

And good bishops haue blessed them they selues. But I am very sure, that many an holy bishop, and therewith excellently well lerned in scripture, and the lawe of god, haue had hygh deuotion therto.

For where as ye lay, me rekē, that it smelleth of ydolatry, to visit this place and that place, as though that God were more myghty or more present in one place then in another, or that god or his saintes had bounden them selues to stande at this ymage, or y ymage, & y by mens demeanour therby should appere, that the pylgryms put theyr truste in the place or the ymage it selfe, takinge that for very god, or for the very saynct, of whom they seke for helpe, and so fare like negromancers, that put their trust in theyr cerclo.

Surely holpe saint Austyn in an epylle of hys (whych he wrote to the clargy and the people, take the pilgrimages for a more earnest and a farre more godly thing. And saith, that though the cause bee to vs vnknewen why god doth in some place miracles, and in some place none, yet is it no dout but he so doth. And therein had that good holy doctour so great confydence, that as he saith hym selfe, he sent two of hys priestes in pilgrimage for y trial of the trouth of a great matter in contencio & debate betwene the out of Hyppona in affrike, vnto saint Stephens chyche in Spyllayne, where many miracles were wont to be shewed, for the ende, that god myght there, by some meanes, cause the truth to be declared, & made open by his pauer, which by no meane knowen to man, he coulde well fynde out.

For they that gone on pilgrimage do nothinge like to those nygromancers, to whome ye resemble them that put theyr confydence in the roundell and cercle on the grounde, for a speciall beleue that they haue in the compace of that grounde, by reson of solithe caracteres and figures aboute it, with inuocations of euill spirites and familiarite with deuyls beyng enemies to god, and the crafte and wayes of all that worke by god hym selfe prohibited and forboden, and that vpon the payne of death, what lyknes hath that vnto the going of good men vnto holy places, not by enchauntment dedicat to the deuill, but by goddys holy ordynance wyth hys holy wordes consecratid vnto hym self.

Whyche two thynges if ye woulde resemble togither, so might ye blaspheme and haue in derpsion all the deuout ry-

tes & certimonies of the church, both in y deuine seruices as enlensing, halowing of the fyre, of the suntu, of the pascall lambe, and ouer that the exorcismis, benediccions, and holy straunge gestures bled in consecracion or ministracion of the blessed sacramentes, all which holy thynges great parte whereof was from hande to hande left in the church, from the time of chrystys apostels, and by the left vnto vs, as it was by god taught vnto them, me might now by that meanes solyly misliken vnto the superstitious demeanoure & sond fastion of iuglery. For y flock of chryst is not so solith as those heretiques bere them in hande, that wher as there is no dogge so mad, but he knoweth a very conye fro a cony carued b paynted, cristen people y haue reason in their heddys & therto the light of faith in theyr soules, shoulde wene y thimages of our lady were herout lady self. Nay they be not y trust so mad, but they do reuerce to thimage for y honooz of y persō whō it representeth, as euery mā deliteth in thymage and remembrance of his frende. And albeit that euery good chrystian man hath a remembryng of chrystys passion in hys minde, and receiuit by deuout meditacio a sournē & fallio therof in his harte, yet is there no mā I wene so godd noz so wel lerned, noz in meditacion so well accustomed, but that he findeth him selfe more moued to pyte & compassio, vpo the beholdinge of the holy crucyfire, than whan he lacketh it. And if there be any that for the mayntenance of his opinion will peradventure say that he fyndyth it other wise in him selfe he should giue me cause to fere, that he hathe of chrystes passion neyther the one way noz the other, but a very faint feling, sith that the holy fathers before vs dyd, and all deuout people about vs do, fynde and fele in them selfe the contrary.

Solue for the reason that you aledge quod I, where ye saye that in reloyng to thys place and that place, thys Image and that ymage, we seeme to reken as though god were not in euery place lyke myghty, or not lyke present, thys reason procedith no more against pylgrimages, than agaynst all the chyrchys tu cristendome. For god is as myghty in the stable as in the temple. And as he is not comprehensyble noz circumscribed no where, so is he present euery where. But this letteth not heuē be it a cozpozal thing or not, to be place

Note.

Reuerence to thymage.

Pilgrimage.
maner by god
forboden.
Matthe. 27.

God is euery where present

A place of a speciall maner & kind of bys presence, in which it liketh him to shew bys gloriozious maiestie, to his blessed heuēly cōpany, which he sheweth not vnto dāpned wretches in hel, & yet is he neuer thens. So liked it bys goodnes to go wth his cholen people through the deserte in the cloude by day, and the pillar of fyre by night, yet was he not bounden as ye relemble it like the dampned spirites to the olde ydols of the paynims.

Psalme. 77.

It lyked him also to chose the arche y^e was carped with his people, at whiche arche specyally by myracle, he diuers times declared bys especyal assyſtence, the arche beynge translated fro place to place.

Was it not also bys pleasure to be specyally p^{re}ſent in his tēple of Ierusalem, till he suffered it to bee dystroyed for theyr synne. And in stede of that one place of prayer (to which he wold before that all bys people should come) he hath vouchsafited to sprede hym selfe abrode into many temples, and in moze acceptable wise to be worshipped in many temples through out his ch^{ri}ſten flocke.

