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communication of two persons, by Desiderius
Erasmus**

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*** START OF THE PROJECT GUTENBERG EBOOK A
DIALOGE OR COMMUNICATION OF TWO PERSONS ***

[Transcriber's note:

The original text has no page numbers. Instead, the first few leaves of each 16-page signature are labeled in sequence: A, A i, A ii; B, B i... Unmarked pages are shown in the margin as vertical lines |

Each section of the original text was printed as one continuous block. For ease in reading, this e-text has placed each speaker on a new line.

A few apparent typographic errors were corrected and are marked [like this](#). Some additional problems are marked in the same way but were left unchanged. All other spelling and punctuation are as in the original.]

A dialoge
or communication of
two persons, deuysyd
and set forthe in the la-
tê tonge, by the noble
and famose clarke.
Desiderius Erasmus
intituled y^e pyl-
gremage of
pure de-
uoty-
on.

Newly trãslatyd into
Englishe.



Amongest the writings of all men, dearly beloyd
 reder, not onely of the diuersyte of tongues, but also
 the noble drawghts of so artifycall paynted figures,

whiche haue so lyuely expressed to y^e quycke ymage, the
 nature, ordre, & proporcyon of all states, as concernynge
 the gouernaunce of a Christen comêwealthe, that ther is (as
 I suppose) no parte of the scripture, which is not so
 enpowndyde, furnysshed, and set forthe, but that euery
 Christen man, therby may lerne his dewty to god, hys
 prynce, and hys nebure, and so consequently passe
 thourough the strayte pathe of the whiche scripture doth
 testyfy vpon, very fewe can fynde y^e entrye, wherby
 thorough faythe in the redêptyon of the worlde thorowe y^e
 bloode of Christe the sone of god, to rayne with the father
 and the holy goste eternally, accordynge to the promyse of
 Christe, sayinge. In my fathers hawse ther be many placys
 to dwell in, we wyll come to hym and make a mansyon place
 with hym and I haue and shall open thy name vnto them,
 that the same loue with the whiche thou louydest me, may
 be in theym, and I in thê, and thys is the kyngdome of god
 so often mouyd to vs in holy scripture, whiche all faythfull
 shall possesse and inheret for euermore: where as y^e

vnfaythfull, vnryghtswye, and synner shall not entre in to
 the kyngdome of god, bycause, of chaûgyng the glory of
 gode immortall in to the ymage of a corruptyble man, and
 therefore to incentionally he hath suffrede them to wandre
 in theyr clowdes of ygnoraunce, preferrynge the lyes and
 corrupte iudgmentes of man the veryte and the truthe of
 god, rather seruyng the creature then the creator,
 amongst all the parties of the whiche (as was spoken at the
 begynnyng) thys alwaye not alonely in the newe law, but
 also in the olde Testament was as a thyng moost
 abhomynable and displesant in the sight of gode prohybyte
 and forbyden: but our nature whiche hath in hym, the
 dampnable repugnaûce of synne agaynst the omnypotêt
 power of gode, lest euyn frome owre fyrst father Adam, is
 so enclyned to vyces, amongst the whiche it hath not
 gyuen the least parte to thys desperate synne of ydolatrie,
 agaynst the immaculate, and fearefull commandement of
 god. Thou shalt haue no straunge Gods in my syght, that it
 is sore to be dreadde the same iudgement to be gyuyn vpon
 vs that was gyuen vpon the cytye of Ninyue to be absorped
 of the yerthe in to the yre and vengeannce of gode, whiche
 hath ben the cause that so many wryters bothe of late
 dayes, and many yeres passede, haue euyn to deathe,
 resisted thes dampnable bolsterers of ydolatrie, gyuen
 theyr selues to the crosse in example of reformacyon to
 theyr bretherne, bothe in wrytinge and counsell,

exhortynge the flocke of Christe frome soche prophane
 doctryne, amongst whome the noble and famouse clerke
Desiderius Erasmus hath setforthe to the quycke ymage,
 before mennys eyes, the supersticyouse worshype and false
 honor gyuyn to bones, heddes, iawes, armes, stockes,
 stones, shyrtes, smokes, cotes, cappes, hattes, shoes,
 mytres, slyppers, sadles, rynges, bedes, gyrdles, bolles,
 belles, bokes, gloues, ropes, taperes, candelles, bootes,
 sporres, (my breath was almost past me) with many other
 soche dampnable allusyones of the deuyll to use theme as
 goddes contrary to the immaculate scripture of gode,
 morouer he notethe as it were of arrogancye the pryuate
iudgment of certayne that of theyr owne brayne wolde cast
 out ymages of the temple, with out a comen consent and
 authoritye, some there be that alway seke halowes, and go
 vpon pylgramages vnder a pretense of holynes, whervpon
 thes brotherhoddos and systerhoodos be now inuented,
 morouer they that haue ben at Hierusalem be called
 knightes of the sepulcre, and call one an other bretherne,
 and vpon palme-sondaye they play the foles sadely,
 drawynge after them an asse in a rope, when they be not
 moche distante frome the woden asse that they drawe. The
 same do they conterfayte that haue ben at saynt Iames in
 Compostella. But they be more pernycyouse, that set forthe

✿ v.

