into her mouth, as though
 it came alone, so that all the people not
 of the towne only, but also of the coun-
 trey aboute tooke her for a very quicke
 saint, & daily sought so thich to see her
 that mani y could not come nere to her,
 cryed out aloude, Holy maiden Eliza-
 beth helpe me, & wer fain to thow their
 offering ouer their selowes heddes for
 pzease. Nowe lay the priour with holy
 mayden Elzabeth nyghtly in the rode
 losse, tyl she was after taken out & tried
 in the keping by my ladye y kinges mo-
 ther. And by the longing for mete with
 voidace of y she had eten (which had no
 faintly sauoure) she was perceiued for
 no faint, & confessed al the matter. ¶ In
 faith quod I, it had ben great almes the
 priour, & shee had ben burned togyther
 at one stake: what came of the priour.
 ¶ Quod he y can I not tell but I wene
 he was put to such punishment as the
 poze none was, y had giuen her in pe-
 nance to say this versle. *Miserere mei deus,*
quoniam conculeauit me homo, to a great thzete,
 that and she did so any moze she should
 say the hole psalim. But as for holy Eli-
 zabeth, I herde say she liued & fared wel
 and was a common harlot at Calyce
 many a sayze day after, where she laug-
 hed at the matter full merelye. ¶ The
 moze pyle quod I, y she was so let passe.
 ¶ That is trouth quod he. But nowe
 what say you, what trust ca we haue, bz
 at lest way what suretye ca we haue in
 such thinges, whan we see them sayned
 so shamefully in the face of the worlde,
 so openly and so much people abused so
 farre, that they wold not haue letted to
 swerc, and some to icoperde their lynes
 thereon, that all thys woerke was
 wrought by gods owne hande, tyl the
 trouth came to light, & the dzabbe dziu
 out of the chyzche in the deuyls name.
 ¶ Wercy said I there was abusio in
 the one syde, and great foly in the other
 syde. And as that noble duke Humfrey
 wisely found out the falsched of that bli-
 son begger, so dyd that noble lady the
 kinges mother prudently decypher and
 founde out that beaultye fythe. And to
 say the trouth there was cause ynough
 in both these parties, wherof the people
 might reasonably gather so much suspi-
 cion, that yf they had made therupon
 sufficient inquisitiō and serch, they could
 neuer haue ben so far abusid. For bothe
 might they wel mistrust a beggers woꝝd

who they had but newly knowe, & well
 likely to lye for to win spꝛst fauour and
 after money. And also men might well
 think y a pong she said, was not metely
 to be thzynth quicke, in a monastery a-
 monge a meany of monkes. And yet in
 cōclusion because no such sayned wou-
 ders should enframe goddes very mira-
 cles, his goodnes thoztly bzought them
 both to knowlege. And so doth his espe-
 ciall cure & prouidēce bring euer thozt-
 ly such falsched & faitery to light to their
 shame and confusion. And as he did in
 Berna a great cite in Almaine bring-
 to knowlege the false miracles, wherbi
 certayne freers abusyd the people, for
 which they wer openly burnyd. And
 so god alway bzyngeth such false mira-
 cles to light. Nay nay quod he, there be
 many such I warāt you that neuer com
 to light, and are stil takē for very good.
 ¶ We can not very wel warant it quod
 I, for sith god bzought to light y false
 fained miracle of the prestes of the pꝛol
 Well in the olde time, as appereth in y
 ritth. chap. of y pꝛofet Daniel, it is moze
 like y amonge chzisten mē he wil suffer
 no such thinges longe lye hid. And also
 how can ye warant that many of those
 miracles be false. For while there is no
 doute but many be trew, and ye knowe
 not any whiche ye pꝛecisely knowe for
 false, ye be not sure whither any be such
 oz not. ¶ Mary quod he, that reasō hol-
 deth as well on the other syde. For syth
 I know not any whiche I pꝛcisely knowe
 for trew, I knowe not whither any be
 trew oz not. ¶ Nay quod I that argu-
 ment will not serue you so. For though
 no mā byndeth you to beleue that every
 thinge ys trewe, that is tolde for a mira-
 cle, yet some there be of whiche ye muste
 uedes reken your self sure, & of whiche ye
 can not if ye be a cristen man haue any
 scruple oz doute. ¶ We quod he: Fayne
 would I wꝛt, which were one of those.
 ¶ Mary quod I, all that are wꝛitten in
 the gospel. ¶ Mary quod he that wote
 I wel, but them we speke not of, for they
 wer done by god him self. ¶ Why quod
 I, be they not so all: If ye will not agre
 that ye be sure of any whiche be tolde by
 sayntes, what say you by the myꝛacles
 of the apostles wꝛitten by saynt Luke.
 ¶ Nay q he, ye misttake me yet, for I
 do not meane any mistrust in the mira-
 cles done of olde time by god for hys a-
 postles oz holt marters, in cozrobzaciō
 & setting forth of y faith. I meane onely
 these miracles y men tel & talk of now a
 dayes.