Where said your frende, that the tēple of ch^{ri}ſt is (as saint Poule sayth, mans harte, and that god is not included nor hit in any place. And so him selfe sayde to the woman of Samary, the very worshippers should worship in spirite) and in truth, not in the byl o^r in Ierusalem o^r any other temple of stone.

1. Cor. 6.
Churche very
temple,

Wherunto I shewed hym, y^e I wold well agree that no temple of stone was vnto god so pleasant, as the temple of māns harte. But yet that nothing letteth o^r withſtandeth, but that god wil, that bys ch^{ri}ſten people haue in sundry places, sundry temples & ch^{ur}ches, to which they should beside their priuat prayers assemble solemnly & reso^{rt} in company to worship him togyther, such as dwell so nere togyther, y^e they may conveniently reso^{rt} to one place.

For albeit our sauour said quod I, vnto the woman, of whom ye spake, that the time should cōe in which they should neither worship god in y^e hill of Gezerā, nor in Ierusalem neyther, whyche places wer after dystroyed and desolate, and the Paganemaner of worshipping of the one, & the Jewes maner of worshipping in the other, tourned bothe in to the maner of worshipping of ch^{ri}ſtē faith and religion, yet said he not to her that they should neuer after worshyppe

god in none other temple. But he sayed **E** that the time should come, and thā was comen all redy, whan the very trewe worshippers should worship god in spirite and trewe. And that as God is a spirituall substance, so lokyd he for worshippers, that shoulde in such wyse worship him. In which wordes our sauour reprouid al false worship, as was v^{se}d after paganime in that hil in Samaria, & all such worship as was done in any place with oppinion, that god might not be worshipped els where.

Whoſe that so beleue, they bee suche as kinde god to a place, which our lord reproo^ueth, shewing that god may in hart truly & spirituallly be worshippyd euery where. But this excludyth not, y^e besides y^e, he wil be worshippyd in his holy temple, no moze than whā he gaue counsell that for auoiding of vayne gloz a man shal not stand and pray in y^e strete to gather worldly prayle, but rather secretly pray in bys chamber. This counsell forbade not the Jewes to whom he gaue it, that they should neuer after cōe into the temple, & pray. And surely albe it that some good man here and there,

God in harte
may euery
where be worshipped.
Mat. 6.

one among .v. thousand, as saint Poule and saint Antony, & a fewe suche other like, doo liue all heuenly, far out of all fleshy companye as farre from all occasion of worldly wretchednes, as fra the comon temple o^r parit^he ch^{ur}ch, yet if ch^{ur}ches and congregacions of cr^{is}tē people reso^{rt}ing togyther to gods seruice were oncs abolished & put away, we wate like to haue few good temples of god in mennys soules, but all wold win a while weare away clene & clearly fall to nought. And this proue we by experyence, that those which be the best temples of god in their soules, they most

de to come to the temple of stone. And those y^e leest come there, be well knowe for very ribaundes and vnch^{ri}ſtes, & openly perceined for y^e tēples of y^e deuil. And this not in our daies onely, but so hath be from cr^{is}tes daies hither. I trow no man do w^{re}tch, but that cr^{is}tes apoffels were holy temples of god in theyr soules and wel vnderſtode the wordys of their maister, spoken to the woman of Samary, as the thing which their maister after tolde them hym selfe, o^r els howe coulde some of them haue w^{ri}tten that communicacion whiche none of them harde as apperith by the goſpell. But they not in theyr maisters daies onely, but also after his resurreccion, & after

what they
are that come
not to the
ch^{ur}che.

that

At that they had receiued the holy ghost, and were by hym instructed of euery creature, longing to the necessite of theyr saluacion, were not content only to pray secretly by them self in their chambers, but also resoztyd to the temple to make theyr prayers. And in y place as a place pleasant to god, vpd they pray in sprytle and in truthē, as well apperyth in the boke of saint Luke written of the actes of chrystes holy apostles. So that no doute is ther, but that yet vnto this day and so forth to the worldys ende, it is & shalbe pleasant vnto god, that this chosen people pray to him and call vpo him in temple and chyrch. *Uther of him self witnesseth with the prophete. **Domus mea domus orationis vocabitur.** My house shall be called a house of prayer.*

Cow maketh your reason, as I said, no more againste pilgrimages, than against euery chyrch. For god is not bounden to the place, nor our confidēce bounden to y place but vnto god (though we reke our prayer moze pleasant to god in the chyrch than without, because hys hyghe goodnes accepteth it so) in like wise do not we reken our lord bounden to the place or image where the pilgrymage is, though we worship god there, because hym selfe lyked so to haue it.

¶ The .iiii. chapter.

The authoz declareth in the cōpōsitiō of pilgrimages that it is the pleasure of God to be specially sought and worshipped in some one place before another. And albeit that we can not attaine to the knowlege of the cause why god doth so, yet the authoz proueth by great aucthority that god by miracle testifieth it is so.

In this your frēde asked me what reson were there, that god woulde sett moze by one place than by an another; or howe knowe we that hee doth, namely if the one be a chyrch as wel as y other. *Uther vnto I answered that why god would doo it I coule make him no aunswere, no moze than saint Austyn saith that hee coule. I was neuer so nere of his counsaile nor dare not be so bouldē to aske hym. But that he so doth in dede, that I am sure ynough, yet not for that he setteth moze by that place, for the soile and pauement of that place, but that hys plesure in some place is, to shewe moze*

hys assistance, and to be moze specially sought vnto, than in some other.

