

I name you, were suche in dede, as your selfe shall perceiue for heresies at your eares. For the articles where to he was charged, were y^e we shoulde do no worshippe to any ymages, noz pray to any saintes, or go on pilgrimages, whiche thinges (I suppose) every good christen man will agre for heresies. And therefore we shall let that point passe, and so resort to the seconde, to se whether it were well proued that he preached the or no.

¶ Sir quod your frende, I wolde for my parte well agre them for heresies, but yet haue I hard som or this that wold not do so. And therefore whā we call the heresies, it were well done to tell why, sith some men wolde (I wene if they might be hard) sturly say nay, whiche now hold their peace, & bere them selfe full coldly that wolde take the matter more hote, saue for burnynge of their lippes.

¶ Now forsooth quod I, who so euer will say that these be no heresies, he shall not haue me to dispute it, which haue no conynge in such matters, but as it best becometh a lay man to do in all thinges, lene & cleue to the comen faith, & beleue of Christes churche. And thereby do I plainly know it for an heresie, if an heresie be a secte & a side way (taken by any parte of such as ben baptised, & beare the name of christen men) from the comen faith, & helcue of the whole churche besyde.

¶ For this am I very sure and perceiue it well, not onely by experyence of myne owne tyme, and the places where my selfe hath ben, with comen report of other honest men, from al other places of christendom, but by booke also & remembraunce left of longe tyme, with writing of the olde holy fathers, & now saintes in heauē, that from the apostles tyme hetherto, this maner hath ben vsed taught & allowed, and the contrary comonly condēned, thurgh the hole flocke of all good christen people.

¶ And as touchynge suche textes, as these heretiques allage against y^e worshipping of ymages, prayeng to saintes, and goyng on pilgrimages, as they lay the lawe geuen to the Jewes. *Non facies tibi sculptile, thou shalt carue the none ymage.* And the psalme. *In eritu israel de egypto.* And *Soli deo honor & gloria.* Onely to God be honour & glory. And *Maledictus qui confidit in hoie.* Accursed is he that putteth his trust in mā, with many such other like, which heretiques haue of olde, euer barked against christes

catholike churche, very sure am I that saint Austyn, saint Hierome, saint Basyle, saint Gregoery, with so many a godly conynge man, as hath ben in Christes church, fro the begynnynge hetherto vnderstode those textes, as well as did those heretiques: Namely hauing as good wittes, beyng farre better learned vsynge in thuy moze diligence, beyng an hepe to an handfull, & (which most is of all) hauing (as god by many miracles bereth witnes) beside their lernynge, the light and clerenes of his especiall grace, by which they were inwardly taught of his onely spirite, to perceiue that the wordes spoken in the olde lawe to the Jewes people prone to ydolatry, & yet not to all them neyther, (For the priestes than, had the ymages of the Aungell cherubin, in the secret place of the tēple) shoulde haue no place to sozbyd ymages amonge his christien flocke, where his pleasure woulde be to haue the ymage of his blessed body hangyng on his holy crosse, had in honour and reuerent remembraunce, where he woulde vouchsaufe to sende vnto the king Abiagarus, the ymage of his own face, where he liked to leue the holy vber-nacle, & expresse ymage also of his blessed visage, as a token to remaine in honour among such as loued him, fro the tyme of his bitter passion hitherto.

Which as it was by the miracle of his blessed holy hande expressed and leste in the sudary, so hath it ben by like miracle in y^e thynne cozruptable cloth, kepte and preserued vncorrupted this .xv. C. yere freshe and wel pceiued to the inward comfozte, spirituall reioysyng, & great encrease of seruoure and deuocion in the hartes of good Christien people. Christ also taught his holy euangelyse saint Luke, to haue an other maner mynde towarde ymages, thā haue these heretiques, whā he put in his mynde to couterfete & expresse in a table, the lovely visage of our blessed lady his mother. He taughte also saint Amphibalus, the maister and teacher of the holy first martyr of England saint Albane, to bere about and worship the crucifire. Who shewed also saint Albane him selfe in a vision the ymage of the crucifire: but God, which thing wrought in that holy man so strongly, that he with fewe wordes of saint Amphibalus, at the sight of the blessed ymage (which our lord had before shewed him i his slepe) was clene tourned to christendome. And in the

These maner
be heresies.

