

A whō we tal þ church, vnder obediēce of the Pope, ergo thei be not of the church: this argument proueth that there is in erth no chirch at all. For what chyrche cā he finde or ymagin in earth that doth not synne, & specially if that were true that him selfe saietþ amonge hys other heresies where he holdeth stryly that al the good woꝝkes of good men be synnes and that men sinne in that they do good? And thus he would both haue þ chyrch to be onely a secrete vnknoʝwen soꝝte of folke that do not sinne, and yet he confesseþ þ there be none suche. And so as he goth aboute to take away the verpe chyrch that is wel knowen, making as though he wold find out a better: he leueth in conclusion no chyrch at al. And to such a sond & falsse ende must they nedes bring it all, that will make it a nōber of onely such as be good mē & do not sinne. For if he shoulde bee in it alway whan he is out of sinne, & out of it whā he is in sinne, than shoulde a mā peraduenture be in it in the moꝝning & out of it at none and in againe at night. So þ who were in it, or whā, or where it wer who coulde tell? And of þ vncertayntye must nedes growe all such inconuenyences and contradicciō vnto scripture, as is befoze reherſed. The chyrch therefoze must nedes bee the comen knowen multitude of chryſten men good and bad togither, while þ church is here in erth.

B For thys nette of Chryſte hath for the while god ſythes & bad. And this ſield of Chryſt beareth for the while good corne and eecie, till it shall at the day of dome be puriſſed, & all the bad caſt out, & the onely good remaine. And therfoze whā the apoſtle wyrote vnto the Corinthies of him that had lpen with his mother in law, he commaunded that he ſhould be ſeperate out of the church. Which he neuer was after the deeꝝde done, till the excommuniſſation denoũced, but was ſtill for all hys ſynne one of the church, though he was nought & out of goddes fauour. Chryſt him ſelfe ſaid to his apoſtles, now be you cleue but not all, & yet were thei all of hys chirch. Albeit that one of the was as our ſauour ſaid him ſelfe a denill. Dyd I not (ſaied he) choſe twelue of you and one of you is a denill? And if there wer none of the church but good men as longe as they were good thā had ſaint Peter ben ones no part of the church after that chryſt had appoynted him for chief. ¶ But our lord in this his miſticall body of his church, carped

his membyes, ſome ſicke, ſome hole, & al ſychelye. For they be not for euery ſynciene caſt of fro the body, but if thei bee for ſete of infecciō cut of, or els williglye do departe & ſeperate the ſelfe as do theſe heretikes, that epyther reſuſe the church willfully the ſelfe, or els for their obſtinacy he put out. For til their ſtubburne hartes do ſhew them incurable, that body bereth the yet about ſicke and noughty & cay colde as thei be, to proue whyther the warmnes of grace going thorough thys whole miſticall bodye of chryſtes church might get yet and kepe ſome lyfe in them. ¶ But whan the tyme shall come that thys church shall hole change her place and haue heauen for her dwelling in ſtede of earth, after the ſinall iudgement pronounced and giue whā god shall in his ſpouſe this church of chryſt enter into the pleaſant wedding chambꝛe to the bed of eternall reſt, than shall al theſe ſcalde & ſcabbed pecces ſcale cleue of, & the hole body of chryſtes holy church remaine pure, cleue & glorioꝝs wout wem, wꝝincle or ſpot, which is (& for the whyle I wene will be, as long as ſhe is here) as ſcabbed as euer was Job, & yet her louyng ſpouſe leueth her not, but continually goeth aboute by many maner me dycpnes, ſome bytter, ſome ſwete, ſome eaſy, ſome greuouſ, ſome pleaſant, ſome painfull to cure her.

The .v. chapter.

The authoꝝr ſheweth & cōcludeth that this comon knowē multitude of chryſten naciōs not cut of nor fallē of by heresyꝛes be the very church of Chryſt good men and bad togpyther.



Ad finally to put out of queſtiō which is chryſtes very church, ſith it is agreed betwene vs and graunted thorough chryſtendome & a concluſiō very true, þ by the church we knowe the ſcripture, which church is that by which ye knowe the ſcripture. ¶ Is it not this cōpany & congregaciō of al theſe naciōs, þ without ſaccyōs taken, & pꝛecyſion from the remenant, pꝛeſſe the name and faith of chryſt? ¶ By this church knowe we the ſcripture, and this is þ very church, & thys hath begō at chryſt, & hath had hym for thei hed & ſait Peter his vicar after him þ hed vnder him, & alway ſince, þ ſucceſſours of hi cōtinually & haue had hys holy faith & his bleſſed ſacramētes & his holy ſcriptures deliuered, kept, & cōſerued therein by god & his holy ſpyrite. And albeit ſōe naciōs ſal away, yet likewiſe as how

¶ By the church we knowe the ſcriptures.

¶ Peter chryſt vicar.

what the church is.

