

Nisi abundauerit iusticia vestra
 plusquam scribarum et phariseorum
 non intrabitis in regnum caelorum

Now a conclusion

I do entend by the leaue of ouerlord to speake of. Non
 facies tibi sculptile neqz omnem similitudine
 que est in celo desuper et que in terra deorsum
 nec eorum que sunt in aquis sub terra. Non
 adorabis ea neqz calis.

In this parte we be forbad to honor any creature as
 our god either in heben or in the erthe or in the wa
 ter or any likeness or ymage or any of them. And
 this precept I trust dothe appeare so reasonable to any
 true christen man and woman that it needes no
 greate declaration.

Be ware a verey mad man that knowyng he had
 a kyng and that all within his realme was his
 subiectes and seruautes wold presume to take from
 the kyng his crowne and set it on a seruants heade.
 And in like maner dothe he that knowyng there is
 one god that made all creatures of nougth and wold
 withdrawe from almighty god his honor and giff
 it vnto a creature

God here may be a docter touching the seyntes
 ymages that we christen people worship in the

thereas. If we shall engrave upon ymage nor lyfenes
of any creature, how do we not offend aganste this
comandment. Speke this comandment generally for
biddeu to to make any such ymages.

ymages be suffred in the churches to be set for this considera
cion. first they be vnto the people whiche haue no lear
nyng in the stode of bookes, by the whiche they may
learne the example of patience, mekenes, chastite, clemencie
and of all other vertues. And people by obyring these
ymages may conceiue by them and vnderstand the ho
lynes of sayntes whyles they lyue in this world, and
for that comonly euery saynt is paynted wth a token con
uenient to byng wth remembrance the greute per
fection of this sayntes liff.

Therefore the ymage of saynt Andrew is paynted wth
the crosse in token that for the loss of christ he dyspy
sed all the ioyes and pleasures of this world and suf
fered the deathe of the crosse as dyd his lord and ma
ster christ ihu.

Seynt paul is paynted wth a sword in that one
hand, and a booke in that other. He charge a booke
in token of his greute preaching, whereby he conuer
ted innumerable people to the faith of christ. He bea
reth a sword in token that for the loss of christ he
was byheaded. Seynt laurence beareth a gredeyron
in token that he was broyled upon the coles.

The ymage of saynt baturyn is made wth a whele

in token of the passion that she suffered to keep his faith
and discipline good to christ. rather she wold be torne to
men whole than to forsake the loff and faith of christ.
and so lyke wise of other sayntes and ymagis.

Scond ymagis be set up in the churches to the intent
that the mysteris of christ, of his natyure, ⁱⁿ incarnation
Exhauy, myracles, poverte, gracious lyfing, passion death,
resurrection, and ascension into heven, might the more
often be had in remembrance. for by suche paynting
and ymagis the hole order of his loff may be often
renewed, and tho that well do make thes ymagis
and often see them shall when they be absent either
at home or in the felde call them to remembrance.
or elles will and rehearse the loff of ihu christ better
by this paynting vnto other, or when they heare
it rehearsed may sey thus and thus I have sene it
paynted.

Thirdly the ymagis be set up in the churches to
stirre the people to more deuotion, to byndel their
hartes more in the loff of god, to quicken them more
feruently in the seruice of god, when they vnderstand
by thes ymagis that wher thes blessid sayntes
suffered paynes, troubles, and aduersites in this loff
for the loff of christ, now they be rewarded aboue
in heven therefore it everlasting joye. the pay
nes be past but the pleasures now shall remaine

for ever. **the thing shall steere in vs altho to take som payne**
deare in this world that we might be rewarded therefore in
the world for to come. we may not chynke that it cost
and ease and pleasure deare we shall wyne the byngdam
of heuyn nor lio. **Violenti rapunt illud** we must
do som violence therefore to oure bodies. be oure bodies mo
re precious, more tender, more deare, than was the bodye of
oure saviour christ ihu, and of his blessed mother or of the
other sayntes? we must therefore put oure bodies to som
strayntes. we must breake oure owne wylles, we must
put this wretched fleshe of oures into som payne at
dyd these blessed sayntes or elles we gett it not. **But**
specially we se the ymage of oure saviour christ **scourged**
of the crosse and the token of the wounds in his handes
and feete made to haile, and his hart lanced to a
swaie. whiche he for oure luff for oure sake dyd endure.
for thy sake christen man and christen woman the son
of god oure saviour christ ihu suffered these greates wou
des and this most paynefull passion. this shal steere thyne
hart agayne to luff hym and to put thy body to som
payne for his sake.