What heresie
may stay
was.

3po 20.

1st 13.
1. 2um 11.

1st 17.

Synge Abiagarus.
The vber-nacle

S. Amphibalus.

S. Albanus.

woz

A worshipping of the same ymage, was taken and brought forth to iudgement, and afterwarde to martyrdome.

I woulde also sayne witte, whether these heretiques will be conterte that the blessed name of Iesus be had in honour & reuerence or not. If not, then nedde we no more to shewe what wretches thei be, whiche dare dispise that holy name that the deuill trembleth to hyze of. And on the other side if thei agrey the name of Iesus is to be reuerenced and had in honour, then sith that name of Iesus is nothing els but a worde, which by wrytting or by voice representeth vnto the hyzer the person of our sauour Christ, faine wolde I witte of these heretiques, if thei geue honour to the name of our lord, which name is but an ymage representyng his person to mānes minde and ymaginacion, why and with what reason can thei dispise a figure of him carued or paynted, which representeth him and his actes, factes more playne & more expzellely.

Sir quod he as touchyng the cosse done vpon the arche, and the temple, and the priestes apparell by the commaundement of God, there is a proper booke and a very cōtemplatiue wrytten in englishe, and entituled the ymage of loue, whiche was made as it seemeth by some very vertuous man cōtemplatiue and well learned, In which booke the reason of yours is not onely well answered, but also tourned agayn agaynst you. For therein that god holy man layeth soze agaynst these carued & paynted ymages, geuyng them litell praise, and specially lesse cōmendyng such as be most costly, curyously, and most woꝝkemanly wrought. And he sheweth full well that ymages be but lay mennes bookes, and therfore that religious men & folke of more parfite life, and more instructe in spiritual wisdom, shoulde let all such dede ymages passe, & labour onely for the lyuely quicke ymage of loue and charitie. And very soze he speaketh there agaynst all this costly ornamentes of the church, wherof the money were (as he saith) better bestowed vpon poore folke. And he sheweth that the sainctes and holy doctours of olde time woulde suffre no such superfluite in the parametes of the church, but only see that thei were clene and pure, and not costly. And therfore he saith that in their time thei had treen chalices & golden prestes, and now haue we golden chalices and treen prestes.

Surely quod I, that booke haue I cōsene, wherof who was the maker I knowe not. But the man might peraduenture meane well & ronne vp so highe in his cōtemplaciō spirituall, that whils he thought he sat in God almighty his bosom vpon an highe in heaue, he cōfened & set at nought all earthly thinges, & all temporall seruice done to God here benethe amonge poore sely men in erthe. And verely of his enterte and purpose I will not much medle. For a right good man maie happe at a time in a seruent vndiscrete, to saye some thing & wryte it to, which whē he cōsidereth after more aduisedly, he woulde be very sayne to chaūge, but this dare I be bolde to say, that his wordes go somewhat further then he is able to defende. For I doubt not but that in the daies of those holy sainctes, or nametes in churches of christ were not only pure and clene, but also very costly. And it might well be, and so haue I redde that it hath be in some great verthe of corne & famine of people, that some god holy bishoppes haue releued poore people with the sale of some of the bestell & plate of the church. But I suppose he shall neuer finde (excepte in some suche great vrgent cause chauncyng vpon some occasion) that euer those holy men refused to haue god serued in his churches with the best and most precious of suche metals as his goodnes geneth vnto man, of which it is very right and good reason that man serue him agayne with the best, and not do as Caym did, kepe all that ought is for him selfe, and serue his maister and his maker with the woꝝk. And because he nameth saint Ambrose, I wene there will no man doubt of the Emperour Theodosius, a mā so deuout vnto God as he was, that he wolde be serued him selfe in cusses of golde, & suffre his and our sauoure Christ in the church of Billaune, where him selfe resozted, and saint Ambrose was bishop, to be serued in chalices of tree. For verely I can scante beleue that any christien people, all were thei very poore, woulde at this daie suffre the precious bloude of our lord to be consecrate and receyued in tree, where it shoulde cleue to the chalice and sinke in and not be clene receyued out by the prieste. But y woꝝde I wene he set in for the pleasure that he had in that proper comparison betwene treen chalices and golde prestes of olde, and nowe golden chalices & treen prestes.