1. cor. 5.

John. 13.

John. 6.

A many boughes so euer fal from the tree, though thei fall moze thā be left theron, yet thei make no doute which is þe very tree, although eche of them were plāted again in another place & grew to a gretter thā þe stock he came fyrst of, right so while we se & well know þe all the cōpanies & sectes of heretikes & scismatickes how gret so euer thei grow, came out of this chnrch þe I spake of, we know euer moze þe heretikes be they that bee seuered, & the church the stock þe al thei cāe out of. And syth þe onely the church of chryst is the vine þe chryst spake of in the gospel, which he taketh for his body mysticall, and that euery bzaunche seuered fro þe tre, leseth his lyuely nourishing, we must nedes well know that all these bzaunches of heritikes fallen from the church, the vine of Chrystes mysticall body, seme thei neuer so freshe & grene, bee yet in dede but witherlinges þe wyther, & thal dꝛye by, able to serue for noþing, but for the fyre.

¶ The. vi. chapter.

The messenger mooueth, that sith þe church is thys knowen multitude of good men & bad togither, of whom no man knoweth which bee the one sort & which be þe other, that it maye be peradventure that the good sorte of the church be thei that beleue the woꝛship of ymages to be ydolatry, & þe bad sorte thei that beleue the cōtrary, which obiects þe authoꝛ doth answer & cofute.



Man I had said: **S**ir quod he, ye haue in god faith fully satisfiꝛd me concerning the sure & vndoubted knowlege of þe very church here in earthe.

But yet thinketh me þe one littel doute remaineth for our principall matter.

What is that quod I: **P**ary syꝛ quod he it is this, that though þe very sayth be in the church, & the church can not erre therein, noꝛ the church can not be deceiued against þe faith, in any terte of scripture, noꝛ no scripture is there (þe beyng wel vnderstanden) doth oꝛ can do stāde against þe faith of þe church, & that also þe church is none other, but as ye sai, & as I se it is in dede, but this hole come cōgregaciō of chryste peple good & bad, not rating them self for frowardnes noꝛ be sepeyng put out for their obstinate fautes, yet syth it appereth wel, þe though þe right faith be in the church, it is not in euery man of the church. And though the church can not erre in such thinges yet some of þe church may. Now semeth

what the church is

it to some men, that it may well peradventure happen, that the good men wel beleuing & vndeceiued, be those that beleue the woꝛship of ymages & praying to saites to be ydolatry. And on þe other side, þe those which beleue the cōtrary be þe part of þe church, þe be þe naughty men, misbeleuers & foule deceiued. That wer a very strange woꝛk quod I. **W**e would right nowe quod I, that in the church we shoulde thinke þe there were none other but good men. **W**ill ye nowe agre that there be therein some good men?

We quod he that must nedes be. **W**ell quod I, whither be they good men that do nought? **P**ay quod he. **D**o they well quod I, that do ydolatry in dede, though it be agaynst their hartes? **P**ay quod he. **B**ut all quod I, come to church and woꝛship ymages, & al pray to saintes. **W**herfore if that be ydolatry, than the church of chryst is all nought. **F**or thus do they that be of the contrary side for fere of beyng perceiued. **A**lso if one do well oꝛ pꝛeche wel, is he a good man if he deny it for fere? **P**ay quod he.

But nowe quod I, al that are of that sorte if they happen to adventure some what & be spꝛyed, they wyll fyrst parture them self, & after abiure theyꝛ opinion, so that if their opinion were good, yet were them self nought. **B**ut yet quod he, if their opinions be good, than be not they so euyl in hyding theyꝛ ententes for fere, as they that against their true opinions doo & pꝛeache openly & pursue them for sayng trouth. **A**s some þe sain- ted and fled for martirdom, were not so euyl as they that pursued the. **W**ery trouth quod I, if these mens opinions wer true. **B**ut yet though thei wer true yet were these me nought. **A**nd þe other woꝛse quod he. **T**hat is wel said quod I, but they & the other be the hole church. **A**nd if yours be nought as ye grant & must nedes grāt thei be, if þe other wer nought to, than were in the church none good. **B**ut your self deny not but in þe church it must nedes be, that ther be some good.

And there can be none, but eyther your parte oꝛ the other. **E**rgo syth yours bee nought, those that be good must nedes be the other. **B**ut none of those that be of the other coulde be good men, if they were ydolaters & pursued your part for sayng the trouth, and compelled them to deny the trouth ergo the other parte be not ydolaters, noꝛ þe opinion of your parte, for which they pursue your part benot trew. **A**nd thus it appereth as me semeth,

A semeth, that good men of the church be
against you, & the noughty with you.

¶ The. vii. chapter.

¶ The authoꝝ somewhat doth coꝛro-
boꝛat the truth against the heresyꝝ
holding against ymages, & recapyte-
lyng somewhat bꝛiefly what hath ben
pꝛoued, so synnytheth & endeth y ꝑꝛofe
of hys parte.