But now to my purpose for these these considerations
ymaged be suffered in the church. notwithstanding my thinge
therefore be to be marked. first that it shall be lesfull
for you to honor the ymages, not for the ymages
suff. but for the sayntes that they do represent. as in
example. when thou comes before the ymage of saynt

Andrew, thou maist not thinke that this ymage is seynt
 Andrew, bicause therof, for there is but one seynt Andrew
 and he is aboue in heuyn. if thou hadst many seynt An-
 drewes if euery ymage of seynt Andrew were seynt
 Andrew, there is but one seynt Andrew and he is aboue
 in heuyn, but this ymage shall leade thee to the remem-
 brance of hym whom thou knowest before that ymage shall wor-
 ship as an holy seynt, and like honor as thou wold doo
 to seynt Andrew thou maist do vnto that ymage not
 for it self but for seynt Andrew and so to the ymage
 and representment of seynt Andrew, and so like wise
 of other seyntes ymages.

When thou comest to the ymage of our blessed ladye
 the mother of christ, thou maist not thinke that that
 ymage is the mother of christ, noo, for the blessed mo-
 ther of christ is aboue in heuyn, and this that is aboue
 in heuyn worshipeth there in the presence of that ymage.

When thou comest to the ymage of the crucifix thou
 maist not thinke that that is very christ, noo, christ
 is aboue in heuyn and in the sacrament of the altar
 and in wher elles, nevertheless that honor that thou
 wold do to christ thou maist do before the crucifix and
 to the crucifix, not for it self, but for christ whom
 it dothe represent.

First I sey that the seyntes may be honored not so
 standyng this commandment, for in an other coman-
 dment followyng thou art comanded to honor thy

father and thy mother. And if thou maist honor thy fa-
ther and mother that be synners, moche rather thou maist
honor the blessed sayntes that be in perfect holynes wout
syn. Neuertheless there is a difference betwene the honor
dew unto almighty god and to the blessed sayntes. all be it
oure english worde callith bot honor, other languages haue
diuers wordes therfore. bott to know this difference I wil
use this example. Although a woman be principally bound
to loff hir husband aboue all other men, yet neuertheless
she may loff hir husbands frendes children and seruantes
so far as is not against his loff.

Second we must marke that there is a difference of honor
to be giuen unto these ymages. for euer ymage is not to
like honor to be honored, bot som more som lesse. So in a
greate court an other honor is giuen unto the byng
that is suerayne and to his mother if she was a lady.
And an other yett unto the quene officers of his court. So
like wise unto these ymages that represent almighty god
and that represent the blessed mother, and that represent
the other sayntes a diuers honor must be giuen the most
type and suerayne honor that can be giuen is all thy
heart soule and mynde and power thou must giue to
god and to the ymage that representeth god not for it
self as I haue said bot for the representement. This
type honor is chiefly dew to god, and it may not in no
wise be giuen from hym to none other not unto the
blessid mother. The neuertheless must be honored more

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higher than any other saynt. so that there is the matter
of honour, one that is principally deu to god, an other
that is secundarily deu vnto the mother of god. and
in that that is lowest is deu to the other sayntes. which
mooues for the first part.

Now com to the second part. The philoso-
phers deuised the body of man in iij partes, the heade, the
breast, and the belly. In the heade they said was wisdom,
in the breast cōtēnēce, and in the belly the desire of the
of fleshy concupiscence.