The name of
Iesus.
psal. 1.

25

Note.

Gen. 4.

Images lay
menes bookes.

D

But

A But of trowth I thinke he saith trowth, that the chalices were made of treen when the presses were made of golde, and shall finde that there were of olde tyme many mo chalices made of gold, the he findeth now presses made of tree. If he loke well in Platina de vitis pontificum, I wene he shall well perceyue that Christ was serued with syluer and gold in the vessels vtensyls and ornaments of his churche, longe time or saint Ambrose was borne, or y eldest of those olde doctours that he speaketh of. And I dare make me holde to say masse that they them selfe vsed not to say masse in chalices of tree. And me thiketh that the pleasure of God can not in this point better appere, then by his owne wordes witten in holy scripture, as in the arch of the testament and the ornaments of the prest, and the cost and richesse bestowed aboute the temple of Salomon.

Mary quod he, that is the thinge that is in the booke of the ymages of loue, as I was aboute to tell you very well and clerely answered. **I**n what wise or I.

Mary quod he, for first whā the arche was made, there were no poze men to bestow that richesse vpon, for while the

C children of Israell were in deserte they were fedde with manna, and they clothes neuer wasted, nor were the worse in all that forty yere. And as for the richesse of the tēple made by Salomon, coulde make no matter to the people, for there was then no pooze folke neyther.

For as the very wordes of the scripture sheweth, there was in his daies so great plēty of gold, that siluer was not set by.

For so the quod I the man maketh a prope answere for the arche. But I would faine witte of him though there were no poze folke amonge them at the time of the makinge, was there neuer none amonge them after the time of the kepinge? I wene he will not saye nay.

And then if there were, sith god woulde by his reaso rather haue commaunded to gyue that golde to poze men if there had ben such thē to make it in the arche: he woulde by the same reason after whē there were suche, haue comaunded then to breake it againe & giue it thē, rather then to kepe it in the arche. And as for the richesse bestowed vpon the temple of Salomon, where he sayd that there wer then no pooze men because there wer so great plenty of golde, that siluer was not set by: every man may well witte, that if every man had in his time been

rich, he had not had so many worke mē.

But wene he that because there was in his dayes so much gold, that therfore all the people had ynough therof? I rather fere me that bycause he was so rich his people were the pozer. For albeit he had great giftes sente hym, and also vsed not his owne people of the childre of Israell for bonde men and slaues, yet it is likely that he set great and soze impositions vpon them, wherby he gathered great richesse, & they grewe in great pouertye. And if any man thinke y contrary, let him then loke after Salomōs death in the beginnunge of his sonnes reigne, whither all the people dyd not so soze complaine therof, that (because they coulde not geate a promise of amende-ment as sabb men aduised the king, but by the lewde counsaile of ponge laddes y then led the ponge kyng to soly, were with a prowe rygozous aunswere put in fere of worse) of the. xii. tribus of Israell. fell clerely from him, and lefte him no mo but twaine. And therfore by the richesse and roialtye of the pzince to proue that there was no poze people in his roialme, is a very poze profe. For so may it happe that y pzince may be most riche when his people be most poze, and the ryches of the one causing the pouertye of the other, if the peoples substance bee gathered into y pzinces purse. And for conclusion it is lyttell doubtte but Salomō myght haue soude pooze folke ynoughe to haue gyuen his golde vnto that he bestowed vpon the tēple of god. And therfore that aunswere answereth not well the matter.

A Well quod your frēde, yet hath that boke one aunswere that assoileth al the hole matter. For as it is said there, all those thinges that were bled in the olde lawe, were but groce & carnall, & were all as a shadowe of the lawe of Christ, & therfore the worshipping of god with golde and siluer, & suche other cozpozall thinges oughte not to bee vsed amonge chzisten people, bnt leauing al that shadowe, we shoulde draue vs to the spirituall thinges, and serue our lord onely in spirite & spirituall thinges. For so he saith him self, that god as him self is spiritual, so seketh he such worshippers as shall worshippe him in spyrite, and in trowth, that is in sayth, hope, & charitye of harte, not in the ypoctisy, & ostentation of outward obseruance, bodyly seruice, gay and costly ornaments, faire ymages, goodly longe, fleshy fastinge,

AND

And all the rable of such vnsauoury ceremonies, all which are now gone as a shadowe. And our sauour him selfe whose sayth is our iustification, calleth vpon our soule, and our good faithfull mynde, and setteth all those carnal thynges at nought.