AD yet speake I nothing of all
the good men, and wel known
foꝛ good men, & holy mē, & now
saintes in heuen y haue condē-
ned your parte, & wꝛitten agaynst you.
And your part therfoꝛe be so soꝛe agaiſt
saintes againe, bicause they se their he-
relies impugned & cōdempned by their
holy wꝛitinges. Noꝛ besides this haue
I nothing spoken of the generall coun-
saills, condempning your parte by god
& substancial aucthoꝛite, cōꝛobate and
coꝛroboꝛate by y whole body of chꝛistē-
dom, led therunto both long befoꝛe, and
euer synce, thoꝛow the secret operacyō
of the holy gost, who could neuer suffre
(as your self agreeeth, y church of chꝛist
to continue so whole, & so long in so dā-
nable ydolatry, as this wer if it wer su-
pplicio, & not a part of very fayth, & true
deuout religion. Wherfoꝛe syth I haue
pꝛued you, y the church cā not erre in so
great a point, noꝛ agaynst y right fayth
mistake the sentence of holy scripture, &
also that these people that beleue yma-
ges to be woꝛshipped be the very church
of chꝛist, and that of his church the god
and bad both doth vse it, & the good men
doth it truly, and the bad falsely, & that
all the good men of olde hath allowed &
vled this way, & cōdempned the cōtrary,
which hath also bene declared foꝛ falsse
heresyꝝ by the whole generall couſayle
of chꝛistendome, approued by y fayth &
custome of al the peple, beside growing
into such consent by gods holy spꝛyte y
gouerneth hys church: I neuer nede to
go further oꝛ touch your textes oꝛ argu-
mentes to the contrary. Foꝛ this syde
thus pꝛoued good, it must nedes folowe
that the other side is nought: excepte ye
haue against thys any further thyng to
say. Whiche if ye haue, neuer let to bꝛig
it foꝛth. Foꝛ I will foꝛ none haſt leue
any coꝛner of the matter vnrāfaked, as
farre as we can any doubt find therin.
In god fayth syꝛ q he, I am in this mat-
ter euen at the harde wall, & se not how
to go further. Now I assure you q I,
yf I could my self fynd any further ob-
ieccion, I wold not faile to bꝛing it in.

But in good fayth I suppose we be waꝛ-
ded in this matter as far as we cā both
finde. And I am sure as far as euer Lu-
ther soude, oꝛ any y euer I haue sene, y
any thing haue said, oꝛ wꝛitte on y side.

¶ The. viii. chapter.

¶ The authoꝛ entreteth the answer to
the obieccions y had ben befoꝛe laid by
the messenger, against the woꝛship of
ymages, & prayeng to saintes, & going
on pilgrimages. And syꝛst he answer-
reth in thys chapytre, the obieccions
made against prayeng to saintes.

Nowe therfoꝛe as I say, further
nede I not to go. But yet wil I
somwhat touch the things which
as ye say do moue many men to
take the woꝛship of ymages foꝛ ydola-
try. And it so take & theyꝝ opinion so re-
puted, they reken it a ground to thinke
y miracles done at the ymages, oꝛ by in-
uocacions of saintes to be illusions of
the deuil. And first will we begin at the
saintes them self. And by the way shall
we speke of their relikes, ymages, & pil-
grymages, as there shall occasiō rise in
our mater. And foꝛ y first in good fayth
saying y the boke, & wꝛitinges of holy
doctours cōdempne these mes heresies,
the displeasure & anger wherof setteth
thē on a fyꝛe to study foꝛ the minyſhing
of theyꝝ estimaciō that so stāde in theyꝝ
light, els wold I much wonder, what
these heretikes meane to impugne the
woꝛship of saintes & soꝛbid vs to pray to
them. And albeit I nowe se the cause of
their malice, yet cā I not much the lesse
meruaile of their madnes, y thew their
euyl wil so opely, that thei neither haue
reasō, noꝛ good colour to cloke oꝛ couer
it with. Syꝛst thei put in doute whether
saits cā heare vs. And yf thei do, yet whi-
ther they cā helpe vs. And finally if thei
could, yet wold they we should thynk it
foli to desire the: because god cā do it bet-
ter & wil do it soner hym self thē they al.
Now wher thei dout whether saits here
vs, I meruaile wher of y doute ariseth,
but if thei thik thē dead, as wel in soule
as body. Foꝛ if theyꝝ holy soules lyue,
there wil no wise mā wene thē woꝛse, &
of lesse loue & charite to mē y nede their
helpe, whā thei be now in heuē, thā thei
had whē they wer here in erth. Foꝛ al y
while wer thei neuer so good, yet y best
was woꝛse thā y woꝛst is now. As our
saiour said by saint Iohn the baptyſt, y
ther was no womā sōne gretter thā he,
yet the lesſe y was al redy in heuē, was
his better. We se y the nerer that folke
n. ii. drawe