Whan he asked me whereby was I so sure of that, whereupon I demaunded hym, that if it so were, that the thyng standinge in debate and question, it woulde lyke our lord to shewe a myracle for the profe of the one part. *Woulde ye not quod I, reken than the questyon were decyded and the doute alleyled, & that parte sufficiently proued? **¶** Yes mary quod he that woulde I. **¶** Well quod I, thā is this matter out of doute longe a go, for god hath proued my part in diuers pilgrimages by the working of many motha a thousand myzacles, one tyme and other. In the gospell of Iohan the fiftē chapter, where we rede y the angel moued the water, & who so next wet in, was cured of his disease was it not a sustyngēit profe, that god woulde they shoulde come thither for theyr helthe.*

Albeit no man can tell why he sent the angel rather thither, and there vpd hys miracles than in an other water?

*But whan soeuer our lord hath in any place wrought a myracle, although he nothyng do it for the place, but for the honour of that saint, whom he will haue honoured in that place, or for the sayth that he fryndeth wyth some that prayeth in that place, or for the encrease of faith which he findeth falling and decayed in that place, nedynge the shewe of some myzacles for the reuyning, what soeuer the cause be, yet I thinke the affection is to be commended of men and womē, that with god deuocion come thither, where ther is or hyre that our lord sheweth a demonstracion of hys specyall assistance. And whan he sheweth many in one place it is a good token, that he woulde be sought vpo, and worshipped there. Many Jewes were there, y came to Ierusalem to se the miracle that criff had wrought vpon Lazare, as the gospell reherseth. And surely we wer woze than iewes, if we would be so negligēt, that where God worketh myracle, we lyst not ones go moue our foote thitherwarde. **¶** We meruayle muche that God sheweth no mo myzacles nowe adates, whan it is muche moze meruayle that he doth vouchsaufe to shewe any at all amonge such unkinde slouthfull dedely people, as list not ones list by their heedvylte can suffer hym nowe a dayes to woze any.*

Why god doth miracles in certyn places?

Joan. 4.

The .v. chapter.

Because pilgrimages be amonge other pꝛoues testified by myꝛacles, the messenger dothe make obiection against those myꝛacles partely lest they be fayned and vntrewe, partely lest they be done by the deuill yf they be done at all.

Ihan sayd your frende, well I perceiue then, the foꝛce & effect of all the pꝛofe standeth all in myꝛacles, which I will agre to be a stronge pꝛofe, if I sawe them done, and were sure that god oꝛ good saintes dyd them. But first syth that men may and happely do, of myꝛacles make many a lye, we must not pꝛoue this matter by the miracles, but if we syth pꝛoue yf the myꝛacles were tꝛew. And ouer this yf they wer done in dede, yet sith the angell of darknes may tꝛasfoꝛme, & tꝛansfigure hymself into an angell of light, how shall we know whyther the miracle were done by god to the encrease of chꝛysten deuocion, oꝛ done by the crafte

of the deuill to the aduancement of misbeleue and Idolatrye, in settinge mens hartys vpon stocks and stones in stede of saintes, oꝛ vpon sapntes them selfe yf are but creatures, in stede of God hym selfe. I aunswered hym that the foꝛce of my tale was not the myꝛacles, but yf thynge that I holde stronger than any myꝛacles, which as I said in the beginning I reken so sure & fast, and therwth so playne and euident vnto euery chꝛyste man, that it nedeth none other pꝛofe, & that thynge is as I said afoꝛe the faithe of Cꝛistes chꝛych, by the common consent wherof, these matters be decyded

D & wel knowe that the worship of saintz and ymages ben allowed, approbate, & accustomed foꝛ good chꝛysten & meritorious vertues, & the contrary oppinion not onely reꝛoued by many holy doctors, but also condemned foꝛ heresies by sundry generall counsailes.

And this in the beginning I told you quod I, was and shoulde by yf foꝛce and strength of my tale. Albeit of trouthe I said vnto you besyde, that me thought yf the myꝛacles wꝛought by god were sufficient pꝛofe and authorize therfoꝛe, although there were none other, whiche thynge sith ye seme to impugne, I shall as I can, make you answere therunto.

Pay syz sayd he, I pray you take me not so as though yf I did impugne it, but as I shewed you befoꝛe, I reherced you

what I haue harde some other say.

In good time quod I. Ihan because thei be not here, I pray you defende and bere out ther part, wth all yf ye haue hard them say and set therto also al that euer your owne minde giueth you, that they may moze hereafter say, lest you returne not fully furnished foꝛ your purpose.

The .vi. chapter.

Because the messenger thynketh that he may well mistrust & deny the myꝛacles, bicause reason & nature tel him that they caⁿ not be done, therfoꝛe syth yf authoꝛ theweth what vnreasonableness woulde ensue if folke would stande so stiffe against all credence to be giuen to any suche thynge as reason and nature shoulde seme to gayne say.