The booke quod I saith not fully so farre as ye reherce, howbeit in dede many other men do. But these men that make them selfe so spyrtyual, god sende grace that some euill spyrte enspyre not to theyr hartes a deuyllithe deuce, which vnder a cloke of speciall zeale to spirituall seruyce, go first about to destroy all such deuocion, as euer hath by therto shewed it selfe, & vttered the good affection of the soule by good and holy woorkes, vnto gods honour wzought in the body. These me be commen in to so hygge point of perfeccion, that they passe all the good men that serued god in old tyme. For as for the good godly man Moyses, he thought that to praye not onely in mynde, but with mouth also was a good way. The good kinge Dauid thought it pleasant to god, not only to pray with his mouth, but also to sing and daunce to, to goddes honour, & blamed his folithe wife, whiche did at that time as these folithe heretiques do now mockinge that bodily seruice.

Holy saint John the Baptist not onely baptysed and preched, but also fasted, watched, praied & ware heare. Christ our sauour him selfe, not onely prayed in mynde, but also with mouth, whiche kinde of prayer these holy spirituall heretiques nowe cal lippe labour in mockage. And the fastinge which they sett at nought, our sauour him selfe sett so much by, that he continued it fourtye dayes to giber.

Howe as for the ymages whiche ye call one of the shadowes. I praye by saint Marys quod he I called gaye ornamentes of the chirche and suche other outwarde obseruaunces and bodily ceremonies, as the ymage of loue calleth them, suche thynges I called as the booke doth shadowes of the olde law. But as for ymages the boke aduiseyth me either cleuelet passe and leaue of, or if we will needes haue anye, care not howe simple it bee made, for as well may the moste rude ymage and moste simply wzought, put vs in mynde of Christ, & our lady, and any other saint, as may the moste costlye and moste curpous that anye payntour or caruer can deuise.

And verely to say the trouthe, as for ymages they bee no shadowes of the olde lawe, but thynges therin plainely and clerely forbidded, as wel in dyuerse other places of scripture, as in the textes late remembred by your selfe. *Non facies tibi sculptile*; thou shalt carue the noz graue the none ymage. And by all the hole psalme. *In eritu Israel de egipto*, is it with great excecacion and malediccion prohybted.

First quod I ye maye not take those woordes for suche a precepte prohibicion, as shoulde forbide vtterlye anye ymages to bee made, for as I shewed you befoze, they had in the temple the ymages of cherubyn. But it was prohybted to make suche ymages as the Egipcians and other painymys dyd, that is to witte, the ydols of false goddes that appereth in the psalme self, where he layeth for the cause of the prohybicion. *Quoniam omnes dii gentium demonia, dominus autem colos fecit*. For all the goddes of the paynymys bee deuilles, but our Lorde hathe made the heauens. Dothe it not by these woordes well appeare what ymages were in that psalme forboden, that is to witte, the ymages and ydols onely of those paynym gods? For els I pray you tel me what reason wer this, if one would say make non ymage of Christ, noz of our ladye, noz of any christe saint in no wise, for all the gods of the paynymys be but deuylls: were not this a wise reason wel concluded?

There is also in these prohibicions intended, that no man shall worshippe any ymage as god, for if he shoulde, the shoulde be fall in the contempe of the precepte of god, by which we bee commaunded to worship onely one God, and forboden to worship anye false goddes. And therefore where it is wrytten. *Non facies tibi sculptile*. Thou shalt graue the none ymage, it goeth next befoze. *Non habes bis deos alienos*. Thou shalt haue no false goddes. And it is also wrytten. *Nolite conuertii ad ydola neque deos conflatis faciatis vobis*. Tourne not to ydols, noz make not for your selfe any goddes of metall cast in a moule. And where it is forboden to worship any ymage, there is the woarde that signifieth the honoure and seruice onely perteyning to god. And therefore neyther may we doo worshippe to any ymage and ydole of anye false paynym, with honoure and seruice done as to god may we neyther worship ymage of anye saynt, noz yet the saint it selfe. But I suppose

Exo. 20.

psal. 137.

what ymages were prohybted.

