

And I sayd: Sir, I doubt not if these paynters that ye speake of, or any other painters vnderstande truly the text of Moyses, of Dauid, of y^e wise man, of Baruch, and of other saines and doctors: These painters should be moued to shiue the to God wth full inward sorowe of hart, taking vpon them to do right sharpe penance for the sinful & vaine craft of painting, caruing, or casting they had vsed: p^{ro}uising God faithfully, neuer to do so after: knowledging openly before al men their reprobable leaching. And also sir, these priests that shiue (as you do say) painters, & caioine the to do penance, & pray for their speede, promysing to the helpe of their prayers for to be curious in their sinful crafts: sinne herein more greuously, then the painters. For these priests do comfort and geue them counsaile to do that thing, which of great pain, yea vnder y^e pain of gods curse, they should vtruly forbid them. For certes sir, if the wonderful working of God, & the holy liuing & teaching of Christ, and of his Apostles and p^{ro}phets, were made knowne to the people by holy liuing & true, and busy teaching of priests: these things (sir) were sufficient bookes and balenders to knowe God by, & his saynts, without any images made with mans hand. But certes, y^e vicious liuing of priests and their confusions, are chiefe cause of this error, and all other viciousnes that raygneth among the people.

The true bookes and balenders to knowe God.

A better sight my Lord, than to see blind stocks there to be worshipped.

The right seruice of a Christian.

My Lord, your yea, will not aunswere Gods nay.

Note this ye worshippers and maintainers of images.

The Synagogue of Antichrist will haue authoritie.

Great miracles done by images, but my Lorde doth not tel by whose poyver. Miracles importing worship to be done to Images may well be suspected not to come of God.

them, nor kisse them, nor euence the. For lo the most worthy of such images, the brazen Serpent (by Moyses made, at Gods bidding) the good B. Bechie destroyed worthely & thankfully, & al because it was euenced. Therefore sir, if men take good heed to the writing and to the learning of S. Augustine, of S. Gregory, and of Saint John Chrysostome, and of other Saines and doctors, howe they spake & wrote of miracles, that shalbe done now in the last ende of the world: It is to dreid, that for the vnfaithfulness of men & women, the fiende hath great power, for to work many of the miracles that nowe are done in such places. For both men and women delight now more for to heare and knowe miracles, then they do knowe Gods worde, or to heare it effectually, wherefore, to the great confusion of all them that thus do Christ sayth: The generation of adulterers requireth tokens, miracles, and wonders. Neuertheless as diuers saines say, now when the faith of god is published in Christendome, the worde of God sufficeth to mans saluation, without such miracles: and thus also the worde of God sufficeth to all faythfull men & women, without any such images. But good sir, since the father of heauen that is God in his godhead, is y^e most vnknowne thing that may be, and the most wonderful spirit, hauing in it no shape or likenesse, and members of anye deadlye creature: in what likenes or what image may God the father be shewed or painted?

A Christian man ought not to vow, lecke, nor bow, nor pray, nor offer nor kisse an Image. For the vnfaithfulness of men, the deuil may worke myracles.

The worde of God sufficeth vs to saluation, without myracles. That which is of nature vnknowne, cannot be resembled by any visible creature knowne.

Holy church of your owne building.

The 3. article.

Pilgrimage.

Two maner of Pilgrimages.

The true pilgrimage is to trauell in heauenly thinges.

Euery good worke, is a good stepp to heauen.

The maner and examples of saines.

When the Archb. sayd vnto me, I hold thee a vicious priest and a curst, and all them that are of thy sect, for all priests of holy church, & all images that moue men to deuotion, thou & such other go about to destroy. Lofel, were it a faire thing to come into the church and see therein none Image?

And I sayd: sir, they that come to y^e church for to praye deuotly to the lord God, may in their inward wittes be the more feruent, that al their outward wits be closed fro al outward seeing & hearing, and fro all disturbance, & stirrings. And since Christ blessed the that saw him not vnderly, and haue beleued faithfully in him: it sufficeth then to adme (through hearing and knowing of gods worde, and to do thereafter) for to beleue in God, though they see neuer images made with mans hand after any person of y^e Trinitie, or of any other saint.

And the Archb. said to me, with a feruente spirit: I say to thee lofell that it is right wel done to make and to haue an image of the Trinitie, yea, what saist thou: is it not a stirring thing to behold such an image?