Id first wher ye say. Pay quod he wher thei say. Well quod I, so be it, wher they say. Foꝛ here euer my toꝛg trippeth. But

nowe therfoꝛe first wher thei say, that they neuer sawe any of these miracles them selfe, and therfoꝛe the myꝛacles be no pꝛofe to them, whiche while they neuer sawe them are not bounden to beleue them, thei seme either veri negligēt if they nothing enquire whan they mistrust and doute of the trouthe in such a weyghty matter, oꝛ if they haue dylygently made enserche, thā must it nedes be, that they haue harde of so many told and reherced by the mouthes & the wꝛyting of so good and credible plons that they seme vnreasonably suspicious, yf they thinke altogether lyes, that so many tꝛew mē oꝛ mē liketo be tꝛew so faithfully do reꝛoꝛte. If these men were iudges seue matters woulde take ende at theyꝛ hande, oꝛ at the lest the plaintiffe shoulde haue euyl spede if they woulde beleue nothinge, but that were pꝛoued noꝛ reken nothing pꝛoued, but that they se them selfe. Thus may every man reken hym selfe vnure of his owne father yf he belene no man, oꝛ bycause all the pꝛofe therof standyth but vpon one woman, & that vpon her, whiche though she can tell best, yet if it be wꝛonge hath greatest cause to lie. Let yf knowlege of the father aloꝛe therfoꝛe amonge our wifes misteryes. And let vs se if we beleue nothing, but yf we se our selfe, who caⁿ reken him selfe sure of hys owne mother, foꝛ possible it wer that he wer charged in yf cradel, & a riche mannes noꝛce byꝛinge home her owne chyld. foꝛ her maisters

So worship
saintes and
Images is
meritorious.

A maisters, and kepe her maisters for her owne, to make her owne a getilma good chepe. And this were no great mastery, while the mother hath of her own child no care marke. ¶ Sit q your frede yf I should answer them thus, & by these examples proue them, y they wer of reaso bounde to beleue such miracles as wer reported, bicause many credible mē tell the, for as much as els we should beleue nothing, but y we see our self, & thā wer all the world full of confusion, noz no iugement could be gyuen, but vpo thinges done in the iudges sight, I should I fere me very feblve satisfy the. For they would sone saye, that the ensamples be nothing like the mater. But as it is reso y I should beleue honest mē in al such thinges as may be trew, & wherein I se no cause why they should lye, so were it against al reason to beleue men, be they neuer so many, seme they neuer so credible, where as reason & nature (of which twaine euery one is alone moze credyble thē they al) sheweth me plainly that theyz tale is vntrew, as it must nedys, yf the matter be impossible as it is in al these miracles. And in such case, though I can perceiue no profite, that they can receiue therby, yet whan I well se that it could not be trew, I must well se that it was not trew. And therby must I nedes know that if thei cā take no profyete by lieng they lye not for anye couetise, but euen onely for theyz speciall pleasure. ¶ Forsoth quod I this is ryght merply answered. And to say the truith as far as we bee yet gone in the matter of these myracles not much amysse noz very far fro the poit. But sith this thing is much material, as wherupon many great thynges do depende, we shall not so shortly shake it of, but we shall come one step or twaine nerer to the matter, and fyrst I will say to thē y it wer hard for them & not very sure to beleue that euery man lieth which telleth the a tale for trew that reason & nature semyth to shew them to be falle & impossible. For in this wyse shall thei in many thinges erre & clerely deceiue them self, & sometyne whyle they make themself sure of the wrong side if thei would w wagers cōtende & strue therein, thei should vpo the boldnes of nature & reason lease al y euer thei wer able to lay theron. If ther were a mā of Inde that neuer cā out of hys countrey, noz neuer had sene any whyte mā or woman in his lyfe, & sythe he seeth innumerable people black, he

myght wene that it were against the nature of man to be white. Now if he shal because nature semeth to shewe him so, beleue therfore that all the world lped if they would say the cōtrary, who wer in the wronge, he that beleueth hys reason and nature, or thei that against his perswasio of reason and nature shal tel hym as it is of trouth. ¶ Your frende answered that reason and nature tolde not the man of Inde that al men should be blache, but he beleued so against reason and against nature, for he had no thing to lode him to it, but because hym self sawe no white, which was no reso. And he myght by nature perceiue if he had lerning y the heate maketh his countrey blache. And y of lyke reason, y cold of other countries must make the peple whyte. ¶ Well quod I and yet he cometh to hys perswasion by a syllogisme & reasoninge, almost as sozmall as is the argument, by whiche ye proue the kinde of man reasonable, wherof what other colleccion haue you that brought you first to perceiue it thā that this mā is resonable, and this man, & this man, and this man, and so forth all whom ye se. By ensample wherof by them whom ye knowe, presuming thereby no man to be other wyse, ye conclude that euery mā is reasonable. And he thinketh himself surer in his argument than he thinketh you in yours. For he saw neuer other but black people where ye se many men soles. As for that he hereth of other that there be white men els where, this serueth nothing for your purpose yf ye beleue no witnes against the thing that you reason, and experice sheweth you. And whereas ye say, if the man of Inde had lerning he should perceiue that it is not against nature, but rather cōsonant with nature that some other men shold in other cōutres be white, though al his countrey men be black, so peraduenture those whose part ye do susseyne, if thei had some lernyng that they lack, should wel perceiue that of reason thei should gyue credence to credyble persons, reportyng them thynges y seme far against reason because they be farre aboue reason, whereof we maye peraduenture haue moze perceiuyng in our commynycacyon here after or euer we finishe that we haue in hande. But in the meane whyle to shewe you further what necessite there is to beleue other men in thynges not onely vnkowen, but also seminge impossible, the man of

what maketh
black and
white mē.