C

P

Exo. 34.

Exo. 34.

How ymages may be reuerenced.

I suppose neyther scripture nor naturall reason doth fozebede that a man may do some reuerence to an ymage, not syring hys finall intente in the ymage, but referinge it furthe: to the honour of the person that the ymage representeth, sith that in such reuerence done vnto the ymage there is none honour withdrauen neither from God nor good man, but both y saint honoured in his ymage and god in his saint. When a meane man and an embassiatour to a greate kinge hath muche honour done him, to whom doth that honour redoude, to the embassiatour or to the kinge.

When a mā at the receite of his princes letter putteth of his cappe and kisseth it, doth he this reuerence to the paper or to his prince.

In good faith to saie the trowth these heretiques rather trifle then reason in this matter. For where thei saie that ymages be but lay mennes boke, thei can not yet saie nay but that thei be necessary if thei were but so. Howbeit me thinketh that they be good boke, bothe for lay mē and for the lerned to. For as I somewhat said vnto you befoze, all the wordes that be either writte or spoken, be but ymages representing the things that the wyter or speaker conceiueth in his minde: likewise as the figure of the thinge framed with ymaginacion and so-conceiued in the minde, is byt an ymage representing the verie thinge it selfe that a man thinketh on. As for ensample, if I tell you a tale of my good frende your maister, the ymaginacion that I haue of him in my minde, is not your maister hym selfe but an ymage that representeth hym. And whē I name you hym, his name is neyther hym self, nor yet the fygure of him, which figure is in myn ymaginacion, but onelye an ymage representyng to you the ymaginacion of my mynde.

How if I be to farre from you to tel it you, then is the wyting not the name it selfe, but an ymage representyng the name. And yet all these names spoken, and all these wordes wyritten, be no naturall signes or ymages but only made by consent and agreement of men, to be token and signyfic such thinge, wheras ymages paynted, grauen, or carued, may be so wel wrought and so nere to y quicke and to the trowth, that they shal naturally, and much more effectuallye represent the thinge then shal the name either spoken or wyten. For he that

neuer herde the name of your maister, shall yfeuer he sawe hym be brought in a rightfull remembrance of him by his ymage wel wrought and touched to the quicke. And surely sauing that men can not do it, els if it might commodiously be done, there wer not in thys woold so effectual wyting as were to expresse al thing in ymagery. And nowe likewise as a boke well made and well wyitten better expresseth the matter then doth a boke made by a rude man that can not well tell hys tale and wyitten with an euill hāde: so doth an ymage wel workmanly wrought, better expresse the thyng then doth a thyng rude made, but yf it moue a man for some ether specyall cause, as peradventure for some greate antiquite or y great vertue of the workman, or for that god sheweth at y place some specyall assistance of hys fauoure and grace. But nowe as I began to say syth all names spoken or wyten be but ymages, if ye set ought by the name of Iesus spoken or wyitten: why shoulde ye set nought by hys ymage paynted or caruen that representeth his holy perso to your remembrance, as much & more to, as doth hys name wyttē. For these two wordes Christus crucifixus, do not so lyuely represent vs the remembrance of his bitter passion, as dothe a blessed ymage of the crucifix, neither to lay mā nor vnto a lerned. And thys perceiue these heritiques them self wel ynough, for they speake not againste ymages for any furtherance of deuocion, but plainly for a malicious minde, to mynysh and quenche mennes deuocionis, for thei se wel ynough that there is no man but if he loue another, but he delicteth in hys ymage or any thing of hys. And these heretiques that be so sore against the ymages of God, & hys holy saines, would be yet right angry with hym that would dishonestly handle an ymage made in remembrance of one of them selfe, where the wretches fozebere not vplanously to handle and cast dyte in dispite vpon the holy crucifix, an ymage made in remembrance of our saupour him self, & not only of his most blessed person, but also of his most bitter passion.

Howe as touchinge prayer made vnto the saines, and worship done vnto the, much meruaile is it what cause of malyce these heretiques haue to them, we se it commen in the wretched condicion of this woold, that one man of a pryde

Effectual
wytinge.

Why heretiques
speake
against yma-
ges.

U

A deuelythe
hated.