And I said: Sir, ye said right now that in the old lawe of Moyses toke making, no likenes of any person of y^e Trinitie was shewed to men: wherefore sir, ye said it was not the lesul to haue images, but now ye saye, since Christ is becomen ma, it is lesul to make & to haue an image of the Trinitie, & also of other saines. But sir, this thing would I learne of you: since y^e father of heauen, yea & euery person of y^e Trinitie was without beginning: God almighty, & many holy prophets that were deadly me, were martired violently in the old lawe, and also many men & women that died Confessors: why was it not then as lesul & necessary as now to haue made an Image of the father of heauen, and to haue made and had other images of Martires, prophets, and holy Confessors, to haue bey balenders to aduise men and moue the to deuotion, as ye say that images now do?

And the Archb. sayd: The synagogue of the Iewes had: not authoritie to appoune those thinges as the Church of Christ hath now.

And I sayd: Sir: S. Gregory was a great man in the new lawe, & of great dignity, and as the comon lawe witnesseth, he commended greatly a Bishop, in that he forbade vtruly the Images made with mans hand should be worshipped.

And the Archb. sayd: Vngracious lofell, y^e sauourest no more trith then an homid. Since at the roode at y^e Northdoie at London, at our Lady at wallingam, & many other diuers places in Engly, are many great & praytable miracles done: should not y^e images of such holy saynts and places, at the reuerence of God & our lady, & other saines be more worshipped then other places and images, wher no miracles are done?

And I said: Sir, there is no such vertue in any image: ty, that any images should herefore be worshipped, wherefore I am certaine that there is no miracle done of god in any place in earth, because that any images made of mans hand should be worshipped. And herefore sir, as I preached openly at Shrewsbury & other places, I say now here before you: That no body should trust that there were anye vertue in imagery made with mans hand, and therefore no body should bow to the, nor seeke them, nor kuele to the, nor bow to them, nor pray to them, nor offer any thing to

And the Archb. said: as holy church hath suffered the Images of the Trinitie, & al other images to be paynted & shewed: it sufficeth to them y^e are members of holyc church. But since thou art a rotten member, cut away from holyc church: thou sauourest not the ordinance therof. But since the day passeth, leaue we this matter.

And then he sayd to me: what sayest thou to the third point that is certified against thee, preaching openly in Shrewsbury, that pilgrimage is not lesul: and over this, thou saidest that those men and women that go on pilgrimages to Canterbury, to Beuctley, to Barington, to Wallingam, and to any such other places, are accursed and made foolish, spending their goods in waste.

And I said: Sir, by this certification I am accused to you that I should teach, that no pilgrimage is lesul. But I said neuer thus. For I know that there be true pilgrimages: and lesul, and full pleasant to God: and therefore sir, how better mine enemies haue certified you of me, I rowe at Shrewsbury of two maner of pilgrimages.

And the Archbishop said to me, whom callest thou true pilgrimes?

And I said: Sir, with my protestation, I call them true pilgrimes traueling toward y^e blisse of heauen, which in the last, degree, or order that God calleth them to, do busie them faithfully for to occupie all their wits bodelie and ghostly, to knowe trueste, and to keepe faithfully the biddings of God, hating and fleeing all the leaueu deadliness, and euery branch of them: pulling them verroullie (as it is said vnto) with all their wits, doing discretly, wilfully, and gladly, all the workes of mery, bodelie and ghostly, after their cunning and power, ading them to the gifts of the holy ghost, disposing them to receiue them in their soules, and to hold therein, the right blessings of Christ: bustling them to knowe and to keepe, the sauen principall vertues, and so then they shall obtreine here through grace, for to vse thankfully to God, all the conditions of charitie. And then, they shall be inoned with the good spirit of God, for to examine oft and diligentlie their conscience, that neither wilfullie nor wittinglie they erre in anye article of beleefe, hauing continually (as frailtie will suffer) all their busines, to dread and to flee the offence of God, and to loue ouer all, and to seeke euer to do his pleasant will. Of these pilgrimes I said, what soeuer good thought that they any time thinke, what vertuous word that they speake, and what fruitfull worke that they worke: Euery such thought, word and worke is a dep number of God, toward him into heauen. These forsaid pilgrimes of God, delight fore when they heare of Saines or of vertuous men and women, how they forsake wilfully the prosperite of this life, how they withstand the suggestion of the fiend, how they restrained their fleshly lusts, how discret they were in their penance doing, how patient they were in all their aduersities, how prudent they were in counselling of men and women, mouing them to haue all sinne, and to flee them, and to shaine euer greatly thereof, and to loue all vertues, and to drave to them, imagining how Christ and his followers by example of him, suffered scornes and sclauanders, and howe patiently they abode and toke the wrongfull manasing of tyrantes: How homely they were and seruisable to poore men, to relieue and comfort them bodely and ghostly, after