A Ande that we speke of cā by no lerning know y course of the sonne wherby he should pceue the cause of his blaknes, but if it be by astronomy, which cōning who can lerne that nothing will beleue that semeth to hym selfe impossible: **M** who would not wene it impossible, but if experience had proued it that the hole earth hangeth in the ayre, and me walk fote againt fote, & shippes saile bottom againt bottom, a thyng so straunge, & seming so far againt nature & reson, y **L**actancius a mā right wise & wel lerned in his woꝝk which he writeth *de diuiniis institutionibus* rekeneth it for impossible, & letteth not to laugh at y Philosophers for affyrminge of y poinct, which is yet now foundein trew by experience of the y hauein lesse than two yeres sailed the world roude about. **W**ho wold wene it possible y glasse were made of ferne rocks: **H**ow if those that wene it impossible by reason, and neuer sawe it done beleue no man that tell it them, albeit that it be no peryll to theyꝝ soule, yet so muche haue they knowledge the lesse, & vntreasonably stāde in their errour thorough the mistrustinge of the trewth.

Glasse wher-
of it is made.

C It is not yet spstly yeres a go syns the fyrst man as far as me haue herd, came to London that euer parted the gilt fro the siluer consuming thoztly the syluer into dust with a very faire water. In so far forth that whā the finers and goldsmithes of Londo had first therof, they nothing wondꝝed thereof but laughed therat as at an impossible lye, in which perswasions if they had continued stil, they had yet at this daye lacked all that conning. **W**et wyll I not say nay but that a man may bee to light in beleue, & be by such ensamples bzought into beleue to far. As a good felow and frēnde of mine late in talking of this mater of meruails & myꝝacles, entēdyng merely to make me beleue for a troth a thyng y could nener be, first bzought in what a foꝝce the fire hath y wil make two pecis of yꝝ able to be ioined, & cleue togither and with the help of the hāmer be made both one, which no hamering could doe without the fire, which thyng bicause I daily se, I allēted. **W**hā said he ferther that yt was moꝝe meruayle that the fyꝝe shall make yꝝon to ronnes as siluer or led dothe, and make it take a pꝝint. **W**hiche thyng I tolde hym I had nener seene, but bycause he saide he had seene it, I thought it to be trew. **S**one after this, he wold haue me to beleue that

he had seene a pece of siluer of two or thꝝe inches about, & in length lesse thā a fote drawen by mānes hand thozoto strayte holes made in an yꝝo, til it was bzought in thycknes not halfe an inche about, & in length drawen out I cā not tell how many yꝝardes. **A**nd whē I hard him say, that he saw this hym self, thā I wyl wel be was merely dysposed.

Pary q your frēd, it was hie time to gyue hym ouer whan he came to that.

Wel sayd I, what if I should tel you now, that I had seene the same. **W**y my faith quod he merely I would beleue it at leison whā I had seene the same, & in the meane while I coulde not let you to say your pleasure in your owne house, but I would thinke that ye were dysposed merely to make me a tole. **W**ell sayd I, what if there would besydes me x. or. xx. god honest men tell you y same tale, & that they had al seene the thyng done them selfe. **I**n faith quod he, sith I am sent hither to beleue you, I would in that poynt beleue your self alone, as wel as them all. **W**el q I, ye mene ye woulde beleue vs all alike. **B**ut what would you than say if one or twaine of them would say moꝝe. **P**ary q he thā would I beleue thē lesse. **W**hat if they wold q I thew you, that they haue seene that the pece of siluer was ouer gylte, & the same pece beyng stil drawē thozowe the holes, the gilt not rubbed of, but stil go forth in lēgth with the siluer, so that all the length of many yꝝardes was gylted of the gylting of the first pece not a fote lōg. **S**urely sir q he, those twain that wold tell me so much moꝝe, I wold say were not so conning in the maintenance of a lie, as was the pilgrimes companion, which whan his felow had told at pozke, that he had seene of late at London a byꝝd y couered al Poules chirch yarde with his winges: comminge to y same place on the moꝝowe said, that he saw not that byꝝde, but he herde muche speeche thereof, but he sawe in Poules chirch yarde an egge so great that .x. mā could scante moue it with leuers, thys felow coulde help it forth with a propre side way. **B**ut he were no propre vnder proper of a lie, that wold minish hys credence by affirming all the first & setting a lowder lye therto. **W**el sayd I than I haue espyed if .x. should tel you so ye woulde not beleue them.

Do q he not yf. xx. should. **W**hat yf an hundred would quod I, that seme good and credible: **I**f they were quod he .x. thousand, they wer not of creden

A wyth me, whan they should tel me that they sawe the thynge that my selfe knowe by nature and reason vnpossible. For whan I knowe it coude not be done, I knowe wel y thei lye all, be they neuer so many that sai thei sawe it done.