A in him self hath enuy at a nother, or for displeasure done, beareth to some other malice & euill wil. But this must nedes be a deuelythe hatred, to hate him whō thou neuer knewest, which neuer dyd hē harme, whiche yf he coulde now do the no good where he is, yet either with his good ensample gone befoze the, or hys good doctrine left behynde hym, dothe the (but if thou bee very nought of thy selfe) great good in this woꝛlde for thy iourney towarde heuin. And this must nedes bee an enuye comming of an hye deuelythe pryde, and sarre passinge the enuye of the deuyl hys selfe, for he neuer enuyed but such as he sawe, & was conuersant with, as whan he sawe mā and the gloꝛy of god. But these heretiques enuy them whom they ueuer shall se, but whā they shall be soꝛy & ashamed in them selfe of that gloꝛious sight.

C For where they pretende the zele of goddes honour him selfe, as though god (to whom onely al honour and gloꝛy is to be gyuen) were dishonoured in that some honour is done to his holy saintes they be not so mad nor childlike as they make them selfe. For if al honour were so to bee gyuen onely to god, that we shoulde gyue none to no creature, wher were than goddes pꝛecepte of honoure to be gyuen to our father and mother, to pꝛices, gouernours, and rulers here in earth, And as saint Poule sayth euerye man to other.

Mat. 7.

Ro. 1.

**Howe the
church woꝛ-
shippeth saintes**

C And well they wote that the chyꝛche woꝛshippeth not saintes as god, but as goddes good seruantes, and therefore the honour that is done to them redou- deth principally to the honour of theꝛ mayster, like as in comen custome of people we do reuerence sometyme and make great there to some men for their mayster sake, whom els we would not happely hꝛd ones good moꝛowe.

D And surely yf any benefyts or almes done to one of chyꝛches poꝛe folk for his sake, be by hys high goodnes reputed & accepted, as done vnto hym selfe. And hē who so receyueh one of hys apostels or discyples receiueh him selfe, euery wise man may wel consider that in likewise who so doth honour his holy saintes for his sake, doth honour hym selfe. Excepte these heretiques wene that god were as enuyouse as they be them selfe. And that he would be woꝛth to haue any honour done to any other, though it therby redounded vnto him selfe. Wherof our sa- uour chyꝛst well declareth the cōtrary

for he sheweth hym selfe so wel content that hys holy saintes shal be parteners of his honour, thā he pꝛouideth hys apostels, hē at the bꝛedful dome (whan he shal come in his hꝛgh maiesty) thei shal haue their honozable seatys, & sꝛtt with him selfe vpon the iugemēt of the woꝛld.

C Chꝛist also pꝛomised that saint mary magdalene shoulde be woꝛshipped thoz roughe the woꝛld, & haue here an honozable remēbrance for that she bestowed that pꝛecyouse opntement vpon hys holy hed: Whiche thing whan I cōsider, it maketh me meruaile of the madnesse of these heretiques, that barke against the olde auncient customes of Chꝛistes chyꝛch, mockinge the settinge by of cā- dles, and with folish faccies and blasphemous mockery demaunde whyther god and hys saintes lack lyght or whyther it be nyght with them that they cā not se wyth out candle. They might as well aske what good dyd that opntmēt to crisses hed. But hē heretiques grudge at the cost now, as theyꝛ brother Judas dyd than. And say it were better spente in almes vꝛō a poꝛe folk, and thys save many of them, which can neyther finde in theyꝛ harte to spende vꝛō the one nor the other. And some spende sometyme vpon the one for none other entent, but to thende that they may the moꝛe boldly rebuke and rayle against the other. But let them all by that ensample of hē holy womā, and by these woꝛdes of our sauour lerne that god deliteth to se the seruēt hete of hē hartis deuocion boile out by hē body, & to do him seruice w all such goodes of foꝛtune as god hath giue a mā

C What riches deuyls our loꝛde God him selfe, in the makinge & garnishinge of the temple, and in the oꝛnamentes of the aulter and the pꝛiestes apparaple, what was hym selfe the better for al this what for the bestys that hym selfe commaunded to be offred him in sacrifices: what for the swete odours and frankensence? why doo these heretiques moꝛe mock at the maner of chyꝛches chyꝛche, thā they doo at the maner of the Jewes sinagoge, but if thei be better iewes thā chyꝛsten mē? If mē will say that the mo- ney wens better spent among poꝛe folke (by whom he moꝛe setteth, beynge the quicke temples of the holpe goſte made by hys owne hande, thā by the temples of stōne made by the hande of mā. Whiche wold be percase very trew, if there wer so lyttel to do it with, that we shoulde be byꝛus of necessity, to leue hē one vndone.