Days, to be done at those images, where these pilgrimages, be & where we see of the our selfe, pured plainly false. And yet tolde for so true, and so many false theywes to affirme it, so many symple soules trust it, so much folithe folke beleue it, that a mā may wel to reaso mistrust al the remenant. ¶ We haue of 3, moze oft then ones spoken of a differēce betwene h̄ miracles done by god in olde time, & these miracles ȳ ar done or tolde to be done now a daies at pilgrimages. ¶ But surely if ye grāt the miracles done of old time, we nede no moze for h̄ p̄ose of al our matter. For I trowe that pilgrimages and miracles done at them be very olde thiges, & not thinges newly begon nowe a daies, except ye call a thousande yere a go, or. ciiii. hundred yere a go, now a daies. For I am very sure that so longe a go & yet longer to, did good christen people pray to saintes & go in pilgrimage to theyr holy relikes, & had ymages in great veneraciō, & many wonderfull miracles dyd our lord woꝝke for the comprobaciō of hys hygh pleasure to the conseruacion and increase of the deuocyon of hys cristen people therin, as we fynde largelye wrytten & reported in the godly bookes of holy saint Gregory, saint Austin, saint Hierom, saint Eusebyus saint Basyle, saint Crisostom, & many another olde holy doctour of Christes chyrch, whose bookes were not vntwrytten this thousand yere. And where ye say that of miracles many be nowe a daies sayned, so maye it be that some were than also, but neyther than noꝝ now neyther, were noꝝ be all sayned. And any being true al wer thei right few, sufficed for our purpose. For if god had but with one miracle declared that the thing contenteth & pleaseth him in his chyrch, it must nedes suffice for the chyrch against al the heretyques in the world, that euer wold bark against the chyrch therin. And therefore ther cā be no doubt in the matter wher god hath declared his pleasure by so many a thousand, and that in euery tyme, not only nowe a daies but also a thousand yere or fourtene hundred yere, and yet moze to, before our daies. And as for fained miracles of whych ye speake somuch, albeit that some such hath ben, yet I verely thynke that neyther of olde time, noꝝ now, christ among christe people suffreth not such thinges to happen oft, noꝝ such delusion to last longe, but shortly to their shame as it hath apered in some, doth bitter & make open their fall

Pilgrimages were. xiiii. q. yere a go.

hed as him selfe said of al such. That ye whisper one in an others eare shall be spected out alowde vpon the ridge of the house rose. ¶ The. xv. chap.

¶ The authoꝝ sheweth that if of those miracles h̄ are told & wrytten to be done at diuers pilgrimages, & commonly beleued for very true, we certepnlye knewe some falsly sayned, yet were ȳ no cause to mistrust the remenant.