As to thitherwarde, & more good minde
 here they to men here. And therfore said
 Stephen whan he saw heauen open for
 him, he began to praye for the v malicy-
 ouslye kylled him. And thinke we than
 that being in heuen, he wyl not vouch-
 saue to pray for the v deuoutly honour
 him, but hath lesse loue & charite beyng
 there, the he had going thitherwarde: if
 the rich mā that lay in hell, had yet not
 onely for fere of encrease of hys owne
 punishmēt, by his brothers dampnaciō
 growng of his euil ensam ple in sinne,
 but also of carnall loue & fleshy fauour
 towardes his kin) which fleshy affec-
 tion beyng wout grace or vertue may
 pādūcture stādē w̄ h̄ state of dāpnat̄pō
 had a cure & care of hys sine brytherne
 were it likely v̄ saintes thā being so full
 of blessyd charite in heuen, wil nothing
 care for they brytherne in chryst, whoe
 they se here in this wretched woꝛlde:
 How if ther be no dout (as I crow none
 there is) but they holp soules bec alme
 thei wold we did wel. And as listel doute
 but v̄ thei be alme, if god be their God,
 as he is in dede, & he not the god of dead
 men but of liuing, as our sauour saith
 in the gospell, for all men lye still and
 euer thal, v̄ he hath taken to him & ones
 gguen lyfe vnto, there resteth than no
 further to se but whither they can do vs
 any good or no eyther for v̄ they cā not
 heare vs, or for v̄ they can not helpe vs.
 And first I meruaile much if they think
 they cā not help vs. For whyle they wer
 here they coulde, as appereth in v̄ actes
 of the apostles. And sith imbecyllite, &
 lacke of powe is here parte of our mis-
 fery & strength, & plēty of power, is one
 great part of welth, they were well for-
 thered in v̄ point, if they were now lesse
 able to do good to the whom they sayrie
 wold were holpen, thā they wer before.
 For whither they be able there, to doo it
 thē selfe, or onely by their intercessyon
 made vnto god, this maketh no force for
 our matter, so that by their meanes, the
 one way or v̄ other, we take help by our
 deuociō toward thē, & praier made vnto
 thē. I thinke q̄ he, they may do in dede
 much more than they might both by po-
 wer & praier. But it is harde so what
 to thinke, that they should heare vs and
 se vs, and specially in so mani places at
 ones. For though they be not cꝛcūscrī-
 bed in place, for lack of bodily dymēciō
 & mesuring, yet are they & angels also
 diffinitiuely so placed where they be for
 the time, v̄ they be not at one time in di-

uers places at ones as sayntes. bec in
 sundry countreyes, & very farre a sundry
 called vpo at ones. ¶ The meruaile q̄ I,
 & thinke it harde to be beleued, v̄ saintes
 heare vs. And I (whyle we se, v̄ the thi-
 ges we pray for, we obtaine) meruaile
 much more how men cā doute whither
 v̄ prayers be harde or not. Whā saintes
 were in this woꝛlde at liberte & myght
 walke v̄ woꝛlde aboute, wene we v̄ in
 heauen they standetied to a post: But v̄
 wonder is howe they may se & heare in
 sundrye places at ones. If we. ii. could
 no more but se, & neither se nor heare,
 we would as wel wōder, or if we could
 not wōder therof, because we could not
 heare therof, yet should we be far from
 any conceyuing in our minde, v̄ it were
 possible for mā to se or heare further thā
 he can se. For we that proue it, & do se
 & heare in dede, cā not yet se v̄ cause, nor
 in no wise cease to wonder by what re-
 son & meane it may be, v̄ I should setwo
 churches or two towne, eche of them
 two a mille a sonder, & bothe twayne as
 far fro me as eche of them frō other, &
 measure so great quantities v̄ so small
 a measure, as is the little apple of mine
 eye. And of hearing many mens voices
 or any mans woꝛdes, comyng at ones
 into many mennes eares, stāding far a
 sonder, hath lyke difficulte to conceiue.
 And whan al the reasones he made either
 of beames sent out from our eyen to the
 thinges v̄ we behold, or the figure of the
 thinges sene, multiplied in the ayre frō
 the thyng to our eye, or of the ayre strikē
 v̄ the bꝛeth of the spiker, & equally rol-
 ling forth in rondels to the eares of the
 hearers, whā at the reasons be hard, yet
 thal we rather delite to serch thā be able
 to find any thing in these matters, that
 were able to make vs perceiue it. How
 whan we may with our fleshy eye and
 eare in this groce body se & heare thigs
 far disfaunt frō vs, & frō sondry places
 far disfaunt a sonder, meruaile we so
 much, v̄ blessed aungels & holy soules
 beyng mere spirituall substānces, vn-
 charged of all bourdynous fleshe and
 bones, may in doying the same, as farre
 passe & excede vs & our powers natural,
 as v̄ tyuely soule self excedeth our dead-
 ly body, nor cā not beleue they heare vs,
 though we find they helpe vs, but if we
 perceived bi what meanes they do it, as
 whither they se and heare vs comyng
 hither to vs, or our voice comyng hens
 to thē, or whither god heare & se all, and
 shew it thē, or whither they beholde it in
 him

Mat. 12.
 whether sain-
 tes can help
 vs.

whether sain-
 tes heare vs.