uncertayn relyques, for certayne, and attrIBUTE more to them than they oughte to haue, and prostytute or sett them forthe for fylthye lukre. But now whan they perceyue, that this theyr dāpnable ✿ Corbane dothe decay, and that theyr most to be lamented blyndnes and longe accustomed errorrs shuld be redressed, they, all fayre bothe of god and man set asyde, rebelle and make insurrectyones contrary to the ordynaunce of gode, agaynst theyr kynge and liege lorde, prouokynge and alluryng the symple comynaitye to theyre dampnable ypocrysye and conspyracy, myndyng and goynge about to preuente our most soueraigne lordes iudgment, not yet gyuê vpon theyr Sodomiticall actes, and most horryble ypocrysye. But the worde of the lorde whiche they so tyrannously go aboute to suppress w^t all the fauerours therof shall ouercome & destroy all soch most to be abhorred & deceyuable inuegelers & dysturbers of y^e symple people to soch detestable treason. And that it may so do to the terryble example of thes and a11 other rebelles and most dysloyal subiectes, and to y^e greate comfurther & cōsolacyō of his gracys faythfull and true comens. I requyre him which brethethe where he willithe and raygnethe eternall gode to graūt vnto our seyde most dradde soueraygne lorde whose maiesty as it euydently appereth onely applieth his diligence to the aduaunsynge & lettynge forthe of the most holsome documenth and teachyng of almyghty god, to the redres of long accustome euyls and damnable sectes, to the supportacion and mayntenaunce of godly and allowable ceremonyes, to the suppressyng and most to be desired abolishyng of the deuelishe and detestable vsurped aucthoryties, dampnable errorrs and prophane abuses brought in by that myghty Golias, that obdurated Phareo, that proude Nembroth (whome god amêde) the byshope of Rome, to graunte (I say) vnto hys hyghnes, suche hys godly ayde and assistence, that hys grace with hys moost honorable counsell (agaynst whome this arrogant conspyracy is nowe moued and begonned) may ouercome and debelle the stud traytres as in tymes paste hys maiesty hath prudently do other, that haue hertofore attempted to perpetrate and bryng to passe like sedicyous mishief, and so to establishe the hartes of hys gracys true subiectes that they may wyllyngly and according to theyr dueties, obey and fulfill hys most lawfull and godly ordered lawes and commaundements wherby they shall not onely do the thyng agreable to goddes wylle and teachynges, in y^t he willeth euery soule to be subiected to the hygher power and obeydent to theyr prynce, but also (to theyr greate laude and prayse) shall shewe them selfe to be redy and confirmable to do theyr dueties in aydyng hys excellent hyghnes to the reformacyon of all pernicious abuses & chiefly of detestable ydolatrie, whiche is so muche prohibited in holy scripture and most displeasent to god, for whiche intent and purpose the sayd most noble and famous clarke Desiderius Erasmus, compiled & made this dialoge in Laten, as it foloweth herafter nowe lately translated into our mother the Englishhe tonge. Auoyd therefore, most deare readere, all abuses whereby any inconuenyence may growe, other to the hynderaunce of godes worde, to the displeasure of thy prynce, (whome thou arte so straytly commaunded to obaye, or to the damage of a publike weale, whiche aboue all vices is noted most to be abhorred, not alonely of the most holy wryteres and expownderes of scripture, but also of prophane gentylls, whiche neuer perceyuyd other thinge than nature enclyned theyr hartes vnto, and so consequently to obtayne the fruytion of the godhode thorowe the faythe that was

spoken of at the begynnyng to the
whiche the lorde Iesus Chri-
ste bryng vs all with a
perfaycte quyetnes,
So be it.



¶ A pylgremage, for pure deuocyõ.

Menedemus. ¶ What new thynges ys it, that I se? doo I nat see *Ogygyus* my neybur, whom no mã could espie of all thes sex monthes before? yt was a sayng that he was deed, It is euen he, except that I be ferre deceuyd. I wyll go to hym, & byd hym good morow. Good morow ¶ *Ogygyus*. Good morow to you Menedemus.

Mene. I pray you frome what contray do you come to vs ayen so saffe. For here was a great comunicacyõ that you dyd sayle streght to hell.

Ogy. No, thankyd be god, I haue faryd as well syns I went hens, as euer I dyd in all my lyffe.

Me. Well, a man may well perceyue that all soche rumours be but vanytye. But I pray you what araye is this that you be in, me thynke that you be clothyd with cokle schelles, and be ladê on euery syde with bruches of lead and tynne. And you be pretely garnyshyd w^t wrethes of strawe & your arme is full of ¶ snakes egges.

Ogy. I haue bene on pylgremage at saynt Iames in Compostella, & at my retourne I dyd more relygyously vysyte our lady of Walsyngã in England, a very holy pylgremage, but I dyd rather vysyte her. For I was ther before within this thre yere.

Me. I trowe, it was but for your pleasure.

Ogy. Nay, it was for pure deuocyon.

Me. I suppose you learnyd that relygyõ of the Greccyanes.

Ogy. My mother in law dyd make a vowe that if her doughter shuld be delyueryd of a man chyld alyue, than that I shuld go to saynt Iames on pylgremage, and ther to salute and thãke hym.

Me. Dyd you salute saynt Iames alonly in your name, and your mothers.

Ogy. No, in the name of all owre house.

A ij. **Me.** Verely I thynke y^t your howshold as well shold haue prosperd, in case you had not salutyd hym at all. But I pray you what answer dyd he make to your salutacyon.

Ogy. Nothynges at all. But whã I dyd offre, me tought he dyd lawghe vpon me, and becke at me with hedde, & dyd reche to me this cokleshell.

Me. Wherefore dothe he gyue rather suche schelles, than other thynges.

Ogygy. For the see, whiche is nye vnto hym dothe mynystre plenty of suche.

Me. O holy saynt Iames, that bothe is a mydwyffe to women with chyld, and also dothe helpe his pylgrymes. But I pray you what new kynd of makyng vowes is that that whan a mã is ydle he shall put the burden apon an other mannes bakke? In case that you doo bynd youre selffe with a vowe, that yf y^e matter chaunche happyly whiche you haue in hande, that I for you shall fast twyse in on weke, do you beleue y^t I can fulfyl youre vow?

Ogy. No, I doo not beleue it if that you dyd vowe it in youre awne name. It is but a sport with yow to mokke sayntes. But this was my mother in law, I must nedys obey her, you know womenes affectyones, & I must obaye heres.

Me. If that you had not perfourmyd your vowe, what iopertye had you be in?

Ogy. I graunt, he could not haue had an accyon ayenst me in y^e law, but he myght from hensforthe be deafe to my vowes, orels pryuyly send some calamytye or wretchednes amongste my housholde, yow know well enuffe the maneres of great men.

Me. Tell me now what that same honest mã saynt Iames dothe, and howe he farythe.

Ogy. Moche colder thã he was wontyd to do.

¶ Signifieth to forsake.

¶ was faynyd of an old kyng of Thebanes.

¶ Signifyeth bedes. Malsyngam ys callyd parathalassia by cause it is ny to y^e see.

Me. What is the cause of it? His age?

A iij. **Ogy.** Oh you scoffer, yow know wel enoghe that sayntes wax nat olde. But this new learnynge, whiche runnythe all the world ouer now a dayes, dothe cause hym to be vysytyd moche lesse than he was wontyd to be, for if any doo come thay salute him alonly, but they offre lytle or nothings, and say that theyr monaye may better be disposyd amongste pore people.

Me. O a wykyd comunicacyon.

Ogy. Ye & so great an Apostle whiche was wōtyd to stand all in precyous stones & gold, now stādythe all of wodde hauynge before hym skaresly a wax candle.

Me. If it be trew that I here, it is great ioperdy lest that same chance to all the rest of the sayntes.

Ogy. I thynk it wel, for ther is an epistle abrode whiche our lady dyd wryte apou the same matter.

Me. What lady?

Ogy. ☞ She y^t hathe her name of a stone.

Me. I trawe it is in Raurachia.