But bee it that amonge so many miracles as be dayly tolde and wrytten done at diuers pilgrimages, betwene which miracles, & other, why ye put a difference, we shall as I sayed before, knowe further your minde hereafter. And be it also that of suche as longe haue bee reputed and still taken for true, your self vnboutedly knewe some for very false, woulde ye therfore thinke ȳ amonge al h̄ remenant, there were neuer one true? what yf ye finde some saye womā paynted, whose colour ye had went were naturall, wil ye neuer after beleue h̄ any womā in the world hath a saye colour of her selfe? If ye finde some false flatterers ȳ longe lemed frendely, wil ye take euer after al h̄ world for such? If some yue starke hypocrites, who h̄ world wold haue sworne good and godly men, shall we therefore mistrust al other for theyr sake, & wone there were none good at all? ¶ By my trouthe yf ye, I rode ones in good company, & to see the trouthe for good cōpany to walkighā in pilgrimage, wher a good fellows horse so fel in halting, h̄ he was faine to hire an other, & let him go lose, which was so lene & so poze & halted soze h̄ empty as he was he coulde scant kepe fote with vs. And whā we had went we should haue left him behind, sodenly he spyed a mare, & sozth he lyped on thre legges so lustly, yf his maysters horse w four fete, could scāt onertake him. But whan he caught him & cam agayne, he sware in gret anger al h̄ othes he might swere, yf he wold trust halting sir Thomas the worse while he lped. ¶ What was that halting sir Thomas quod I. ¶ Mary qf he theyr parisse prieste as he tolde vs, as lene & as poze and as halting as his hors, & as holy to. But sngs he wold while he liued mistrust h̄ halting prest for his halting horse, if I find an holy horse so halte in ypocrisie, I shall not faile while I liue, to trust al his fellows h̄ worse. ¶ Well quod I ye speke merily, but I wote well ye wyll do better whatsoeuer ye saye.

A merve tale.

A Noz I am sure though ye se some white
sapyre oz byz all so well counterfeit, and
so set in a ring, that a right good iueller
will take it for a Diamounde, yet will
ye not doubt for al that, but that ther be
in many other ringes, al ready set right
by amountes in dede. Noz ye will not
mistrust saint Peter for Judas. Noz
though the Jewes wer many so nough-
ty, that they put Christe to death, yet ye
be wiser I wote well, than the gentle-
woman was, which in talking once w
my father whan she harde saye that our
Lady was a Jew, first could not beleve
it, but saide, what ye mock I wis, I pray
you tel trowth. And whan it was so ful-
ly affirmed that she at lasse beleued it, &
was she a Jewe quod she, so help me god
and halidom I shall loue her the worse
while I liue. I am sure ye will not so,
noz mistrust all for some, neither mene
noz miracles.

The.16 Chapter.

The authour sheweth that who so
would enquire, should sone find that
at pilgrimages be dayly many gret
and vndouted miracles wrought &
well knowen. And specially he spe-
keth of y great & opē myracle shewed
at our Lady of Ippilwitche of late v-
pon the doughter of syz Roger went-
worth knight.

As for the point that we
spake of, concerning myra-
cles done in our dayes at di-
uers images, wher these pil-
grimages be, yet could I tel
you sōe such done so openly,
so farre from all cause of suspicion, and
ther to testified in suche sufficient wyse,
that he might seme almoste madde that
byzing the whole matter, wil mistruste
the miracles. Amōg which I durst hold
ly tell you for one, the wonderful work
of god, that was within these few yeres
wrought, in h house of a right worship-
full knight syz Roger wentworth, vpon
diuers of his children, and specially one
of his doughters a very faire yong gen-
tlewoman of .xii. yeres of age, in mer-
uailous maner bered and tormented by
our ghostly enemy the deuill, her minde
alienated and rauing with despyssyng &
blasphemy of god, and hatred of all ha-
lowed thinges, with knowledge & par-
ceiuing of the halowed from the vnhalo-
wed, al wer she nothing warned therof.