The first and the chief part of man they said was the
heade, whiche they said was like vnto the heuyn, for as
the heuyn is the round and hath fixed in it the sunne
and the moone and the other starres, so the heade of
man is round, and hath fixed in it the ees and the
other instrumentes of seeing. Secondly as the
heuyn hath the preeminency in the hole world and
is kept above all other, so the heade of man hath the pre-
eminency and is kept above all other partes of man.

Third as all this world byneth is orderd by the moderacye
of the heuyn by the heate and colde and moisture and
drynes that is sent from thence. so if the heade be
temperate all the other partes of the body be in better
order, and if it be not in good temper, but in disorderd
all the body faileth the worse.

Of this heuyn than may be vnderstanded these wordes

to some purpose Non facies tibi scultile neq; omnem
similitudinem que est in celo desuper that is to
say. thou shalt engrave nor imprint any ymage or likeness
that is the heuyn above for to honour it or to worship it
as thy god. For ye will aske me. Sir who dothe these who
engraue thesē ymages and make them idoles in the
heuyn, and worshippem them as thei; goddes. This thing
is hard for vs to conceyue, we wott not what it meaneth.
Take heed therefore and ye shall se it by the grace of our lord
more playne. For it is a thing moche necessary to be knowen
and it alse to wendeth vs all.

the maketh to hym self an ydell in the heuyn above that
is to say in his heade that trusteth moche in his owne
brayne, that magnifieth hym self of his owne wysdam,
that hateth a vayne glorie of his workes, and reputeth them
as done by his owne witte, that boasteth hym self and
abantieth hym self of his good deades, that vauely
reioysseth hym self of the graces that god hath lent
hym, despising the other poore neybo; that hath not
like graces. This is a greate ydolatrie, this is a subtil
ydolatrie, this is a generall ydolatrie. for for the best
vnto the lowest few dothe escape this ydolatrie.

Whot let vs herof take an example ouer of the holy
gospell. In the gospell of like it is told of one pharisew
wherof had a confidence in his owne wysdam and in his
workes and despised other therby. the gospell telleth how
that he came vnto the temple for to make his prayer
and stouyng in the temple he said. my lord god first he

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I thanke the that I am not as other men be wrongdoers
and extortioners. aduocates. Suche one as this religio-
us is. I fast twice a weeke I praye my tithes truely
of all thynges I haue. (who wold not thinke but
this man had many faire vertues?)
first he was to be praised that he came to the tem-
ple to make his prayer and honor god there. how
many christen men bepe the alehouse and tauerne
when they shold come to the church. how fynde them
som other pastyme atter in the fildes or in other
places when they shold honor almighty god. how
many by syng and sayng vpon the holydayes
when they shold be rather at their prayer in the church.
in so muche that the church is farre passed their
temple. for in the church is present the blessed sacra-
ment wherein is contayned the precious body of a
fabious christe ihu. whiche the temple had not.

Secund consider how that this man dyd none iniury
to his neighbor, he dyd none oppression, none extortion,
none aduocacy but kept the lawes of god as he
thought, and this is an other greate thyng. how
many christen men may sey that they do no wrong
vnto their neighbor but truely bepe the lawes and
commandment of almighty god.

Third consider how this man dyd chastise his body
by fastyng twos dayes every weeke, and this fastyng

was of a stricter manner then we vse to fast. the iuice was
content wth one slender meale. and besides that they took
no refreshyng of breade ne drynke. Now many of vs do
fast thus, and wyse every weke. shant we christen men
keepe one daye in the weeke stronly. Masse & that daye that
was generally obserued and vsed a long season in the church
of euery true christen man. and that for a remembrance
of the bitter passion of oure saviours christ, the whyche
as this daye he dyd suffer deathe for oure sake. This is
now lesse regarded wth many. but generally broken and no
remembrance had of that most blessed deathe by any
payne taking of fastyng

¶

¶ *Decimas de omni que possideo* that is to say
of all thynges whiche I haue increase of I paye tythes.
These be paid for a recognition, that all that we haue
we receyue it of almighty god, and this recognition is
de iure diuino, as all doctors agree. And if the Jewe
bound to recognyse the benefites of almighty god more
rather the christen man is.