Ogy. That same is it.

Me. yow tell me of a stony lady, But to whome dyd she wryte?

Ogy. The epistle dothe playnely shew his name.

Me. By whome was it sent?

Ogy. No dowbt but by an angell, whiche dyd lay the wrytynges apō the aultre, wherof he prechythe to whome it was sent. And lest there shuld be any suspecyō of crafty cōuayance in you, you shall se the epistle wryten w^t his owne hande.

Me. Do you know so well the hand of thangell whiche is secretary to our lady?

Ogy. Yee why nat?

Me. By what argumēt?

Ogy. I haue redde y^t ☞ Epithaphe of Bede which was grauyd of the angell: and the letteres agre in all thynges. I haue redde also y^e obligacyō whiche was sent to saynt Gyles as dothe aper. Dothe not thes argumentes proue that mater to be good enoghe.

Me. May a man loke apou them?

A iiij. **Ogy.** ye and if you wyll swere to kepe it preuy.

Me. Oh you shall speake to a stone.

Ogy. Ther be stones now a dayes of that name very slawnderous, that wyll hyde nothyng.

Me. you shall speake to a domme man, & yow trust nat a stone.

Ogy. Apou y^e condycyon I wyll tell it, loke that you here with bothe youre eyares.

Me. So I doo.

Ogy. Mary the mother of Iesu to ☞ Glaucoplutus sēdythe gretynge. Insomoche as you folowe Luther, you nobly perswade, that it is but in vayne to call apō sayntes, do y^e well know for that to be grettly in my faoure. For vntyll thys day I haue almost be slayne w^t the importunate prayers of men. Of me alone they askyd althynges, as who shuld say my sone were alway a babe, because he is so faynyd and payntyd apō my breste, that yet he wold be at my commaudemēt and durst nat denye my petycyon, dredynge that if he denye my petycyon, that I shuld denye hym my teate whan he is a thurst: and very oft thay requyre that of me, whiche a shamfast yongman dare scantly aske of a Bawde, yee they be suche thynges as I am ashamyd to put in wrytyng. Now comythe y^e marchauntman and he redy to sayle into Spayne for a vantage, dothe cōmytte hys wyues honesty to me. Than comythe thet lytle preaty Nunne and she castythe away her vayle redy to runne away, she leuythe with me the good name of her vyrgynytye, whiche shortly she entendythe to take monay for. Than cryeth the

☞ Our ladi of stone in Raurachia whiche is a certayne cuntre.

☞ Is a scripture wryten on a graue.

The epistle of our Lady.

☞ Glaucoplut⁹ desirus of ryches.

wykdyd soudyer purposyd to robbe & saythe, blessyd lady
 send me a good praye. Now cōmythe the vnthryfty dyasser
 and cryethe, send me good chance Lady & thow shalt haue
 parte of my wynnynges: and if the dyasse runne ayenst
 hym, he blasphemes, and cursythe me, bycause I wyll nat
 fauor his noghtynes. Now cryeth she that sellythe her selffe
 for fylthye lukre & saythe, swete lady send me some
 costomers, & if I denye it, they exclame ayenst me & say,
 thou arte not the mother of marcy. Moreouer the vowes of
 some women be no lesse wykdyd thã folishe. The mayd
 cryeth & saythe, O swet Mary send me a fayre and riche
 husband. The maryed womã saythe send me goodly
 chylderen. Now laborythe the woman with chyld, and cryeth
 dere lady dilyuer me of my bondes. Than cōmythe y^e olde
 wyffe, and saythe flowre of all women send me to lyue longe
 without coghe and drynes. Now crepythe the the dotynge
 old man & saythe, lady send me for to wax yonge ayê. Thã
 cōmythe forth the phylosopher and cryethe send me some
 argumêtis that be isoluble. The great prest cryeth send me
 a fat benefyce. Thã saythe the bysshope kepe well my
 churche. Thã cryethe y^ehye Iustyce shew me thy sone or I
 passe out of this worlde. Thã saythe y^e Cowrtyer send me
 trwe confession at the howre of my deathe. The
 husbandman saythe send vs temperate wether. The mylke
 wyffe cryethe owt blessyd lady saue our catell. Now if I
 denye anythyng by & by I am crwell. If I cōmytte it to my
 sone, I here them say, he wyll what so euer you wyll. Shall I
 than alone bothe a woman and a mayd helpe maryneres,
 sawdyeres, marchantmen, dyasseres, maryed mê, women
 with chyld, iudges, kynges, and husbandmen? ye and this
 that I haue sayd is the least parte of my payne. But I am nat
 now so moche trobled with soche busynes, for that I wold
 hartely thanke you, but that this commodityte dothe brynge
 a greater discōmodityte with hym. I haue now more ease,
 but lesse honor & profett. Before this tyme I was callyd
 quene of heuen, lady of the world, but now any man wyll
 skarsly say aue Maria or hayle Mary. Before I was clothyd
 with precyous stones and gold, and had my chaunges, and
 dayly ther was offeryd gold and precyous stones, now I am
 skarsly coueryd with halffe a gowne and that is all beeyten
 with mysse. My yerly rentes be now so smalle y^t I am
 skarsly able to fynde my pore quere kepar to light a wax
 cādle before me. Yet all this myght be sufferyd, but you be
 abowt to pluke away greater thynges, you be abowt (as they
 say) that what so euer any saynte hathe in any place, to
 take hyt frome the churches, but take hede what you doo.
 For ther is no saynte without a way to reuêge his wronge. If
 you cast saynt Petre forthe of the churche, he may serue
 you of the same sauce, and shite vp heuyngates ayenst you.
 y^e saynt Paule hathe his sworde. Barthylmew is nat w^towt
 his great knyffe. Saynt Wyllyam is harnysyd vnder his
 monkes cloke, nat without a greate speare. What canst
 thou doo ayenst saynt George whiche is bothe a knyght &
 all armyd with hys longe spere and his fearfull sword? Nor
 saynt Antony is nat without hys weapenes for he hathe holy
 fyre w^t hym. Ye the rest of the sayntes haue theyr weapones
 or myschefues, whiche they send apon whome they liste.
 But as for me thou canst not cast owt, except thou cast owt
 my sone, whiche I hold in myne armes. I wyll nat be separat
 frome hym, other thou shalt cast hym owt with me or els
 thou shalt let vs bothe be, except that you wold haue a
 temple without a Christe. These be the thynges that I wold
 yow shall know ymagyne you therfore what shall be your
 answer. For this thinge pleasythe me very well. Frome oure
 stony churche the calendes of Auguste, the yere frome my
 sonnes passyon a M. CCCCC. xiiii. I stony lady subscribyd
 thys with myne owne hande.