And after that moued in her owne mind
and moued by the will of god, to goo
to our Lady of Ippilwitche. In the wai
of which pilgrimage, she prophesied &
tolde many thinges doins and said at the
same time in other places, whiche were
proued true, and many thinges said, ly-
ing in her traunce of such wisdom and
learning, that right conning mē high-
ly merueiled to hyze of so yonge an vn-
learned maiden, whan her self will not
what she saide, such thinges vttered &
spoken, as well learned mē might haue
missed with a lōg study, and finally be-
yng brought and laide befoze the image
of our blessed Lady, was there in h sight
of many worshipful people so grienous-
ly tormented, and in face, eyen, loke, and
countenance so grisely changed, w
her mouth drazden aside, and her eyen
laide out vpon her chekes, that it was a
terrible sight to behold. And after ma-
ny merueilous thinges, at h same time
shewed vpon diuers plons by h deuill tho-
rowe goddess sufferance, as wel al the
remenaunt as the maiden her self in the
presents of all the companye restozed to
theyr good state perfiteley cured and so-
deinly. And in this matter no pretext
of begging, no suspicion of faining,
no possibilitie of counterfeiting, no sim-
ples in the seers, her father and mo-
ther right honorable and rich, soze aba-
shed, to see suche chaunces in their
children, the witnesses, great noubre,
and many of great worshippe, wisdom,
and good experiance, the maide her selfe
to yonge to sayne, and the fashion it self
to straunge for any man to faine. And
the ende of the matter vertuous, the bir-
gine so moued in her mind with the mi-
racle, that she soozth with for ought her
father could do, sozoke the world and
pofessed religion in a very good & god-
ly company at the mynoze, where she
hath liued well & graciously euer sines.

The.17. Chapter.

The messenger layeth forth obie-
ctions against miracles done at pil-
grimages, of whiche he confelleth
manye to be true. But he layeth cau-
ses & reasons wher by he saith y many
menne be moued to belene and thynk
that those miracles that be done ther,
bee done by the deuill to sette oure
heartes vpon ydolatrie by the wo-
shippyng of ymages in stede of God.
k.i. **B**ut

A At now albest as I said that I might allege you this miracle, and proue it you i such wise, y I wote wel ye woulde bee as farre out of all doubte therof, as ye woulde bee depe in the meruaille of the miracle. And peradventure diuers other could I shewe you done of late at diuers pilgrimages, and proue them wel to, yet would I fain fynd hye of you, what distinction and difference is y, that ye make, & wherefoze ye make it betwene y miracles done of old time, and these that be nowe a dayes done at these pilgrimages. ¶ **S**y: quod he, some what a litle I touched it in y beginning and made in a maner a glance therat. ¶ **B**ut lothe iuer I to hvt it w a ful shot & a sharpe, as I haue sene some w suche reasons cleue the pycke in twayne, that they semed to bere ouer the but and all. ¶ **W**hich reasons I woulde he lothe in so soze maner to allege. ¶ **L**est I might hapely geue you some occasion, to thinke y eyther I set to somewhat of myne dwn, or els at the lest wise, lyked wel that side and iuer a fauouter of that faction. ¶ **P**ape nay quod I, fere not that hardly, for neither am I so suspitious, to mistrust that one thinketh euil, because he defendeth the worse part wel by the way of argument and resoning. And also I trust that all their hostes shall be so far to feble to boare ouer the but, that fewe of them shall touche the marke, manye to faint to perce the paper. And some to hygh, and some to lowt. And some walk to wyde of y but by a bowe. ¶ **A**nd therfoze I require you spare not to byng forth al that euer ye haue heard, or that ye think may be said in y matter. ¶ **S**it quod he, sith ye can hyze it so indifferently, I shal not spare to speke it. And surely to beginne with all that I think true, I will not fayle to confesse. ¶ **F**oz all be it that I haue long stiked w you to wisthand any credence to be geuen to miracles done now a dayes, in which I haue much the lenger stiked because of some whome I haue knowen or this so farre from the beleue of any miracles of all, that in good faith they put me halfe in doubte whether they beleue that there were god at all, yf they durst for dyde & shame haue saide all that they semed to thinke, yet to saye the trouth I neuer herde any thynge sayde so soze therein, that euer moued me to thinke that anye reaso wold bere the impoytane mistrust of them, that among so many an ope mi-