¶

¶

¶

The meane
 how saintes
 do heare vs.

A hym, as one doth in a booke y^e he redeth, or whither god by soe other way doth utter it vnto them, as one dothe in speaking, except we maⁱ know the meanes, we wyl not els beleue the matter: As wise as were he y^e would not beleue he can se, because he caⁿ not perceiue by what meane he may se. Yet se I q^u he no cause or nede why we shold pray to the, sith god caⁿ as wel & wil as gladly, both heare vs & help vs, as any saith in heaue. What nede you q^u I to pray any phisiciaⁿ to helpe your feuer, or pray & pay any surgeaⁿ to hele your soze lege, sith god caⁿ heare you & helpe you both, as wel as y^e best, & loueth you better & caⁿ do it sooner, & may a fo^rth his plaisters better chepe, & giue you moze fo^r your wo^rd thā they fo^r your mony? But this is hys pleasure q^u he, that I shall be holpen by the meane of theym as hys instrumentes, though in dede al this he doth hym self, sith he gyueth the nature to the thinges that thei do it with. So hath it quod I, pleased god in like wise, y^e we shal aske help of hys holy saintes, & pray fo^r help to them. No^t that is not a makinge of them equall vnto god him selfe, though they doo it by hys will & power, or he at they^r intercession. Though god wil (as reason is) be chief & haue no matche, yet fo^rbedeth he not one man to praye fo^r help of another. And though the father hath gyuen all the Judgement to hys sone, yet doth he delite to haue his holy saintes pteners of that honoure, & at the daye of Jugement to haue theym spt w^o him. As Helyseus made egall to god bycause the widowe prayed hym to reuiue her dead sonne: Were the apostles egall to Christe because that they were prayed vnto fo^r helpe after hys death & in his life also: And many thinges byd they at folkes prayers. And sometime they were prayed vnto, & assayed it also, and yet could not do it, but the parties were faine to go fro the to their maister therfoze. And yet was he content y^e thei were prayed vnto. And fo^r pzo^fe thereof suffred the at mens deuoute instance & pzo^fer, to do many myzacles. And sometime wer thei prayed to be intercessours to their maister. As where thei came to christ & sayd, *Dimittis illam. quis clamat post nos*, dispatche this woman fo^r thee cryeth bp^o vs. And thinke you than, y^e he being content & giuing men occasion to pray to them whyle they were wyth hym in earth, he wyl be angry if we do them as much wo^rship whā thei be wyth him in heuen: Pay, but I thinke on y^e other side

sith his plesure is to haue his saintes had in honour & prayed vnto, y^e they may be fo^r vs intercessours to his high maiessty wherunto ere we pzo^fume to approche, it becommeth vs & well behoueth vs to make frēdes of such as he hath in fauor. he will disdayne ones to loke on vs, y^e we be so pzo^fumptuous & malapert folowes, y^e vpon bouldnes of familiarite w^o him self, we disdaine to make our intercessours his especial beloued frēdes. And where saith Poule exhozteth vs ech to pray fo^r other, & we be glad to thinke it wel done to pray euery pooze man to praye fo^r vs, shoulde we thinke it euill done to pray holy saintes in heuen to y^e same? Why q^u he, by that reason I myght pray not only to saintes, but also to euery other dead man. So may ye q^u I, with good reason, if ye se none other likelihed but y^e he died a good man. And so finde we (as I remembze) in the dyaloges of sainct Gregory, that one had helpe by pzo^fer made vnto an holy man late deceaced which was him self yet in purgatory. So liked it our loz^d, to let y^e wo^rlde knowe, y^e he was in his speciall fauour, though he were yet in paine of his purgacion. Fo^r our loz^d loued him neuer the lesse, though he left not fo^r hi the order of his mercifull Justice. And therfoze let no man take his trouble or sycknes as a token of goddes hated, but if he sele him self grudge and be impatient and euill content w^o it. Fo^r thā is it a token of wo^rath & vengeance, and is to the sufferer as frutelesse as painfull. And in effect nothing els but the beginning of his hell euen here. But on the other side if he take it patiently, it purgeth, if gladly, if greatly meriteth, and glad may he be y^e is w^oth mekenes, glad of goddis punishment. Sainct Austine as is w^oritten by possidonius lieng soze sicke him self of an ares, cured another w^o his prayour, & yet he dyed of his sycknes hym selfe. Wherein there was to hym moze mercy & fauour thewed, thā if him selfe had ben cured to. Fo^r now in stede of helth he had heuen, where he shoulde neuer moze be sick again. Mary q^u he but I haue euer herde it sayd, that we shoulde not pray to any dead mā but with this condicio, if thou be a saith, thā pray fo^r me. Whi so q^u I, moze thā pzo^fenge to a quicke man, where I am not houlde to say if thou be a god man pray fo^r me. But sith I may reasonably thik him good, while I knowe hym not the cōtrary, so may I thik him that is dead. Why q^u he, wherof serueth canomising

Pray to those
that be cano-
nised.