¶ Well quod I, syth I se wel ye would not in thys point beleue a hole to wone, ye haue put me to sylce, that I dare not nowe bee bolde to tell you that I haue sene it my selfe. But surely yf witnelle would haue serued me, I wene I might haue brought you a greate many good men that woulde say and swere to, that they haue sene it them selfe. But nowe

B shall I prouide me to mozoowe peradventure a couple of witnes, of whom I wote well ye wyll my trust neyther. **¶** Who be they quod he, for it were hard to find whom I coude better trust then your selfe, whō whatsoeuer I haue merelye sayd, I could not in good sayth but beleue you in that you thoulde tel me earnestly byon your owne knowlege. But ye ble (my maister sayth) to loke so sadly whā ye mene merely, y many times me doubt whither ye speke in sporte, whā ye mene good earnest. **¶** In good faith q

C I, I mene good earnest nowe, and yet as wel as ye dare trust me I shal as I said yf ye wyll go wyth me prouide a couple of witnes of whome ye wyll beleue any one better than twaine of me, for they be your nere frendes, and ye haue been better acquainted with them, and such as I dare say for them be not oftē wont to lye. **¶** Who be they q he I pray you.

¶ Mary quod I your owne two euen, for I shal if you wyl, bring you where ye shall se it, no ferther hens than euyn here in London. And as for yron & late to be so drawen in length ye shall se it done in .xx. thoppis almost in one strete.

D **¶** Mary sir quod he these witnes in dede will not lye. As the poze man sayd by the priest, if I may be homely to tel you a mery tale by the way. **¶** A mery tale quod I, commith neuer amysse to me.

A mery tale.

¶ The poze man quod he had founde y priest ouer samplier with his wife, and by cause he spake it a brode and coude not proue it, the priest sued him befoze y bisschoppes offyciall for dyffamatyon, where the poze man byon paine of cursyng, was commaunded that in his partye chyrch, he should byon y sondaye, at high masse time stāde by & sai, mouth thou lye st. **¶** Wher upō for fulfyllinge of hys penaunce, by was the poze soule set in a pelu, that y peple might wonder on him

and hyze what he sayd. And there all a lōnde (whan he had rehercyd whā he had reportyd by the priest) than he sett his handys on his mouth, & said, mouth thou lye st. And by and by there upon he set his hand byon both his eyen & sayd, but even euen q he, by y masse ye lye not a whitte. And so sir in dede, & ye bring me those witnes thei will not ly a whyt. **¶** Howbeit sir and though thes be trewe, as in good sayth I beleue and am sure y it is, yet am I neuer the moze bounden by reason to beleue them, that wold tel me a myracle. For though this thynge be incredible to hym that hyzeth it, & strange & merueylous to hym that seeth it, yet is it a thynge y may be done. But he that telleth me a myracle, telleth me a thynge that can not be done.

¶ I shewed you quod I thys ensāple to put you in minde, that in beinge ouer harde of beleue of thynge that by reaso & nature seme & appere impossible, wher they be reportyd by credyble witnes, hauing no cause to ly, ther is as much perill of errour, as wher men be to lyghte of credence. And thus much haue I proued you onward, that if ye beleue no man in such thynge as may not be, thā must it folow that ye ought to beleue no man in many thynge that may be, for all is one to you, whyther they may be or may not be, if it seme to you that they may not be. And of trouthe ye cā not tell whyther they may be or may not be, except they be two such thynge as imply contradiction, as one selfe thing in one self pt to be both whitte & black at ones.

¶ For els many thynge shal seme to you suche as all reason wyll resist, & nature wyll not wylle admitte. And yet thei shal be done wel ynough. And be in some ocher place in comen ble & custome. But nowe, because all your thifte standeth in this that of a myracle tolde you ye may wyth reason beleue, that all men lye, by cause reason and nature beyng moze to be beleued than all they, telleth you that they saye wronge, in that the thynge reportyd for a myracle can not be done, I haue shewed you that nature & reson doth shewe you, y many thynge may not be done, which yet in dede be done so ferforth, that whē ye se the done ye may right well accompt them as myracles, for any thing y reson or nature can shewe you by what natural order & cause it could be done, but that ye shal stylle se reason stand quite agaynst it, as in the drawyng of the siluer or Iron.

A The .vii. chapter.

The author sheweth that neyther nature nor reason doo deny the miracles to be trewe, nor do not gayne say, but that they may be well and easely done.



At sayeth he, yet hitte we not the point, for albeit that many thinges be wel done, and by nature, in which neyther my witte, nor happely no mannes ellys, ca attaine so nere to natures counsaile, that we can therin perceyue her crasse. But like as some rude people muse vpon a clock, that hath the springe (which is the cause of hys moving) secretly conveyed and closed in the barrel, so meruaile we and wonder on her worke yet al waye all those thinges differ and be vnlyke to myzacles. In that your selfe wyl agree wyth me, that whan I beleue, that reaso and nature techeth me surely, that miracles be thynge that can not be done, I am not in this deceyued, though I may be in such other thinges deceyued, as seme impossible, and yet may be done. And therefore as concerninge myzacles, in which your selfe will agree, that I am not (by any mistetaking of reason and nature) deceyued, ye may not your selfe (me thinketh) say nay, but that I maye well with reason beleue them twayne, against all them that will tell me they haue sene such thiges done, as your selfe doth agree, that they twaine (that is to wyt nature and reason) doth verely and truly shewe me, can not be done.

What maner of thiges be those of I. Mary miracles of he, suche as your selfe will agree to be done agaynst nature. **G**ive vs therof quod I some example. **A**s if me quod he would now come to tel me that at our lady of Roucyuale, there were a dede child restozed again to life.