racle as is dally in diuers places done, would wene that none at all were true. ¶ **B**ut verely as I begon a litle to touche in the beginning, whether these myracles be made by god and for good saites, or by the deuil for our deceit and delusion (albeit I beleue and euer wyl as the church doth) yet some men among some such thinges say therin, y I am dzeuen to do as I do in other articles of y faith, lene fast byto beliefe for any reason that I finde to make the answer w. ¶ **F**oz first they take for a groūd y the deuil may do myracles. ¶ **O**r if we liste not to suffer the called by that name, the matter shall be therby nothing amended, for if we will haue onely called by the name of myracles thinges by god done aboue nature, yet wil we not deny but y god suffereth the deuil to work worders, which y people can not discern fro miracles. And therfoze whā they se the, miracles shall they call them, & for miracles shall they take the. ¶ **H**ow sith it so is, that the deuyl may do such thinges, whereby shall we be sure that god doth them, and sith the deuil maie doo them, and we be not sure that god dothe them, why may not we as wel beleue that the deuil dothe them. ¶ **P**arv sayd I, ye tolde me that ye sette nought by Logycke, but now ye playe y Logycke out right. ¶ **H**owbeit y argumēt me may turne on the other side and say, y sith god may do the muche better than the deuil, & we be not sure that the deuil doth the, why should we not rather beleue that god doth them, which may do the better. And much moze reason it is, wher a wonderfull worke is wrought, there to ascribe it to god the maister of all maistries, rather than the deuil, that can do nothing but by suffrance, except we see some cause that can not suffer y worke to be rekened gods. ¶ **W**el quod he, than is it reason y we shew you some such case. ¶ **I**t is quod he cause ynough in that we see that god hath in scripture for bodden such ymagerye, & that vnder great malediccion, as in the law which your self spake of befoze. ¶ **N**on facies tibi sculpsit. And in the Psalme. In exitu israel de egipto, where fyrt by the mouth of y pphete, discribeth the folv of such as worshippeth those images, that hath eares & can not hyze, handes and can not feele, feete and can not goe, mouth and cannot speake. All whiche absurdities & unreasonable folves appeareth as well in the worshipp of our ymages, as in the Paimims ydolles. And after he sheweth

Miracles,
¶

The deuil
doth nothing
but by iudic-
saunce.

Exodus. 20.
Psalme. 113.

the

A the maledictions that shall fall thereupon. Being lyke mote they be to them all, such as make them, & all such as putteth their trust in the. And fourthly he declareth in who god we haue their trust, & the profit that procedeth therupon, saying. *Domus Israel sperauit in domino, adiutor eorum & protector eorum est.* The house of Israell hath put their trust in our lord the helper and defender of them is he. Nowe when the wordes of god be clere, open & plaine vpon this side, what reason is it to beleue the comentes & gloses of men, suche as ye brought fourth right nowe, wherewith ye would winde out agaynst

B the true textes of god? What should we geue credence to the ensample of mens doynge against the plaine commaundement of gods writings? And whan y onely Christ is our sauour and mediator to bypnyng our nature again to god, & our onely protectour and aduocate afore his father, & maye helpe vs best and will helpe vs most, what shall we make either our Lady or anye other creature our aduocate, or pray to them, which of likelphode hyre vs not? For there can none of the be present at so many places at once, as they be called vpon. And yf they wer, yet ar they no nere vs than god himself, nor so fain would y we did well as he that dyed for vs. And therfore whā we not onely do them reuerence, which

C I wer content wer done them, for gods sake as ye saide before, but also praye to them, we do Christ and god great iniury. For if we pray to them as mediators & aduocates for vs, we take fro Christe his office and geue it them. Yf we aske helpe & helth of them, than make we the plain goddes and betake to the y power of the godhead. For onely god is it, y geueth all good as witnesseth saith James.