A than? If this be trewe I am neuer aused
to be canonised while I lyue. We do the
better of I, noz seuen yere after neither,
For it would be but a busynes for you.
But why be they than canonised of he?
Those of I y be not canonised, ye may
for the moze parte bothe pray for them
& pray to the. As ye may for & to the that
bene yet alpye. But one y is canonised
ye may pray to him to pray for you, but
ye may not pray for hym. For as I re-
member, saith Austine saith, that he that
praieth for a marty: doth y marty: in-
turp. And of euery man ye may truste
well and be seldome certaine, but of the
B canonised ye may reken you sure.

The .ix. chapter.

The messenger yet agayne obsec-
teth agaisst relikes. And putteth great
doute in canonising. Whereunto the
author maketh answer.

We ca I of he, be sure therof.
Pray y taking by of a mannes
bones, & setting hys carcass in
a gay shryne, & than kissing his
bare scalpe, make a ma a saint: And yet
are there some vnshryned, for no man
woteth where they lye. And some y men
doute whither euer they had any bodye
at all or not. But mary, to recopence y
withall, there be some againe that haue
two bodyes, to lend one to some good fe-
low that lacketh. For as I sayd before,
some one body lyeth hole in two placys
far a sonder, or els the mokyng of the one
be begyled. For both y places plailly as-
firme y it lieth ther. And at either place
they shew y shryne. And in y shryne they
shewe a body, which they say is the bodi
& holdy bide therby y it is it, alledging
old wryting & miracles also for y profe.
Now must we confesse, that either my-
racles at y one place be false or done by
the deuill, or elles that the same fait had
two bodies in dede. And thā wer that in
my minde as great a myracle as y gre-
test of them all. And therfore is it likely
some where a bone worshipped for a re-
like of some holy saint, that was perad-
uenture a bone (as Chaucer saith) of soe
holy Jewes theye. Our sauour also se-
meth in the gospel to blame & reproue y
pharisses, for making strelhe the sepul-
cres of holy pphetes, & making shrynes
of their graues. Whereby it appereth y
he woulde not haue y dead bodyes wor-
shipped & set in gay golden shrynes. And
yet besides thys ye shall finde many mo
worshipped I wene than shryned, mani
shryned y ye find not canonised, though

Mat. 23.

ye seeke by at the registryes in Rome. **C**
And whan they be shryned and canoni-
sed to, yet sith the church in the canoni-
sation bseth a meane that maye begyle
them, for they stande to the recorde of
men both of they: lyues & of their mira-
cles, which men may peraduenture lye,
why may it not than be, that the church
be deceiued in the canonisation. And y
they may for lack of true knowlege be-
leuinge vntrew me, canonise for lattes
such folke sometime as be full far there
from. I dare not saye so muche as sayth **A** saying of
saynt Austyn. For he lettech not to saye **A** saying of
plainly y many bodyes bee worshipped **A**
for saintes here in earth, whose soules
be burped in hel. We haue of I, said ma-
ny thinges very stoutely. But yet let vs
first consider wherunto altogether way-
eth. For it stretcheth no further if it
were al trewe, but that we might be de-
ceiued in some, that we should take for
saintes. And it neither proueth y there
be no saintes which I wote wel no wils
man wyll saye, noz that if any be, they
shoulde not bee worshipped noz praied
vnto. Except ye wold say, y if we might
by possibilite misse take some, theretore
we should worship none. And thā shold
you by that reason neuer take any phi-
sician, sith he might happē vpo a dogge
leche, for lack of knowledge of the con-
ning. For in recordes of men ye might
be as wel deceyued there, as here. Now
suppose than first, that of saintes & of
reliques, some were trewe & some were
false, yet the worship that ye wold we
should do to them al, should be by cause
(that standinge as they do vnknown &
vndiscerned) ye rekened the all trewe &
all so gods well beloued seruantes.
For if ye knewe of them whiche were
trewe & whiche false, thā wold ye wor-
shippe the trewe, & trede the false vnder
fote. That is no doute quod he. Than of
I, if we were begyled in some, I se no
great pavel growe toward vs thereby.
For if ther came a great many of y kin-
ges frendes in to your countre, and
ye for his sake made the all great chere,
if there came amonge them vnware to
you some spies that were hys moztall
enemies, wering his badge, & seming to
you, & so reported, as hys famillier fren-
des, whither wold he blame you for y
good chere ye made hys encmpes, or
thāke you for y good chere ye made his
frenes. He wold I think of he, thanke
me for y good intretting of the both, sith
both semed good to me, & both had of me
their chere, but for they semed his frenes
and