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¶ The gaffe thankes to almighty god for all that *GRA
TIAS AGO TIBI DEUS*. I thanke the my lord god that I
am in this condycion and that I do not breake thy
comandment. How many of vs may say thus &
thynke we say well. ye and say thus openly that other
may here vs. and this man spake thus beneuole god
and hym secretly in his owne soule that none heard

but he. but yet he had a pryde thereof and magnified hym
self and made an ydole of hym self. made an ydole of his
wisdom and workes dyspysnyng and condemnynge his neighbor
that stode beside hym. wherby he greuously displeasid almyghty
god.

How many steyning at taverne or in the alehouse will rejoyce
their good workes. will advaunt their good deedes. will sey
this and this I do and thanke god for so doynge. And thus
you in the temple secretly biddene hym and god speakynge these
wordes can therefore in the displeasur of god. make rather a Christian
man or a woman speakynge thus openly before many parsones in
the taverne or the alehouse the displeasur of god and lesse the merit
of the workes that he or she that so dothe advaunt them self of

O Christian man what hast thou to be proude of that thou
hast not receaved of almyghty god. take aroose this effrate
and what difference is betwene the and the most synfull
creature liffing. why shalt thou than be proude of thy
why shalt thou than ascribe the glory thereof unto thy self
as dyd this Jewe. notwithstanding that he thanked god ther
fore.

Thus ye understand how ye shall engrave none ydole upon
younge in this churche above what is to sey in the god.
Now followeth in this ij place. now in the cartre benethe

The ij part of man is the breast wherin is his hart that
is often called in scripture cartre. In this cartre man thou
must not engrave any ydole. Thus he that find.

be corrupted with almightie god and to the love & to the
honour and than it is thevynly. but knowe doste inuaine
an ydol in it a falsse god in it manna's iniquitate. when
thou doste corrupte it to the much of this world, when
all thy study is for to get the thynge world and all thy
desire and exfressment is sett that waye little remem-
bering thy duty to thy lord god and to the weale of thyne
owne soule.

Alasse man this is a foule ydolatrie, and as synt pauls
saith it is **idolozium seruitus** the verrey seruite of ydolls
and of falsse goddes. wherby makes thou all thy endeuour
and hapynge to eyder of this worldly eodes, as though
thou shold alwaye liue in this world and neuer dye.

Remember what scripture telleth in a certayne place how
that when the iudees gathered manna in the wilderness. the
that gathered beyond the measure more than was need-
fary for to kepe hys. if it was not kept for the holy day
it was ynto rottyng, but if it was for the holy daye
it was preserued.

Consider what this meaneth, who gather for the holy day,
and who gather for the woorth daye? all the dayes of this
world be woorthdayes and dayes of labor of trowble and of
payne. the holy daye is the daye of rest, it bitokeneth
the greates restynge daye about in heuyn. the gatherers
well that gathered for that daye, the gatherers well that
provyded agaynst that tyme, of this endeuour once
saviours saunge. **The sacrificiū vobis sacrificiū in
celo.** transport you nexte about in heuyn, make you

friends to this that ye have gathered here. Depart thereof
 into the pore folles. send it before you and what shall remaine
 be incorrupt unpurified untoucht wth wormes. for this
 that thou gatherest here for this world it will corrupt and
 murther wormes. for what wormes? murthered p^rventure
 and mytas. maye I speake not of them. for those wormes may
 be syne stynne and the bysynge of them shall brent deare eye.
 for I meane the wormes that some savyants speaking of. ver-
mes corum non morderum. I meane the wormes that new
 shall dye both perpetually teare and gnaw their consciences
 in hell. wold to god that those gatherers of corne wold
 make this well that I say and specially they that have
 gathered to gether thees graces and have made thereby the
 price of them arise to the greates hurtme of the pore peo-
 ple and hynderance of the comon weale.