Me. Trewly that was a soro and fearfull epistle, I suppose that Glaucoplutus wyll beware frō hêsforthe.

Ogy. Ye & if he be wyse.

Me. Wherefore dyd nat that good saynt Iames wryte to y^t man of the same mater.

Ogy. I can nat tell, except it be bycause he is so ferre of, and now a dayes men be moche searchyd for suche maters, & in theyr iornaye theyr lettres takê frome them.

Me. I pray you, what god dyd send you into Englôd?

Ogy. I saw the wynd maruelouse prosperouse thyderward, and I had almoste promysyd this to that blessyd lady of Walsyngã that I wold seke her within .ii. yere,

Me. What wold you axe of her.

Ogy. No new thyngs at all, but suche as be comen, as to kepe saffe and sownd my housholde, to encrease my goodes, and in thys world to haue a lôge and mery liffe, and whã I dye euerlastyng lyffe in another worlde.

Me. May nat owr lady grante the same at home with vs? She hathe at Antwarpe a moche more lordly temple thã at Walsyngame.

Ogy. I denye nat but it may be so, but in dyuers places she grantes dyuers thynges, wether it be her pleasur so to do, or bycause she is so gentle, that as cõcernyng this purpose, she wyll gyue her selfe to our affectyões.

Me. I haue harde oft of saynt Iames, but I pray you describe to me the kyngdome of Walsyngam.

Ogy. Verely I shall tell you as shortly as I canne. Yt is the most holy name in all England, and you may fynde some in that yle, that suppose thayr substãce shal nat prospayre except they vysyte her with thayr offeryng euey yere ones as thay be able to gyue.

Me. Wher dothe she dwell?

Ogy. At the vttermost parte of all England betwyxt the Northe and the Weste, nat vary ferre from the see, skarsly iii myles, the towne is almost susteynyd by the resort of pylgrymes. The college is of Canões, but thay be suche as hathe thayr name of the Laten tonge and be called Seculares, a kynd betwyxte monkes & Chanones.

Me. What you tell me of ☞ Amphybyanes, suche as y^e mōstre 🌿^e Fyber is.

Ogy. No thay be rather suche as the 🌿 Cocatrice. But without dissimulation, I shall put you owt of this dowte in thre wordes. To them that thay hate, thay be Chanones, and to them that thay loue thay be Monkes

Menede. Yet yowe doo nat open thys redle.

Ogy. I shall paynte it before youre eyes, if the bysshope of Rome doo shot hys thonderbowlt amōgst all monkes, thay wyll than be chanones, & nat monkes, but and if he wold suffre all monkes to take wyues, thã wyll they be monkes,

Me. O new partakeres, I wold to god they wold take away my wyffe.

Ogy. But to come to our purpose, the college hathe skarsly any other 🌿emolumêtes but of the liberalite of our lady. For the great offeryngs be keyyd style, but if ther be any litle some of monaye offerid that goith to the comens of the company, & the mayster whome thay call pryoure.

Me. Be thay of a vertuous lyffe?

Ogy. Nat to be dispraysyd, thay be more vertuous thã ryche of thayr yerely renttes. The temple ys goodly & goregious, but oure Lady dwellythe nat in it, but y^t was purchasyd for the honor of her sone. She hathe her owne temple, that she may be of the ryght hand of her sone.

Me. Apon the right hãd. Whiche way dothe her sonne loke than?

Ogy. It is well remembryd. Whan he lokythe to the West, his mother is apõ his right hand, but whã he turnythe hym to the Este she is apon the left hand. But yet she dwellythe nat in that churche, for it is nat yet buyldyd all vpe, and the wynde runnythe thorow euey parte with open wyndowes & dowres, and also nat ferre of is the Occiane seye father of all wyndes.

Me. what doo yow tell me wher dothe she dwell thã?

Ogy. In y^e same churche whiche I told you was nat all fynshyd, ther is a lytle chapell seelyd ouer with wodde, on

☞ Amphybyanes be thynges doutfull.

🌿 Fyber is a beste of y^e see & y^e land.

🌿 A Cocatrice wil kyll a man with a loke.

🌿 Rêttes.

ether syde a lytle dore wher y^e pylgrymes go thorow, ther is lytle light, but of y^e taperes, with a fragrant smell.

Me. All these be mete for religyon.

Ogy. Ye Menedemus if you loke within you wyll say that it is a seate mete for sayntes, all thynges be so bright in gold, syluer, and precyous stones.

Me. You almost moue me to go thyther also.

Ogy. It shalnat repente you of your iornay.

Me. Spryngithe ther no holy oyle?

Ogy. I trowe you dote, that spryngythe nat but owt ofthe sepulchres of sayntes, as saynt Andrew, & saynt Katerê, owr lady was nat beried.

Me. I graût I sayd amysse, but tell on your tale.

Ogy. So moche more as thay persayue youre deuocyõ, so moche larger reliques wyl thay shew to you.

Me. Ye and peraduêture that thay may haue larger offerynges, as is sayd that, many lytle offerynges makythe a heuy boxe.

Ogygy. Her chaplens be alway at hand.

Me. Be thay of y^e Chanones?

Ogy. No, thay be nat permyttyd to be with her, lest that peraduenture by occasyon of that religyon, thay shuld be plukkyd frome thayr owne religyõ, and whylst thay kepe that virgyne, thay regard very lytle thayr awne virgynyte, alonly in that inner chapell whiche is our ladyes preuy chãbre, ther standithe a certayne Chanõ at the autre.

Me. For what purpose?

Ogy. To receyue and kepe, y^t whiche is offeryd.

Me. dothe any man gyue ayenst hys wyll.

Ogy. No, but many men hathe suche a gentle shamfastnes, that thay wyll gyue some thyng to hym that standythe by, other thay wyll offre more largely, whiche thay wold nat doo perauêture if that he were absent, y^t standithe there.

Me. You tell me of mannes affectiones, whiche I my selffe prouyd very ofte.

Ogy. Ye trewly there be some so gyuê to our blessyd lady, that whan thay apere to put vpe thayr handes to offre, with a pure cõsuyance, thay stayl y^t whiche other men hathe gyuen.

Me. Than lett no man be there, wyll nat oure Lady shote her thonderbowlte at suche.

Ogy. Wherfor shuld our lady rather doo so, than God hymselffe, whom thay be nat affrayd to pluke owt hys robes, & breake y^e churche walles therfore.

Mene. I am in a great doubt whether I shuld, rather maruayle apon thayre wykyd holdnes, or Goddys great gêtlenes and longe sufferynge.