Euery good and very perfite giste cometh from aboue descendyng from the father of lightes. And surely if we consider howe we behaue vs to them though ye saye that al the honoz geue to saintes reboundeth vnto god, sicke it is done as ye saye: not for theyr owne sakes but for his, yet would I not wene, god bee well content that we shoulde for his sake doo to any creature like honoz as to himselfe. For scripture saith that he wil not geue his gloze fro him, nor to any other creature lyke honoz as to himselfe. And therfore y scholes as I here say deuise a treble difference in woꝝshipping, calling y one *Duly* the reuerence or woꝝship that man doth to man, as the bonde man to y

lord. The seconde *yperdulia* that a man doth to a more excellent creature as to aungels or saintes. The thirde *Latria* the veneracion honour and adozation y creatures doth onely to god, In whiche of these parties ye put the woꝝshipping of Images. I am neyther so well sene therein to tell, nor so curious greatlye to care. But this I se wel if any of at these iii. kyndes of woꝝship bee better than other the ymages hath it. For they haue all that euer we can doe. For what doo we to god when we do woꝝship hym in that fashio that they call *Latria*, but we do the same to saintes and ymages both: if it stande in kneeling we knele to saintes & their ymages, if in praying, we praye as bitterly to them as to god. If in sensing and setting by of candels we sense them also and set some saint. vii. cādels agaynst god one. So that what so euer fashio of woꝝshipping of *Latria* be, the same is as largely done to saintes and ymages as to god. And this not vnto ymages onely (whiche though they haue no life haue yet some shape and fashio after man) but as me wene vnto pigges bones also sometyme. For what reuerēt honoz is ther daily done vnder the name and oppinion of a saintes relike, to som olde rotten bone that was happely some time as Chaucer saith a bone of soe holy Jewes thepe. Se we not y soe one saintes head is shewed in. iii. places. And some one hole saintes body lyeth in diuers countreys, if we beleue the lies of the people. And in bothe the places is the one body woꝝshipped wher the one or the other is false, & one body mistaken for another, an euill mā happely for a good. And yet will the priesses of bothe places take offeringes and toll men thither with miracles to. In which case epyther must ye say that the miracles of the one place be false and fained, or els y miracles make not your matter good nor proue your pilgrimages trewe, and yet might all this gere be muche the better borne yf it were trewe that ye defende the thynges withall, when ye say y in woꝝshipping of saintes and images, menne woꝝship neither the one nor the other as goddes, but the ymages for the saintes and the saintes for god. But now as it semeth y matter is in dede farre otherwise. For the people praye to the saintes for their necessities, putting therto trust for their petitions in the saintes them selfe as though god gaue it not but they. And in the images put the people their trust in