But

Mat. 10

C

D

1. Thes. 4.

Luthers be-
lary to the
holp crosse.

¶ But god geueth ynough for both, & geueth diuers men diuers kindes of deuotion, and all to his pleasure. In which as the apostel Paule saith, let every mā for his parte abounde and be plētuous in that kynde of vertue, that the spirite of God guydeth him to. And not to be of the foillthe minde that Luther is, which wished in a sermon of his, that he had in his hande all the peces of the holy crosse, & saith that if he so had, he would throw them there as neuer sonne tholdo thyne on them. And for what worshippinge full reason woulde the wretche do such villanye to the crosse of Chyrist: bycaus as he saith that there is so much golde nowe bestowd about the garnysshinge of the peces of the crosse, that there is none leste for poze folke. Is not this an high reason: as though all the gold that is now bestowd about the peces of the holy crosse, woulde not haue failed to haue ben geuen to poze men, if thei had not ben bestowd about the garnysshinge of the crosse. And as though there were nothyng lost, but that is bestowd about Chyristes crosse. ¶ Take all the golde that is spent about all the peces of Chyristes crosse thozowe chrysendome (albe it many a good chrystē prince, and othe godly people hath honozably garnysshed many peces thereof) yet if all the golde were gathered together, it woulde appere a poze porcion in comparison of the golde that is bestowd vpon cuppes, what speke we of cuppes? in which the golde, albe it that it be not geue to poze men, yet is it saued, & may be geue in almes whā men will, which thei rener will, howe small a porcion wene we were y golde about all y peces of chry. Tes crosse, if it were compared w the gold that is quyte cast away, about the gilttyng of knyues, swordes, spozres, ar. race, & paynted clothes: and (as though these thinges could not cōsume golde sayt ynough) the gilttyng of pōdes & hole rofes, not onely in the palaces of princes & great prelates, but also many right meane mēnes houses. And yet among all these thinges coulde Luther spye no golde, that greuouly gyltetered in his blered eyes, but only about the crosse of Chyrist. For that golde, if it were thens the wise mā wenech it wold be streight geuen to poze men, and that where he dayly seeth, that such as haue their purse full of gold, geue to the poze not one pece thereof, but if thei geue ought, thei transake the botome among

all the golde, to seke out here an halfe peny, or in his cōtrepy a brasse peny, wherof foure make a fertyngge, suche goodly causes finde thei that pretende holynesse for the colour of their cloked heresies.

¶ The thirde Chapter.

¶ The obiectiōs of the messenger made against prayeng to saintes, worshippinge of ymages, and goyng on pilgrimages, with the answer of the authoz vnto the same. And incidently is it by the messenger moued, y there shoulde seme no necessitie for chrysten folke to resozte to any churches, but y all were one to pray thens or there. And that opinion by the authoz answered and confuted.



¶ At this point your frende desiring me, that what so euer he shoulde say, I shold not reken it as spoken of his owne oppinion, but y he wold partely thew me what he had herde some other saie therein, to the ende that he might the better answer them, with that he shold hyze of me. This protestacion and pze facion made, he said that albe it no good man woulde agre, that it were well done, to do vnto saintes or their ymages dispite or dishonour, yet to go in pilgrimages to them, or to pray to them, not onely seemed in vayne, consideryng that all thei (if thei can any thing do) can yet do no more for vs amōg them all, than Chyrist can him selfe alone that can do all, nor be not so redy at our hande, to hyze vs, if thei hyze vs at all, as Chyrist that is euery where, nor bere vs halfe the loue and longynge to helpe vs, that doth our sauour that dyed for vs, whomē as saint Paule saith, we haue for our aduocate afoze the father. But ouer this it semeth to smell of ydolatry, whā we go on pilgrymage to this place and that place, As though God were not like stronge or not like present in euery place. But as the deuill were of olde, vnder the false name of goddes, present and assitent in the ydolles and mammettes of the paganes, so woulde we make it seme, that God and his saintes wode in this place, and that place, bounde to this post, and that post cut out and carued in ymages. For whan we reken our selfe to be better