Ogy. Apõ the Northe parte ther is a certayne gaate, but lest that you should make a lye, it is nat of the churche, but of the pale that compassithe a bowte the churche yarde, and that hathe a lytle wykyt, suche as be in great mennes gaates, that who so euer wyll entre, must fyrst putin hys legge, nat withowt some ioperdie, and than bowe downe hys hedde.

Me. It is ioperdie to goo thorow suche a dore, to a mannes enemye.

Ogy. So it is, the sexten dyd tell me that ther was ones a knyght whiche fleeynge hys enemye, than aprochyng, dyd ride thorow y^e wykyte, and than the wretche dispayrynge in hym selffe, apon a soden motion, dyd commend hymselffe to y^e blessyd virgyne, whiche was than at hand. But now commythe the myrakle. By and by that knyght was all in the churche yarde, and hys aduersary was ragynge at the dore wowte.

Me. And dyd he tell you so maruylous a myrakle for a trewth?

Ogy. No dowte.

I

B ii.

I

B iii.

Me. But I suppose that he could nat so lyghtely doo that to you so a great a philosopher.

Ogy. He dyd shewe to me in that same wykytte in a plate of coper, the ymage of the knyght fastenyd with nayles and w^t the same garmentes y^t the Englishmen were wontyd to wayre at that tyme, as you may see in that olde pictures, whiche wynat lye, Barbours had but lytle lyuyng at that tyme: and dieres & websteres gotte but litle monay.

Me. Why so?

Ogy. For he had a berd like a goote, and his cote had neuer a plyte, & it was so litle, that with strayte gyrdyng it mayd hys body to apere lesse than it was. Ther was another plate, that was in quantyte and fourme like to a cheste.

Me. Well now it is nat to be doubtyd apõ.

Ogy. Under y^e wykyte ther was a grate of yrne, that no man cã passe theryn but a footemã, for it is nat conuenient that any horsse shuld tread after apon y^e place, whiche the knyght dyd cõsecrate to owr lady.

Me. Nat without a good cause.

Ogy. Frome that parte toward the Este, there is a litle chapell, full of maruayles and thyther I wête, ther was I receuyd of another of our ladyes chaplenes, ther we knelyd downe, to make our litle prayeres. By & by, he broght

B iiiii. forthe the ioynte of a mannes fynger, the greatyste of thre, which I kyssyd, & askyd whose relyques thay were, he dyd say that thay were saynt Petres. What thapostle sayd I. Ye sayd he. Than I dyd better beholde the ioynte, whiche for hys greatenes myght well haue be a Gyâtes ioynte, rather than a mannes. Than sayd I, saynt Peter must nedys be a great man of stature. But at that word, ther was one of the gentlemê that stode by, that could not forbere lawghyng, for the which I was very sorry. For if he had holden hys pease, we had sene all the relyques, yet we metely well pleasyd mayster Sextê, with gyuyng hym .ii. or .iii. grotes. Before that chapell there was a litle howsse, which he sayd ones in wynter tyme whan y^t there was litle rowme to couer the reliques, that it was sodenly broght & sett in that place. Under that house there was a couple of pittes, bothe fulle of water to the brynkys, and thay say that y^e spryng of thos pittes is dedicate to our lady, that water is very colde, and medycynable for the hede ake and that hartburnyng.

Me. If that cold water wyll hele the paynes in the hede and stomake, than wyll oyle put owte fyre from hensforthe.

Ogy. It is a myrakle that I tell, good syr, or els what maruayle shuld it be, y^t cowld water shuld slake thurste?

Me. This may well be one parte of your tale.

Ogy. Thay say that the fowntayne dyd sodenly spryng owte of the erthe at the commaundement of our lady, & I dilygently examenyng althynges, dyd aske hym how many yeres it was sythe that howsse was so sodenly broght thyther. Many yeres agone saythe he. Yet, sayde I, the wallys doo nat apere so old. He dyd nat deny it. No mor

B v. thes woden pyleres. He cowld nat deny but y^t they were sette there nat longe agoo, and also the mater dyd playnly testyfy y^e same. Afterward, sayd I, thys roffe which is all of rede dothe apere nat to be very olde, & he granted also, thes greete bemes which lye ouerthwerte, and these rafteres that hold vpe that howsse were nat sett longe agone. He affyrmyd my sayng. Well sayd I seyng that no parte of the housse is lefte but all is new, how can yow say that this was the house whiche was broght hyther so longe agoo.

Me. I pray you how dyd the howskeper, auoyde hymselfe frome your argumêt.

Ogy. By & by he dyd shew to vs the mater by the skyne of a bayre whiche had hangyd be the rafteres a longe season, and dyd almost moke the symplenes of owre wyttes that could nat perceyue so manyfeste an argumête we beyng perswadyd by this argument, askid pardon of our ignorance, and callid into our comunycacyon the heuêly mylke of our

lady.

Me. O how like to the sone is the mother, for he hath left to vs so moche blood here in erthe, & she so moche mylke, that a man wyl skarysly beleue a woman to haue so moche mylke of one chylde, in case the chylde shuld sukke none at all.

Ogy. They saye the same of the holy crosse, whiche is shewyd in so many places bothe openly, and pryuate, that if y^e fragmentes were gathered apon one heape, they wold apere to be a iuste fraghte for a shipe, and yet Christe dyd bere all his crosse hymselffe.

Me. But do nat you maruayll at this?

Ogy. It may welbe a strãge thyng, but no maruayle, seyng that the lord whiche dothe encrease this at hys pleasure, is almyghty.

Me. It is very gently expownded, but I am afrayd, that many of thes be faynyd for lukre.

Ogy. I suppose y^t God wold nat suffre hymselffe to be deludyd of suche a fasshion.

Mene. Yis, haue nat you sene that whã bothe the mother, the sone, the father, and the holy ghoste hathe be robbyd of thes sacrilegyous theues, that thay woldnat ones moue, or styre nother with bekke or crakke wherby thay myght fray away the theues. So great is the gentles of God.

Ogy. So it is, but here out me tale. This mylke is keyyd apon the hie aultre, and in the myddys ther is Christe, w^t his mother apon hys ryght hand, for her honor sake, the mylke dothe represente the mother.

Me. It may be sene than?

Ogy. It is closyd in cristalle.

Me. It is moyste thã?

Ogy. What tell you me of moystenes, whã it was mylkyd more than a thowsand and fyue hunthrithe yere agone, it is so conglyd, that a mã wold saye that it were chalke temperyd with the whyte of a egge.

Me. Ye, but do thay sette it forthe bare?

Ogy. No, lest so holy mylke shuld be defowlyd with the kyssynge of men.