A stede of the saintes self. For albeit that
Note. it might stande to reason as ye haue an-
 swered me y^e p^resupposed the miracles iⁿ
 these pilgrimages to be done by god, the
 people might then to reason go seke and
 visite such places as god by myracle de-
 clared y^e he would haue himself o^r his ho-
 ly saintes sought & hono^red in, yet now
 this aunswer toucheth the popit but in
 part & matcheth not y^e hole matter. For
 the people do not onely visite these pla-
 ces & there do al the wo^rship to the saintes
 that thei can possible do to god, to hope
 of their helpe from y^e saintes self, which
 thei should wel wit only to be gotten by
B God, & thus by this demenour make the
 saintes gods felowes, that is to saye the
 seruauntes matcheth with their master
 and the creatures mates to the maker) but
 also vse the self in as religious fashi-
 on, & as seruent affection to the ymages
 of stone o^r tree, as either to saint o^r god.
 And plainly take these ymages for the
 saintes self and for god himself. And put
 in these ymages of their pilgrimages
 their full hope and hole truste that they
 should put in god. **¶** Which besides y^e I
 haue said befoze appeareth wel in this,
 y^e thei will make comparisons betwene
C our Lady of Ippiswiche and our Ladie
 of Wallingham. As twening that one i-
 mage moze of power the^r y^e other, which
 thei would neuer doe, but if in stede of
 our Lady they put their truste in the y-
 mage self. And the people in speaking of
 our Lady: Of al our Ladies saith one, I
 loue best our Lady of Wallingham. And
 I saith y^e other our Lady of Ippiswiche.
 In whiche woordes what meneth she
 but her loue & her affection to the stocke
 y^e standeth in the chapel of Wallingham
 o^r Ippiswiche. **¶** What say you whan
 the people speke of this fashion in they^r
 paines and perils. Helpe holy crosse of
 Bradman. Helpe our here Lady of Wal-
 lingham. Doth it not plainly appeare that
 either thei trust in y^e images in Christs
 stede & our Ladies, letting Christ & our
 Lady go, o^r take at the lest wise those y-
 mages so, y^e thei wene thei wer verely y^e
 one Christ, the other our Lady her self.
 And so euery way y^e saith & deuotion to-
 drauen fro god y^e should haue it, and our
 heartes by these ymages blinded and set
 vpon the dede stockes & stones. Now see
 the good fruite also that soloweth ther-
 vpon. I let passe ouer the faitry and fals-
 hed that is therein bled among, sometyme
 by the priestes, sometyme by beggers in
 sayning of false miracles. **¶** Look what

deuotion men come thither with. **¶** With
 the most come thei y^e most abuse the self,
 suche I mene as most trust haue & blind
 faith in these blinde ymages. **¶** But the
 most part that cometh, cometh for no
 deuotion at al, but onely for good com-
 pany to bable thitherwarde and drinke
 dronk there, and daunce and rele home-
 ward. And yet here is not all. For I tell
 you nothing nowe of many a noughtye
 packe, many a flecke and his make that
 maketh their ymages metinges at these
 holstū hallowes. And many y^e semeth an
 honest huswife at home, hath helpe of a
 haude to bryg her to mischief as she wal-
 keth abrode about her pilgrimages. I
 herde once when I was a child the good
 scottish freer father. **¶** Donoide whom I
 reken surely for a saint, if there be any
 in heauē. I herd him preache at Poules
 crosse y^e our Lady was a virgin, & yet at
 her pilgrimages he made many a soule
 meting. And loud he cried out, ye men
 of Lodon gange on your self with your
 wices to Wylledō in the deuils name,
 o^r els kepe them at home to you with so-
 row. And surely so mani good mē wene
 it wer best, considerig y^e these viages be
 but wandring about vanitie o^r supersti-
 cious deuotion, & the next doze to ydola-
 trey when men haue their affections in
 stede of god bounde to blockes & stones.
 And now sith y^e this gere is suche, what
 meruaille is it though (as I saide befoze)
 y^e deuil be glad to geue attendaunce ther-
 on, & do for his part what he may to help
 his owne deuises forwarde. **¶** What
 meruaille is it though god in this cursed
 world when we fall from him to other,
 & fro the hono^r of himself to his saintes,
 when we do as the paynims did in stede
 of god wo^rship mammottes, & al this by
 falling to solow mens gloses befoze his
 owne textes, what wonder is it though
 god again serue vs as he serued the, and
 suffer the deuil delude vs as he did them,
 & make vs leane to false miracles as we
 sal wilfully to false gods. **¶** Thus sai the
 quod he y^e speke on that side, & yet much
 moze than I can call to mind. **¶** But sure-
 ly sith ye willed me to sozber nothing
 I haue as I coulde rather sette to some
 what, not of mine own oppintion, but of
 mine own inuencion the any thing left
 out that I could remember which I had
 euer herd any man ley, to proue the my-
 racles done at pilgrimages to be vncer-
 tain by who thei bee wrought, o^r rather
 to proue y^e thei should not be gods mira-
 cles but the deuils wonders.

Frier Do-
holde.

Make this
ye Adoone