A better herbe with our lord in Kent than at Cambridge, at the north doze of Houlles than at the south doze, at one ymage of our Lady than at another, is it not an euident token, and in maner a plaine pfofe, that we put our trust & confidence in the ymage selfe, and not in god or our lady: whiche is as good in the one place as in the other, & the one ymage no moze like her thā the other, noz cause why she should fauour the one befoze the other. But we blinde people in stede of God and his holy saintes them selfe, cast our affections to the ymages selfe, & therto make our prayers, therto make our offringes, and wene these ymages were the very saintes selfe, of whom our helpe and helth should grow, pattyng euer full trust in this place & that place, as **P**egromācers put their trust in their cercles, within which they thinke them selfe sure against all þe devils in hel. And wene if they were one ynch without, þe than the deuill wolde pull the in pecys, but as for the cercle he dare not for his eares ones put ouer his nose. And men reken that the clergie is glad to fauour theis waies, & to nozise this supersticion vnder the name and colour of deuocion, to the parell of the peoples soules, for the lucre and tempoꝛall aduantage that them selfe receyue of the offringes. **W**han I had hard him say what him liked, I demaunded if he mynded euer to be prieste, werunto he answered, nay verely, for me thiketh quodde he that there be prestes to many al redy but if they were better. And therfore when god shall sende time I putpouse he said to marry. **W**ell said I than sith I am all redy married twyse, and therfore neuer can be prieste, and ye be so set in minde of marriage, that ye neuer wil be prieste, we two be not the most metely to pōder what might be said in this matter for the priestes parte. **H**ow be it tohan I cōsider it, me thinketh surely that if the thing were such as ye say, so far from all frame of right religio, and so perillous to mēs soules, I cā not perceyue why that the clergie wolde for the gayne they get thereby, suffer such abusio to cōtinew. For first if it were trow that no pilgrymage ought to be vled, none ymage offred vnto, noz worship done, noz prayour made vnto any saint. **W**han if none of all these thinges had euer ben in vze, or now were all vndone If that were the right way, as I wote well it were wrong, than were it

Pegromācers

Whole mar-
ryed can not
be a prieste.

to me ytell questio, but chrissten people being in the trow faith, and in the right way to godwarde, wolde they by nothinge slake their good myndes, toward the ministers of his church, but their deuocion should toward the moze and moze encrease. So that if they now get by this waie one peny, they shoulde (if this be wronge and the other right) not faile in stede of a peny now, than to receyue a grote. And so should no lucre geue the cause to fauour this way and it be wronge, whyle they coulde not faile to wyne moze by the right.

Howouer loke me thow chrissten dome, and I suppose ye shall finde the frute of those offerynges a right small parte of the luyng of the clergie. And suche as though some few places wolde be gladd to retaine, yet the hole body might without any notable losse easely forbere. **L**et vs consider our owne countrey here, and we shall finde of these pilgrymages for the most parte in the handes of suche religious persones, or suche poze parishes as bere no greater rule in the conuocacions. And helpe this ye shall not finde I suppose, that any bishop in Englande hath the profite of one grote of any suche offringe within his diocese. **H**ow standeth then the continuance or the vzeking of this maner and custome, specially in them, which take no profite thereby, which if they beleued it to be (such as ye call it) superstitious, & wicked, wolde neuer suffre it contineue to the perishing of mennes soules, wherby they selfe shoulde dystroy their owne soules, and neither in body noz goodes take any commodite. And ouer this we se, that the bishoppes and prelates them selves visite those holy places & pilgrymages, with as large offringes, and as great cost in commynge and goyng as other people do, so that they not onely take no tempoꝛall aduantage therof, but also be stowe of their owne therein.

And surely I bylene this deuocion so planted by goddes owne hande in the hertes of the hole church, that is to wit, not the clergie only, but the hole congregacion of all chrissten people, that if the spiritualltie were of the mynde to leue it, yet wolde not the tempoꝛal tie suffre it. **H**ow if it so were that pilgrymages hanged onely vpon the couerise of euill priestes, for euill must they be that wold for couetise helpe the people forwarde to pōlatry, thā wold not god priestes

and