And for his sake. We say of I, good reaso. But I put case now y^e ye had an inke-
ling or els a playne warning, y^e some of
the were hys enemies y^e senced hys best
frendes, but which thei were no man ca
tel you, what would you now do, make
them all chere, & honozablye entreate
them al, or els shewing the y^e ye heare
say plainly that some of the be nought,
therfore byd them be walking al with
sorrowe. Nay quod he no doute were it;
but that I shoulde loke for thanke of I
cherished hys enemies for hys frendys,
rather then despitefully to handell hys
frendes for his enemies. Very well of
I. And this were trew although ye had
warning that some of the were his ene-
mies. But what thanke would ye than
despye if ye should shake of both, where
ye had no such warning at al, but wold
say that ye durst not make any of them
chere, because ye thought that per adue-
ture it might be, that some were worse
than thei were taken for? For in such
case bee you here, ye knowe not that
any man worshipping for a fait is none,
but onely ye thinke that ye bee not sure
whether al be or some not. Yes quod
he saint Austine as I tolde you ggueth
me warning, that many be none. We be
of I, deceiued therein as I shall tell you
after. But in the meane whyle, marke
me wel this, and let it stande, for a sure
grounde, that all your obieccion if it
wer trew, serueth not against worship-
ping of saintes or sayntes relikes, but
agaynst the worshipping of suche as
were no sayntes, nor no sayntes relikes.
And that after it were proued, and now
thys thinge that is in question first co-
fessed & agreed betwene vs for a thynge
nothing able to hurt our principal mat-
ter, let vs go further therein and serche
whether we fynde anye suche cause of
doute in any, or haue good cause to re-
ken our selfe sure that all be sayntes in
dede, whom the church of chryst hath in
honour & veneration for sayntes. First
as for the authozyte that ye alledge of
saint Austine, I haue herbe it often al-
leged in like wise for the same purpose.
But surely thei that so take saint Austi-
nen soule deceiued. I durst be houlde to
say y^e saint Austin did neuer write such
wordes, but it is a worde ronnie in ma-
ny mens mouthes, begone bi mistaking,
& beleued wout eramination, for sure-
ly the wordes wherof they take the oc-
cassio which he writeth in the first boke
de ciuitate dei, & repeteth againe in his boke

of that cure and care that men shoulde
haue for theyn y^e be dead; those wordes
I say go farre wyde from al iuche pur-
pose. For there he speaketh onely of
costely burieng, & making of supuous
sepulchres, & doing y^e dead corps of rich
me worldly worship in y^e carping forth
& entring of the body, as it plainly & eu-
dently appereth by the matter that he
writeth of. And surely sith our lord ne-
uer would among his chosen peple giue
the glozy of hys name to a nother, nor
neuer to suffre ydolatry among the Je-
wes, but y^e either he forthw^e punished &
purged it or so leuered the flock of ydo-
laters y^e it might wel appere where hys
faithful flock remained, as it did whē y^e
Samaray falling to ydolatry, the right
sinagoge of the Jewes remayned in Je-
rusalem & in Iudea, thys were full un-
likely, y^e this holy spirite being set vnto
hys church here to remayne & instructe
it, & himselfe also therw^e being & giuing
his speciall assyffence vnto the ende of
y^e world, shoulde eyther suffre his church
to be vnknowen or in such wise to erre
& be deceyued, as to gyue honour to the
deuyll in stede of him self, or to his ene-
mies in stede of his frendes. And ther-
fore when the church by lilygent en-
serche, fyndeth the life of a man holy, &
y^e therto it is wel witnessed that god by
hys miracles testifieth y^e mans blesyd-
nes and the fauour in which he stablisheth
with hym in heauen, declaring by the
boote & profite which he dothe to many
men for hys sake, that he will haue him
honoured and had for allowed in hys
church here in earth, & this thing either
by them that hath y^e cure of hys church
after such diligence vied, being by the
canonisation declared vnto the people,
or peradventure without canonisatio
growing thereof (by the holynes well
knowen, & miracles many sene) so sure
a common perswasyon through the hole
people of chrystendom, that the person
is accepted & reputed for an vndoubted
saint, be the bones translated or not, his
body founde or not, albeit by possibylity
of nature it inought be, that men were
in such thiges deceyued as ye haue said,
yet we holdely maye & wel we ought in
this case to trust, that y^e grace, & ayde of
god and hys holy spirite assistyng hys
church, hath gouerned the iugement of
his ministers, & enclyned the myndes
of his people to such consent. And that
he hath not suffered the to erre in a thig
so nerey touching hys honour & wor-
ship,