I have red of a greates wise man the whiche had thorped in
 his benes and garners greates store of corne and wold
 not one it sell. but still kept it to the entent that
 the price m^oghte arise and be greates. All oger men had
 sold their corne and there was almost none left but
 in this wise mans barnet. this haly came vntill hym
 and nobed hym to sell his corne and that for in con-
 sideracion. first six savyge the many pore folles by six
 sak of corne. and that wold make a greates ome eye.
 second six savyge the. ye may now have a greates ad-
 vantage. for a franc of whete is a xyb. that prode
 not yore passyng a noble. in six savyge the thore

is greete number of betwixt iustes and myse, that it wasteth
daily more and more, and therefore ye may do what ye will,
but verily my thyghte ye war best to sell it. Whiche thinge man
auswered agayne scornefully thus his holy. So for the myse-
fultie he lett them eate as muche as they will. I praye the
saith he godd thou a devyle. For trust me surely the I
will not sell my corne tyll I may have xxx s for a quar-
ter. Whiche this man howther regarded the comon weale nor
the necessite of the pore people he rather wold lett the iustes
and myse eate the corne than the people shold be relieved. For
what followed him a few wyghtes after so he lay in his bed
a greete multitude of devilles in likeness of myse ran upon
him, and he cryed for helpe. but as ever helpe comde com-
may had tome hym in penance, and so mysfultly by the
righteous iudgement of god he ended his liff.

be ware therefore this stroke of god ye that be migra-
tors of corne and study all to grede your owne advantage
in the harme of your pore neighbors and sore hynderance
of the comon weale, suffer not this sort of envye
and covetise to mynyte in your hartes, and cut
with mannetye for you, and make the pore people
your frenedes, by whose prayers ye may the sooner com-
to glory.

Com hold to the uper part of man whiche is his
holy wher is the place of carnall concupiscence. here requyre
the fleschly pleasures most specially, and these in serpyntes

be offered into the waters. In these waters many make
 them an ydell a falsse god as script saith **Quoniam
 dicitur ventus est.** All the that put their felicitie and
 pleasure in the desire of the belly. that that spend their
 life in gredyng and drynkynge in glotony and lechery.
 this ydell of the belly was figured by the calf after the
 yode dyd flower as their god in the wilderness. wher to we
 clyng this ydeltie in thynge is to be noted.

first the sacrifice to this ydell. **Sedit populus man
 ducare et bibere et surrexerunt ludere** that is
 to say the people set them downe to eat and drynke &
 after that to playe them. drynkynge is reast and idoltrie,
 eatynge and drynkynge is glotony, their playe is lechery.
 This is the very sacrifice of this maner calf of this car
 nall god of our belly to reast and to eat and drynke to playe,
 this is the belly ype. of this sacrifice god mynsters be never
 weary of. for all their ype and felicitie is in this. all their
 life is gredyng and drynkynge and sport and play. they
 like labor and payne. they like idoltrie and reast. they wold
 have of no fastynge nor penance. but they hate as a
 tyme most contrary unto their appetites. and charytynab
 they wold ever shold induce.

Second it is to be noted that this people toke certayne
 jewels of gold for their wyffes sonis and daughters, and all
 these was molten. and so was figured this ydell of this
 calf. how many spoyle their wyffes and their children

to magnetize this dirty god this belly. now his wiffes gydales was
maisede now spawed, now the veray lord that his wiff and chyldren
shold liff vpon is sold and malyen awaye to magnetize the sa-
crifice of this wanton calff of this synepnyng ydell. this becom-
les sacfel of the belly deuozyth all and confuseth it to nauyght
all these gydales can scape, they putte into their bellys and
there it corrupeth into corrupcion and to dyet. See the four dyff-
erences of these two sacrifices that is to say of the god of riches
and of the belly god.

The Conuers man strapyth of every syde to magnetize the god
of riches, and so he strapyth from the new belly many tyms
and will fare full hard rather than he will mysse his stoc.