Let that quod I be one: and let another be, y a byshop in y buildyng of his chirch, syndinge one beame cut a great dele to thort for his work, drew it forth betwene another man & him foure fote (and ye will) lenger than it was, and so made it serue. **W**e it by my trowth quod he. **W**ill we quod I take for the thyzde, that a man was by miracle in a Water nosker while, conueded a myle of from one place to a nother. **W**e it so of he. **N**ow they that should tel me quod he, that they hadde sene these thzee myzacles, were I bounde to beleue them:

Whyther ye were bounden quod I or no, we shal se further after. **W**urnow why should ye not of reason trust them, if the men be credible, and earnestly re- porze it, and peradueture on their othes depose it, haupng no cause to fayne it, nor lykely to lye and bee forsworne for nought. **I** wyl quod he not beleue them, bycause that nature and reason ar two recozdes, moze to be beleued thā all they, that beate witnes against the.

Why quod I, what doth reason & nature tell you. **T**hey twayne tel me quod he, that those thzee thinges can not be done which those me say, thei saw done.

Wote you quod I, that reaso and nature tell you so? **T**he mary quod he, y I wote well they do, and I thynke your selfe wyl agree that they tell me so.

Say by saint mary lye quod I, that wyl I not. **F**or I think that neyther reaso nor nature telleth you so, but rather both two tel you clene y cotrary, y is to witt, that they both beate witnes, that those thzee thinges and suche other like bee thinges that may bee well and easely done.

The quod he? **M**ary thys is an other waye. **W**hen haue we walkyd wzonge a while, if ye proue that. **T**he thinketh quod I nothinge moze easy to proue thā y. **F**or I praye you tel me quod I, doth reason and nature shewe you that there is a god or not? **F**aith sheweth me that surely quod he, but whither nature and reaso shew me that or no, that I doute, syth great reasoned me and philophers haue doubted therof. **A**nd some of them haue be plainly perswaded and beleue, that there was none at all, and the hole people of the world in effecte falle from knowlege or beleue of god, into **I**dolatry and worzhip of mammoctys.

Say quod I, there is lyttell doubte I row, but that nature and reaso gyueth vs good knowlege, that there is a god. **F**or albeit the gentyles worzhipped amonge them a thousand false goddes, yet al that proueth that there was and is in all mennes heddy, a secrete consent of nature, that god there is, or els thei wold haue worzhipped none at al. **N**ow as for the philosphers though a verpe fewe doubted, and one or twaine thought ther was none, yet as one swa- **O**ne swatot low maketh not somer, so the folp of so maketh not somer. fewe maketh no change of the matter, against al the hole number of the olde **S**o Roma. philosphers. **W**hich as saint Paule confelleth, founde out by nature and reaso,

A reason, that there was a god, eyther maker or gouernour or both, of al this hole engine of the world. The maruaylous beautye and constant course whereof, sheweth well that it neyther was made nor gouerned by chaunce. But whan they had by these visibill thinges knowledge of hys inuisibill maiestye, than did they, as we do, fall from the woꝛship of hym to y^e woꝛship of Idolles, as now do christen men, not as heretiques laye to the charge of good people, in doying reuerence to saites, or honour to their ymages, but in doing as do those heretiques them selfe, making our hely or byneth our hely, or goodes, or out owne blinde affectio toward other creatures, or our owne pꝛoude affection and dotage towarde our selfe, our mamottes & ydols, and very faile goddes. But surely both nature and reason wil declare and tech vs that a god there is. ¶ Wel quod he, I wil not sticke in this, sith saint Paule saithe so. ¶ Than quod I, if reason and nature shew you that ther is a god doth not reason and nature shewe you also, that he is almighty & may do what he will. ¶ Yes quod he, that is both naturall to his godhed, & by reason it may wel be perceiued. ¶ Thā foloweth it said I, that reason & nature doth not shew you that these thre miracles (that we were agreed should stand for ensamples) pꝛectely could not be done, but thei taught you only that thei could not be done by nature. But ye may (as ye nowe se) perceiue that thei them self tech y^e thei may be done by god, sith thei tech you y^e there is a god, and y^e he is almighty. And therfore whan ye wyl in no wise beleue the, y^e tel yeu they haue sene suche myꝛacles done, ye refuse not to byleue such thinges as can not be done, but ye mistrust causeles the credence & faith of honest men, in the reporte of suche thinges, as by hym that they said dyd it, may wel & easely be done.

¶ The eight chapter.

¶ The messenger alledgeth that god may nothyng do agaynst the course of nature. Of whiche the aucthor declarcth the contrary, and ouer that shewith, that oure lord in woꝛkinge of myꝛacles dothe nothyng agaynst nature.

Sir quod he, ye come in dede som what nere me now. But yet semeth me, that reason and nature teache me slyll that I shall

in no wyse beleue them that tell me, they haue sene suche myꝛacles doone.