Me. You say well. For I suppose y^t ther be many that kysse it, whiche be nother clene mouthyd, nor yet be pure virgynes.

Ogy. Whan y^e sexten sawe vs, he dyd runne to the aultre, & put apon hym his surplese, & his stole about his nekke, knelyd downe relygyously, and worshipyd it, and streghtforthe dyd offre the mylke to vs to kysse. And at the ende of the aultre we knelyd downe deuoutly, & the fyrste of all we salutyd Christe, & than after we callyd apon our lady with thys prayer, whiche we had mayd redy for the same purpose. O mother & mayde, whiche dyd gyue sukke with thy virgynes teates the lorde of heuen and yerthe, thy sone Iesus Christe, we beyng purifyed thorowe hys precyous blode, do desyre that we may attayne, and come to that blessyd infancye of thy colombynes meknes, whiche is immaculate without malice, frawde, or diseyte, and with all affectyon of harte dothe couett and stody for the heuenly mylke of the euangelicall doctryne, to go forthe and encrease with it into a perfaycte man, into the mesure of the plentefulnes of Christe, of whose cõpany thou haste the fruycon, togyther with the father, & the holy ghost for euermore, so be it.

Me. Uerely thys is a holy prayer. But what dyd she?

Ogygy. Thay bothe bekkyd at vs, excepte my eyes waggyd, and me thoght y^t the mylke daunsyd. In the meanseson the sexten came to vs, withowt any wordes, but he held out a table suche as the Germanes vse to gather tolle apon bridges.

Me. By my trothe I haue cursyd veryofte suche crauyng boxes, whan I dyd ryde thorowe Germany.

Ogy. We dyd gyue hym certayne monay whiche he offeryd

to our lady. Thã I axyd by a certayne yonge man, yt was well learnyd, whiche dyd expownde and tell vs the saynge of ye Sexte, hys name (as fere as I remembre) was Robert alderisse, by what tokenes or argumetes he dyd know that it was the mylke of our lady. And that I very fayne, & for a good purpose desyred to knowe, y^t I myght stope the mowthes of certayne newfanglyd felowes, that be wotyde to haue suche holy relyques in derysyon and mokage. Fyrst of all the Sexten w^t a froward cowntenace wold nat tell, but I desyryd the yong man to moue hym more instantly, but somewhat more gently he so courtesly behauyd hymselfe, y^t and he had prayd our lady herselfe after y^t fashion, she wold nat haue be dysplesyd therewith. And thã this mystycall chapleyn, as and if he had be inspyryd with y^e holy ghoste, castynge at vs a frounyng lokene, as & if he wold haue shote at vs y^e horryble thonderbolte of the greate curse, what nede you (saythe he) to moue suche questyones, whan yow see before your eyes so autentycall & old a table. And we were afrayd lest that he wold haue cast vs out of the churche for heretykes, but that oure monay dyd tempte hys greate furye.

Mene. What dyd you in the meaneseason?

Ogygyus. What suppose you? We were amasyd as and if a man had stryke vs with a clube, or we had be slayne with a thonderclape, and we very lowly axid pardon of oure folishe boldenes, and gote vs frome thens. For so must we entreate holy thynges. Frome thens we went in to y^e howse where owre lady dwellithe, and whan we came there, we sawe another Sexten whiche was but a noues, he lokyd famylarly as and if he had knowe vs, and whã we came a litle further in, we sawe another, y^t lokyd moch after suche a fashion, at the last came the thyrd.

Me. Perauerture thay desyryd to descrybe you.

Ogy. But I suspecte another mater.

Mene. What was it?

Ogygy. There was a certayne theffe y^t had stole almost all our ladyes frontlet, and I supposyd y^t they had me in suspicyon thereof. And therefore whan I was within the chapell I mayd my prayers to our lady after thys fashiõ. Oh cheffe of all women Mary the mayd, most happy mother, moste pure virgyne, we vnclene, and synners, doo vysyte the pure & holy, and after our abylytye we haue offeryd vnto the, we pray thy that thy sone may grante this to vs, that we may folow thy holy lyffe, and that we may deserue thorow the grace of the holy ghoste, spirytually to cõceyue the lord Iesus Christ, & after that conceptyon neuer to be separat from hym, Amen. This done I kyssyd the aultre, and layd downe certayne grotes for myne offerynge and went my waye.

Me. What dyde our lady now, dyd nat she make one sygne, that you myght know that she had hard youre prayeres.

Ogy. The lyght (as I told you before) was but litle, and she stode at the ryght ende of the aultre in the derke corner, at the last the communicatyõ of the fyrst Sexten had so discoregyd me, that I durst not ones loke vpe with myne eyes.


Me. This pylgremage came but to smale effecte.

Ogy.. Yes, it had a very good & mery ende.

Me. You haue causyd me to take harte of grasse, for (as Homere saythe) my harte was almost in my hose.

Ogy. Whan dynar was done, we returnyd to y^e temple.

Me. Durste you goo & be suspecte of felonye?

Ogy. Perauerture so, but I had nat my selfe in suspiciõ, a gyltles mynde puttythe away feare. I was very desyrous to see that table whiche the holy Sexten dyd open to vs. At the last we fownde it, but it was hãgyd so hye that very fewe could rede it. My eyes be of that fashion, that I can nother be callyd  Linceus, nother purre blynd. And therefore I instantly desyryd Alldryge to rede it, whose redynge I

folowyd with myne owne eyes, because I wold skarsly truste hym in suche a mater.

see thorow any wall

Me. Well, now all doubttes be discussyd.

C ij. **Ogy.** I was ashamyd that I doubtyd so moche, y^e mater was so playne set forthe before oure eyes, bothe the name, the place, the thyng it selffe as it was done, to be breffe, there was nothyng lefte owte. There was a mane whos name was Wylyam whiche was borne in Parise, a man very deuoute in many thynge but pryncypally excedyng relygyous in searchyng for the relyques of all sayntes thorowout all the world. He after that he had vysytyd many places, contrayes, and regyones, at the laste came to Cōstantynenople. For Wylhelmes brother was there byshope, whiche dyd make hym pry to a certayne mayde, whiche had professyd chastyte, that hadde parte of oure ladyes mylke, which were an excedyng precyous relyque, if that other with prayer, or monaye, or by any crafte it myghte be gotte. For all the reliques that he hadde gotte before were but tryfles to so holy mylke. Wyllyam wold not rest there tyll that he had gotte halffe of that holy mylke, but whan he had it, he thoghte that he was richer than Croeseus.

Me. Why nat, but was it nat without any goodhope?

Ogy. He went thã streght home, but in hys iornay he fell seke.