Witt he that makes his belly the god strapyth all of every syde bot
contrary wise, for he forseth net to spend all that his wiff and chil-
dren shold liff vpon, so that he may magnetize the sacrifice to his
belly. and this charge bringeth many a man to liff in mysery and
pouertie in the old dayes and the chyldren to begynne and mysse
mysse.

Third is to be noted that these Jewelles that this wanton calff
was made of, was taken spawly from the eares of these wiffes
and their chyldren. this usage was enoughe the Jewes to haue
hangyng all their wiffes eares and chyldren from liueli Jewell
of gold in steade of an ornament to make them more goodly. this
ornament had this mystery, it bitokened that they were redy
to haue all gracions conuencall and to abyde the hard and cruel
conuencall, that they were redy to haue all synepnyng

to verue and charyte and to excheue all communication of vice and to
ladye **God** alasse finge men as made their halys their goddes
spere their wiffes and children of thesse seruantes of thesse p
cane iuualde, they fill their cares almost wth wthing elles than
wth finge lorde finge of ytholde of trechence and of the most
abominacion that they can thynke or speake, they like not to say
wth bifore their wiffes and children. And what mirke of asperuise
their children and wiffes becom do lowdly when they heare noon
other communication than of finge lordes they be wthressed wth
brought wth in this ytholde so moche that as the prophet of
saie **Non dabunt cogitationes suas ut reuertantur
ad deum suum quia spiritus fornicationis in medio
corum.** they can not see that impides to retorne agayne to
their very god for the spure of lechery thesse finge dempnyacion
ouer them.

O charyte man and woman remember that thou hast a reys
make soule and seee deately brought wth the most precous blade
of the saviour christ ihu. neuer make thy besty god the
dyce god the synnyng god yth means thy belly neuer make
it thy god put neuer thy fance in thesse corrupt waters
in thesse synnyng peddles of thy carnall concupiscent. Inpout
in them non poll.

Touchyng this comamndment thou saw of all it thy
that we shall haue none other goddes but one which is al
myghty god the father the son and the holy gost wth perso
nes and one god whos wisdom we shall fasty beleve. In

whose power we must quitte all our trust. whose goodness we must
loffe and that it all ourt that shoulde and mynde. desire we may
loffe in order to hym as farr as may stand in his loffe.

As a woman though her husband will be principally beloved
of her. yett she may loffe the frendes and children and seruantes
as farr as is not against the loffe. so farr as the loffe of any of the
dottis not mynysht the loffe that she beareth vnto her husband
but rather feedeneth it. so farr she may loffe them. For if any of
them be enuyed vnto her husband or if the loffe of any of them increas
the loffe from the husband. than beware then she must forbear the
loffe.

In like maner it is of almighty god. though every creature shoulde
must loffe hym principally about all thyng as we must the same
tyme. yett nevertheless we may loffe and honor other his creatu
res in order towards hym. and such is wherby the loffe and honor
that we beare towards hym is not enuyed but rather in
creasid.

As when we loffe and honor the blessed mothers of christ or
the blessed angelles and sayntes the honde is his loffe and
it his honor. For as saynt thomas saith the honor that
we do vnto the seruant we do it vnto the lord and maister.
And so when we honor the ymages of sayntes not for them
sake but for the sayntes of whom they be ymages. And
when we loffe the creature of god our byneth in order towards
hym and as may stand in his loffe and in his good all is
well. For when our loffe is mysleaded against the loffe of god
or standes not in his honor nor in his love then beware.
or when we loffe his enuyed the wyllid sayntes and felon

that means against the pleasure of our lord god or false reue-
dye of man or the other created or gift faith to their scriptu-
res as to their impietie, and generally when we gift the loffe
or hurt that is den vnto almighty god from hym vnto
these world spierit or vnto any other creature. than breake
we the commandment

Some new spoken storie I began of ij man of patience that
had honor vnto god that is to say the Samaritanes, the hebre
and the christen people. the Samaritanes honored hym
for drede only. the hebre honored hym for drede and loff
to godet. the christen men honor hym for prize loff above
all thyng because he is most singularly to be blessed. Job
is the verrey prize loff and the sure lode of loff, that word
is for to beate.