For fyrst ye wyl graunt me, that they teache me, that yf they shoulde be done they must bee done by god agaynst the course of nature, so is it thā, that reason sheweth me y^e god hath set al thinges al redy fro the first creatio to go forth in a certayne order & course, which order & course men call nature, and that hathe he of hys inlyntie wisdom done so wel and pꝛouyded that course to go forth in suche a maner and fallpon, that it can not be mented. And therfore semeth it, that reason shewith me that God neuer wyl any thyng doo agaynst the course, which hys hygh wisdom, power, and goodnes hath made so good, that it could neuer be broke to the better. For yf it might, than had our lord not made hys order and course perfite in the begynnynge. And therfore dothe as I say reason and nature yet beare recorde agaynst them, that shall say they se such myꝛacles, sith god wyl neuer woꝛke agaynst y^e course of nature, which hym selfe hath all ready set in so goodly an order, that it were not possible to be better, and the godnes of god wil make no change to the woꝛse. ¶ Surely quod I ye go now very far wide. For neyther doth reason pꝛoue you, y^e god (al though it can not other wise be but y^e any thing of the making of hys goodnes must nedys be good) hath made therfore euery thyng to be of souerayn perfeccion, for than must euery creature be egall, nor also that the hole woꝛke of his creatio though it haue in it self suffycient and ryght wonderful perfeccion, that therfore it is woꝛought to the vtterest pointe of soueraigne goodnes, y^e his almighty maiestye could haue made it of. For sith he woꝛought it not naturallye but willingly, he woꝛought it not to the vttermost of his power, but with such degrees of goodnes as hys hys pleasure liked to lymit. For elswere hys woꝛke of as infinite perfeccio as him self. And of such infinite egal perfeccio was ther by God brought forth nothing but only the two persons of the trinite, that is to wit y^e son & y^e holy ghest. Of which two the sonne was first by y^e father begotte, and after the holy goyl by the father & y^e sonne, after I say in order of beginning but not in time pꝛouced & brought forth. And in this by-generation & produccio did the doers woꝛk both willingly & naturallye and after the vtterest perfeccion

The Idolatry of heretiques.

Note.

of

of the selfe, which they doo only therein & in none other thyng. And therfore god might breake vp y^e hole world if he wold, & make a better by & by, & not only chāge in the naturall course of this world soe thinges to the better. Howbeit God in workinge of myzacles dothe nothyng against nature, but some speciall benefyte aboue nature. And he dothe not against you that dothe an other a good turne which ye be not able to doo. And therfore syth god may do what he wylle being almyghty, and in doing of miracles he doth for the better, neyther reasō
 B noz nature shewith you, y^e they whiche say thei sawe such myzacles, do tell you a thing that cā not be done, litch ye haue no reason to proue that god eyther can not do it, or will not do it. For litch he cā do it, & it may be that he will do it, whye shoulde we mistrust god and honest men that say they saw him do it.

¶ The. ix. chapter.

The autho^r shewith that albeit mē maye mistrust some of the perticuler miracles, yet can there no reasonable man neither deny noz doute but that many myzacles hath there bene done and wrought.

Ryth quod he, and yet as for miracles, I wer not for all thys bounden to beleue any. For I spake neuer yet with anye man that coulde tel me that euer he saw any.

¶ It maye quod I fortune you, to liue so long that ye shall fynde no man that was by at your crysteninge, noz when ye were byshopped neyther. ¶ Warye he for ought I wote I haue liued so longe all redy. ¶ Why doute ye not thā quod I whether ye wer euer cristened or not?

D For euery man quod he presumeth & beleueth that I am cristened, as a thig so comenly done, that we reken sure selfe sure that no man leueth it vndone.

¶ If the comen presumption quod I sufficiently serue you, to set your mind in suertye, than albeit miracles be nothyng comenly and customably done, soz that no presumption can sufficiently serue for y^e prouofe of this miracle or that, yet hath there euer from the beginning of the world in euery nacion christen and hethen, and almost euery towne at sondry tymes so many myzacles & meruayles ben wrought beside the comen course of nature, that I thinke thozow the world it is as well beleued honestly & myzacles and meruails ther be,

as any thinge is beleued that men loke upon. So that if comen presumption serue you, ye may as I sayd as well beleue that miracles be done, as that your selfe was euer cristened. For I dare well saye that there are a thousand that beleue there hath been myzacles done, agaynst one that beleueth that ye were euer cristened, or euer wylle whyther ye were bozne or not. ¶ For the doctours of Christes chyrch dyd neuer mistrust the wonders and meruayles that the paynyms tell & write to haue been done by theyr false goddes, but asygneth the to haue ben done by the deuill thozow goddes sufferance, for the illulson of them that with ydolatry had deserued to be deluded. And whyther they be miracles by whyche name we comenly call the wonders wrought by God, or meruayls done by the deuill, it forcerth not for this purpose of ours. For if ye graunt that the deuill may do anye by goddes sufferance, ye can not say nay but god may much moze easely do them hym selfe. And syth ye be a christen mā and receyue scripture I myght in thys matter quod I, haue choked you longe ago, wyth the manifolde myzacles and meruayls that be shewed there.

¶ The. x. chapter.

The autho^r proueth that many things daily done by nature or craft wherof we nothyng meruayle at all, be moze meruailous and moze wonderfull in deede than be the myzacles that we most meruaille of and repute most inedyble.

Nay quod he surely, though it hath done me good, to heere what ye wold say, yet I neither doute noz I suppose, n^o good man els, but that God hath beside the comen course of nature wrought many myzacles. But yet of those that men tell of, as done in your time, by whych ye woulde serue that it were well proued, that the prouing to sayntys, goynge on pylgrimages, and worshipping of ymages, were well and sufficiente proued, all thozow there were none other prouer, herupō, of these myzacles dyd I mean, in the report of which me thinketh I nede not beleue a comen fame of thos myzacle and that, begon by some hely womā taking saint Sythe when she seghyth for miscasting of her keyes. Of these myzacles I speke and all such as men saye nowe adayes bee done at diuers pylgrimages by diuers