Me. Iesu there is nothyng in thys worlde y^t is other permanent, or always in good state.

Ogy. But whan he sawe & perceyuyd that he was in greate ioperdye of his lyffe, he callyd to him a frenchman, whiche was a very trusty companyon to hym in hys iornay. And commaundyd all to auoyd the place, and make sylence, & pryuyly dyd betake to hym thys mylke, apon this condycyō, that if it chãcyd to come home saffe & sownde he wuld offre that precyous tresure to our ladyes aultre in Paryse, whiche standythe in the myddys of the ryuere Sequana, whiche dothe apere to separat hymselffe to honor and obaye our blessyd lady. But to make short tale. Wylyam is deade, & buried, the Frenchman mayd hym redy to departe apon hys iornay, & sodêly fell seke also. And he in great dyspayre of amendyng, dyd commyth y^e mylke to an Englishmã, but nat without great instance, and moche prayer he dyd that whiche he was mouyd to doo. Than dyed he. And y^e other dyd take the mylke, and put it apon an aultre of y^e same place the Chanones beyng present, whiche were yt as we call Regulares. Thay be yet in the abbaye of saynt Genofeffe. But y^e Englishmã obtaynyd the halffe of that mylke, & caryed it to Walsyngã in England, the holy ghost put suche in hys mynde.

Me. By my trothe this is a godly tale.

Ogy. But lest there shuld be any doubte of this mater, y^e Byshopes whiche dyd grante pardon to it thayre names be wryten there, as thay came to vysyte it, nat without thayre offerynges, and thay haue gyuen to it remyssyon, as moche as thay had to gyue by thayre autorite.

Me. How moche is that?

Ogy. Fowrty dayes.

Mene. Yee is there dayes in hell.

Ogy. Trewly ther is tyme. Y^e but whan thay haue grãtyd all thayre stynte, thay haue no more to grante.

Ogy. That is nat so for whan one parte is gone another dothe encrease, and it chansythe dyuersly eyn as the tonne of Canaidus. For that althoghe it be incontynently fyllyd, yet it is alway emptye: and if thou be takyng owte of it, yet there is neuer the lesse in the barell.

Me. If thay grãte to an hunderithe thowsand mê fowrty dayes of pardone, wuld euery man haue elyke?

Ogy. No doubte of that.

Me. And if any haue forty byfore dynar, may he axe other forty at after souper, is there any thyng left than to gyue him?

Ogy. Ye, & if thou aske it ten tymes in one howre.

C iiij. **Me.** I wold to God that I had suche a pardon bagge, I wold aske but .iiij. grotes, and if thay wold flowe so faste.

Ogy. Ye but you desyre to be to ryche, if y^t you myght for wysshynge, but I wyl turne to my tale, but there was some good holy man whiche dyd gyue this argumente of holynes to that mylke, and sayd that our Ladyes mylke whiche is in many other places, is precyous & to be worshipyd but thys is moche more precyous, & to be honoryd, bycause the other was shauen of stones, but this is the same that came out of the virgynes brest.

Me. How kno you that?

Ogy. The mayd of Cōstantynople, which dyd gyue it, dyd saye so.

Me. Peraenture saynt Barnard dyd gyue it to her.

Ogy. So I suppose. For whã he was an old man, yet he was so happy y^t he sukkyd of y^e same mylke, that Iesus hymselffe sukkyd apon.

l **Me.** But I maruayle why he was rather callyd a hony sukker than a mylke sukker. But how is it callyd oure ladyes mylke that came neuer owt of her breste?

Ogy. Yes it came owt at her breste, but perauenture it light apon the stone y^t he whiche sukkyd knelyd apon, and ther was receyuyd, and so is encreasyd, & by ye wyll of god is so multiplyed.

Me. It is wel sayd.

Ogy. Whan we had sene all thys, whyle that we were walkynge vpe & downe, if that any thyng of valure were offeryd, so y^t anybody were present to see thaym ye Sextens mayd great haste for feare of crafty cōuayēce, lokinge apō thaym as thay wold eate thaym. Thay poynte at hym with there fynger, thay runne, thay goo, thay come, thay bekke one to an other, as tho thay wold speake to thaym that stand by if thay durste haue be bold.

Mene. Were you afraid of nothyng there?

C v. **Ogy.** Yis I dyd loke apō hym, lawghynge as who shold saye I wold moue him to speake to me, at laste he cam to me, and axid me what was my name, I told him. He axid me if yt were nat I that dyd hange vpe there a table of my vowe writen in Hebrew, within .ii. yere before. I confessid that it was y^e same.

Me. Cã you wryte hebrewe?

Ogygy. No but all that thay cãnat vnderstond, thay suppose to be Hebrewe. And than (I suppose he was send for) came the posterior pryor.

Me. What name of worshipe is y^t? Haue thay nat an abbate?

Ogy. No

Me. Why so?

Ogy. For thay cannat speake Hebrew.

Me. Haue thay nat a Bishope?

Ogy. No.

Me. What is y^e cause?

Ogy. For oure lady is nat as yet so ryche, that she is able to bye a crosse, & a mytre, whiche be so deare,

Me. Yet at least haue thay nat a presedente?

Ogy. No verily. What lettythe thaym?

l **Ogy.** That is a name of dygnyte and nat of relygyō. And also for that cause suche abbayes of Chanones, doo nat receyue the name of an abbate, thay doo call thaym maysters?

Me. Ye, but I neuer hard tell of pryor posterior before.

Ogy. Dyd you neuer learne youre grãmere before.

Me. Yis I know prior posterior amōgst the figures.

Ogy. That same is it. It is he that is nexte to the prioure, for there priour is posterior.

Me. You speake apon the supprioure.

Ogy. That same dyd entertayne me very gently, he told me what greate labure had be abowt y^e readyng of thos verses, & how many dyd rubbe thayr spectakles about thaym. As oft as any old ancyeut doctor other of deuynyte or of the lawe, resorted thyder, by and by he was broght to that table, some sayd y^t thay were lettres of Arabia, some sayd thay were faynyd lettres. Well at the last came one that redde the tytyle, it was wryten in laten with greate Romaine lettres, y^e Greke was wryten with capytale lettres of Greke, whiche at the fyrst syght do apere to be capytale latê lettres, at thayr desyer I dyd expownde ye verses in laten, trâslatyng thaym word for word. But whã thay wold haue gyuyne me for my labour, I refusyd it, seyng that ther was nothyng so hard that I wold not doo for our blessyd ladyes sake, ye thogh she wold commaûd me to bere this table to Hierusalê.

Me. What nede you to be her caryoure, seyng that she hathe so many angelles bothe at her hedde and at her fette.

