

their power and cunning, and how deuout they were in prayers, how feruent they were in heavenly desires, and how they absented them from spectacles of vaine sayings and hearings, and how stable they were to let and to destroy all vices, and how laborious and ioyfull they were, to slowe and to plant vertues. These heavenly conditions and such other, haue pilgrimes, or endeuour them for to haue: whose pilgrimage God accepteth.

And agayne, I sayde, as their workes shewe, the moste part of men and women that goe now on pilgrimages, haue not these foresaid conditions, nor loucht to busie the saythfully for to haue. For as I well knowe, since I haue full oft assayde, examine whosoever will xx. of these pilgrimes, and he shall not finde three men or women that knowe surely a commaundement of God, nor can say their Pater noster, & Aue Maria, nor their Crede readely in anye manner of language. And as I haue learned & also knowe somewhat by experyence of these same pilgrimes, telynge the cause, why that many men and women go hether and thether now on pilgrimage: It is more for the health of their bodies, then of their soules: more for to haue ryches and prosperitie of this world, then for to be enriched with vertues in their soules: more to haue here worldly & fleshy frendshyp, then for to haue frendshyp of God, and of his saints in heauen. For whatsoeuer thinge man or woman doth, the frendshyp of God, nor of any other Saint canoe he had, without keeping of Gods commaundementes. Further, with my protestation, I say nowe as I sayde in Shrewsbury, though they that haue fleshy willes, trauele farre their bodies and spend mekel money, to seeke and to visite the bones or Images (as they saye they doe) of thys Saint or of that: such pilgrimage going is neither praisable nor thankfull to God nor to any saint of God, synce in effect, al such pilgrimes dispise God and al his commaundements & Saints. For y commaundemets of God they will nother knowe nor keepe, nor co:orm the to liue veruouly by example of Christ and of his Saints. wh: refoze sir, I haue preached and taught openly, and so I purpose al my life tyme to do with Gods help, saying that such fond people waste blamefully Gods goods in their vain pilgrimages, spending their goods vpon vitious hostellers, which are oft vncleane womē of their bodies: & at the least, thole goods with the which they should do workes of mercy after Gods bidding, to poore needy men and women.

These poore mens goods and their linelode, these rammers about, offer to riche priestes which haue mekil more linelode then they neede. And thus thole goods they wast wilfully, & spend them vniuilly against gods bidding vpon straungers, with which, they should helpe and relieue, after Gods wil, their poore neddy neighbors at home: ye & ouer this folly, oft times diuers men and women, of these rammers thus madly hether and thither into pilgrimage: bo:ow herto, other mens gooddes, ye and sometye they steale mens goods herto, and they pay them neuer agayne. Also sir, I knowe wel that when diuers men and women wil go thus after their owne willes, and fyndinge out one pilgrimage: they will ordeyne wyth them before, to haue with them both men and women, that can wel sing wanson songs, and some other pilgrimes, wil haue with them bagge pipes: so that euery town that they come throug, what with the noyle of their singing, and with the sound of their piping, and with the iangling of their Lannetbury bells, and with the barkyng out of dogges after them, that they make more noyce, the if the king came there away, to all his clarions, & many other minstrels. And if these men and women be a month out in their pilgrimage, many of them shall be au halfe peace after, great ianglers, tale tellers, and lyers.

And y Archb. said to me: Leud losel, thou seeest not farre enough in this matter, for thou considerest not y great traualle of pilgrims: therefore, thou blamest that thing that is prayable. I say to thee, that it is right wel done, that pilgrimes haue with them both fingers and also pipes: that when one of them that goeth barefoote, striketh his to: vpon a stone, and hurteth him sore, & maketh him to blode: it is well done that he or his fellowe begin the a song, or els take out of his bosom a bagpipe, for to diue away w luche mirth, the hurt of his fellowe. For with such solace, the traualle and wearynes of pilgrimes, is lightly, and merily bozne out.

And I sayd: sir, S. Paule teacheth men to weepe with them that weepe.

And the Archb. said, what ianglest thou against mes deuotion? whatsoeuer thou or such other say, I say that y pilgrimage that now is bled, is to the: that do it, a prayable and a god meane to come the rather to grace. But I hold thee vnable to knowe this grace, for thou enforcest thee to

let the deuotion of the people: since by authorite of holye scripture, men may lesfully haue & vse such solace as y re: prouest. For Dauid in his last psalme, teacheth me to haue diuers instruments of musike for to praise therwith God: And I saide: sir, by the sentence of diuers Doctours expounding the psalmes of Dauid: that musike and minstrelle y Dauid & other saints of the olde lawe spake of, ought now nother to be taken nor vied by the letter, but these instruments with their musike ought to be interpreted ghostly: for al thole figures are called vertues and grace, with which vertues men should please god, & praise hys name. For S. Paul sayth: al such things befell to them in figure.