A ship, eyther truely to be applyed where
hys will were it shoulde, vpon him selfe
oz hys holy saintes for his sake, oz to be
withdrawen thens & by erroneous mis-
taking of trouth, necessary, meete & cō-
uenient to be perceiued of the church for
for gods honour (which kynde of trouth
god set y^e holy ghost to tech hys church)
the same woꝛship to bee bestowed vpon
thē, whom he would in no wise shoulde
haue it, but whom he relecth for eter-
nall shame for the bodye shyned oz not
maketh no doute of the saynt. **N**o man
douteth of our lady. **N**o man douteth of
saint Iohn the euangelist, though their
bodies be not founden. And yet if they
were, thē were there I thynke no good
chrysten man but he would be contented
they were shyned & had in honour.

For where as ye woulde take the reue-
rence from all reliques because y^e some
be doutefull, in that some sayntes hed
is as ye say & of some the hole bodye
was at two sondꝛe places, it may for-
tune for al thys that of one hedde there
may be sondꝛe partes, and either parte
in the comē spech of people called y^e hed.

Salt head. **I**ohas. **F**or at Amias is saint Iohans hed the
baptist as men call it in talking, euen
they that haue ben there & sene it. But
then if they bee asked further questyon
therof, they tel that the nether lawe la-
keth. This may wel happen also and so
doth it happe in dede, by some saynt of
whome in two diuers countres be dy-
uers shrines, And there be rekened and
reporred that in either of them be layd
the hole bodye, & the pilgrims at neither
places do loke into y^e cofyn of y^e shrine
to se whether it be al oz parte. In some
place peradventure lay the bodye, and by
some occasion the bodye translated thence
of olde & yet the shrine sheweth it self
with some of the reliques remaining therein.
It may wel happe also y^e there wer two
good holy mē in diuerse countres bothe
of one name. And y^e in some place
may ther be soe very reliques vnknewē
& misnamed. For in old time whē mē at
the incurtion of infidels did hyde holy
sayntes reliques, at the findyng agayne
the names happely decayed, some reli-
ques might rest vnknewen, oz some y^e
adventure lest oz mistakē. And my self
sawe at the abbay of Barking besydes
Londō to my remembraunce about .xxx.
yeres past in the setting an olde ymage
in a new tabernacle, y^e back of y^e image
being alpainted ouer & of long tyme be-
fore laid with beaten gold happened to

to craze in one place, & out there fell a
pety litle doze, at which fell out also
many reliques that had lien vnknewē
in that ymage god wote how long. And
as longe had been likely to lie agayne,
if god by that chaunce had not brought
the to light. The bishop of Londō came
then thither to se there were no deceite
therin. And I amonge other was pient
there while he looked theron & examined
the matter. And in good faith it was to
me a increuail to beholde the maner of
it I haue for gotten much thereof, but I
remember a litlel pece of woode there
was rudely shapē in crose with thre
wapped about it. Writing had it none
& what it was we coulde not tell, but it
semed as new cut as if it had ben done
wīn one day befoze. And diuers reliques
had olde writings on them & some had
none, but among other were there cer-
taine smal kercheos which wer named
ther our ladyes, & of her stone woꝛkig.
Course were they not, neꝛ they wer not
large but serued as it semed to cast in a
plaine & simple maner vpon her hed. But
sarelly they wer as clene semys to my se-
mig as cuer I saw in my life, & wer ther-
w as white for al y^e long tyme, as if they
had ben washed and laid by within one
houre. And howe longe that ymage had
stande in that olde tabernacle y^e coulde
no man tell, but ther had in al y^e church
none as they thought if any den leger
touched. And they gesked that .iiii. oz .v.
C. yeres ago, y^e image was hidden whan
the abbey was buried by infidels, and
those reliques hidden therein. And after y^e
ymage founden & set by many yeres af-
ter, when they wer gone that had hidde
it. And so the reliques remained vnkno-
wen therein till now y^e god gaue that
chaunce that opened it. And thus as I
saye may it peradventure happē, some
names to be for gotten oz happely to be
mistaken, & yet god well content y^e the
reliques be had in reuerēce, sith he spe-
cially fauoureth their persons, & nedeth
nothing their names to know them by.
As he shal ones so fully restore agayne
many a gloꝛyous bodye, that they shall
not lose the kisse here of their hed, y^e maye
serue to theyꝛ betwty, of whō the names
happeli y^e hole woꝛld hath long ago for-
gotten. And the name is not so very re-
quisite, but y^e we may mistake it with
out parell, so y^e we neuer the lesse haue
the reliques of holy mē in reuerēce, but
as for pigges bones for holy reliques,
oz damped wꝛettes to be woꝛshipped