Therefore sir, I vnderstand that the letter of this psalme of Dauid and of such other psalmes and sentences doth say them that take the now literally. In his sentence as I vnderstand sir, Christ approueth himself: putting out y minstrels, or that he would quicken the dead damnell.

And y Archb. said to me. Leud losel, is it not lesfull to vs to haue Organes, in y church for to worship therewithall God: And I sayd, ye sir, by mans ordynance: But by y ordynance of God, a good sermon to y peoples vnderstanding were mekil more pleasant to God.

And the Archb. said, that Organes and good delectable songs, quickned & sharpened more mes wits than should any sermon.

But I saide: sir, lusty men & worldly louers, desire and couer & traualle to haue al their wittes quickned & sharpened w diuers sensible solace: But al the saythful louers and followers of Christ, haue al their desire to heare gods word, and to vnderstand it truly, and to worke thereafter faithfully and continually. For no doubt, to dread to offend God, and to loue to please him in all thynge quickneth and sharpeneth all the wittes of Christs chosen people: and ablet them so to grace, that they ioy greatly to withdrawe their eares and al their wits and members, fro al worldly desire and from all fleshy solace. For S. Jerome (as I thinke) sayth, No body may ioy with this world & raigne with Christ.

And y Archb. (as if he had ben displeasid w mine answer) said to his clerkes, what geest ye that this Idiot will speak there, wher he hath no dread: since he speaketh thus now here in my presence? wel, wel, by God thou shalt bee ordyned for. And then he spake to me al angrily.

What saiest thou to this fourth point, that is certified against thee, preaching openly & boldly in Shrewsbury, that priestes haue no tithes?

And I sayd, Sir, I named there no worde of tythes in my preaching. But more than a month after that I was arrested: there in prison, a man came to mee into the prison, asking me what I sayd of tythes? And I sayd to him, Sir, in this towne are many clerkes and priestes, of which some are called religious me, though many of them be seculars. Therefore, aske ye of them this question. And thys man sayd to me, Syr, our Prelates say, that we also are obligid to pay our tithes of all thinges that thide to be: and that they are accursed, that withdrawe anye part wittingly fro them of their tythes. And I sayd (sir) to that man, as to my protestation I say now before you: that I wonder that any priest dare say, men to be accursed, without the ground of Gods word, And the man said, Syr our priestes say, that they curse men thus by authorite of Gods lawe. And I said Sir I knowe not where this sentence of cursing is authorized now in the Bible. And therefore syr, I pray you that ye will aske the most curvinge clerke of this towne, that ye may knowe wher this sentence of cursing the y tithes not, is now writte in gods lawe: for if it were writte there, I would right gladly be learned wher. But shortly this ma would not go ito me, to aske this que:stion, of an other body: But required me there, as I would answer before God, if in this case, that cursing of priestes were lawfull & approued of God: And shortly hetherwith came to my mind the learning of S. Peter, teaching priestes specially to hate the Lord Christ in their hartes: being exen more reddy (as farre as in them is) to answer thorough faith and hope to the: that aske of them a reason. And this Iohn Peter teacheth men to vse with a meeke spirit & with dread of the Lord, robercto: sir, I said to this man in this wise. In the old law, which ended not fastly, till the tyme that Christ rose vpon againe from death to life: God commaunded tithes to be giuen to the Levites, for the great business and dady traualle that pertained to their office. But priests, because their traual was mekil more easy & light, then was the office of the Levites: God ordeined y priestes should take for their linelode to do their office, the tenth part of thole tithes y were giuen to y Levites. But now (I said) in the new law, neither Christ nor any of his apostles toke tithes of y people

Instrumetes & musike of the old testament, how they are to be applyed and vied in the new testament.

Orgaynes in the Church. A fitt comparison my Lord, & like your selfe,

The saying of Ierome,

You sweare my Lord,

The 4. article concerning priestes tithes.

A paradox wihout Gods word,

A difference to be put betwixt the old law and the new. Priestes had the x. part of the tithes giuen to the Levites.

Pilgrimage displeasunt to God.

Goods euill bestowed in pilgrimage.

The inconueniencie that cometh by pilgrimage.

Well spoken my Lord for Luncolnshire bagpipes. And why then blamed Boner Philpote for singing in the stocks?

A new found way to grace of the bishops making.