Ogy. Than he pullid owt of hys purse a pece of wodde, that was cutt owte of the blokke that our ladye lenyd apon. I perceuyd by and by thorow the smell of it, that it was a holy thyng. Than whan I sawe so greate a relyque, putt of my cappe, and fel down flatte, & very deuoutly kyssyd it .iii. or .iiii. tymes, poppyd it in my pursse.

Me. I pray you may a man see it?

Ogy. I gyue you good leue. But if you be nat fastyng, or if you accompanied with yowre wyffe the nyght before, I conceyle you nat to loke apon it.

Me. O blessed arte thou that euer thou gotte this relyque.

Ogy. I may tell you in councell, I wold nat gyue thys litle pece for all y^e gold that Tagus hathe, I wyll sett it in gold, but so y^t it shall apere thorow a crystall stone. And than the Supprioure whã he sawe that I dyd take the relyque so honorably, he thoght it shuld nat be lost, in case he shuld shew me greater mysteries, he dyd aske me whether I hadde euer sene our ladyes secretes, but at that word I was astonyed, yet I durst nat be so so bold as to demande what thos secretes were. For in so holy thynges to speake a mysse is no small danger. I sayd that I dyd neuer se thaym but I sayd that I wold be very glade to see thaym. But now I was broght in, and as I had be inspired with the holy ghost, than thay lyghted a couple of taperes, & set forthe a litle ymage, nat couryously wroght, nor yet very gorgeous, but of a meruelous v^{ir}tue.

Me. That litle body hathe smale powre to worke myrakles. I saw saynt Christopher at Parise, nat a carte lode, but as moche as a greate hylle, yet he neuer dyd myrakles as farre as euer I herd telle.

Ogy. At our ladyes fette there is a precyous stone, whos name as it is nother in Greke nor Laten. The Frenchemã gaue it the name of a tode, bycause it is so like, that no man (althoghe he be conyng) can set it forthe more lyuely. But so moche greater is the myrakle, that the stone is litle, the fourme of the tode dothe nat apere, but it shynythe as it were enclosyd within that precyous stone.

Me. Perauenture they ymagyne y^e symylytude of a tode to be there, euyne as we suppose whan we cutte y^e fearne stalke there to be an egle, and euyne as chyldren (whiche they see nat indede) in y^e clowdes, thynke they see dragones spytyng fyre, & hylles flammyng with fyre, & armyd mê encownteryng.

Ogy. No, I wold you shuld know it, there is no lyuyng tode that more euydêty dothe expresse hymselffe than it dyd there playnly apere.

Me. Hetherto I haue sufferyd thy lyes, but now get the another that wyll beleue the, thy tale of a tode.

Ogy. No maruayle Menedemus thogh you be so disposyd, for all the world cannot make me to beleue yt, not & all doctoures of dyuynyte wold swere it were trewe. But that I sawe it with myne eyes, ye with thes same eyes, dyd I proue

it. But in y^e meaneson me thynke you regard naturall
phylosophye but litle.

Me. why so, because I wyll nat beleue y^e asses flye?

Ogy. An do you nat se, how nature the worker of all
thynges, dothe so excell in expressynge y^e fourme bewty, &
coloure of thaym maruylously in other thynges, but
pryncypaly in precyous stones? moreouer she hathe gyuen
to y^e same stones wonderouse vertu and strêkthe that is
almost incredible, but that experience dothe otherwyse
testyfy. Tell me, do you beleue that a Adamand stone wold
drawe vnto him stele w^towt any towchyng therof, and also
to be separte frome him ayen of hys owne accorde, excepte
that yow had sene it with yowre eyes.

Me. No verely, nat and if .x. Arystoteles wold perswade me
to the contrarye.

Ogy. Therefore bycause you shuld nat say thys were a lye,
in case you here any thyng, whiche you haue not sene
prouyd. In a stone callyd Ceraunia we see y^e fashion of
lightnyng, in the stone Pyropo wyldfyre, Chelazia dothe
expresse bothe the coldnes and the fourme of hayle, and
thoghe thou cast in to the hote fyre, an Emrode, wyll
expresse the clere water of the seye. Carcinas dothe
counterfayte ye shape of a crabfishe. Echites of the
serpente vyper. But to what purpose shuld I entreat, or
inuestygate the nature of suche thynges whiche be
innumerable, whã there is no parte of nature nor in the
elementes, nother in any lyuyng creature, other in
planetes, or herbes y^e nature eyn as it were all of pleasure
hathe not expressyd in precyous stones? Doo yow maruayle
thã y^t in thys stone at owre ladies fote, is the fourme and
fashion of a tode.

Me. I maruayle that nature shuld haue so moche lesure, so
to counterfayt the nature of althynges.

Ogy. It was but to exercyse, or occupye the curyosytye of
mannes wytte, and so at the lest wyse to kepe vs frome
ydlenes, and yet as thoghe we had nothyng to passe y^e
tyme with all, we be in a maner made apon foles, apon
dyesse, and crafty iogeleres.

Me. You saye very truthe.

Ogy. There be many men of no smale grauytye, that wyll
say thys kynd of stones, if that you put it in vynagre, it wyll
swyme, thoge you wold thruste it downe with violence.

Me. Wherefore do thay sette a tode byfore our lady?

Ogy. Bycause she hathe ouercome, trode vnderfote,
abolyshyd all maner of vnclennes, poysõ, pryde,
couytousnes, and all wordly affectyones that raygne in man.

Me. Woo be to vs, that hathe so many todes in owre hartes.

Ogygy. We shal be purgyd frome thaym all, if we dyligently
worshipe owre lady.

Me. How wold she be worshipyd.

Ogy. The most acceptable honor, that thou canste doo to
her is to folowe her lyuyng.

Me. You haue told all at ones. But this is hard to bryng to
pass.

Ogy. You saye truthe, but it is an excellent thyng.

Me. But go to, and tell on as you begane.

Ogy. After thys to come to owre purpose, the Supprioure
shewyd to me ymages of gold and syluer, and sayd, thes be
pure gold, and thes be syluer and gyltyd, he told the pryce
of euery one of thaym, and the patrone. Whan I wonderyd,
reioycyng of so maruelous ryches, as was about our lady,
than saythe the Sextê bycause I percauy, that you be so
vertuously affecte, I suppose it greate wronge, to hyde any
thyng frome you, but now you shall see the pryuytyes of
our lady, and than he pullyd owt of the aultre a whole world
of maruayles, if I shuld tell you of all, a whole daye wold nat
suffyse, & so thys pylgremage chansyd to me most happy. I
was fyllyd eyn full withe goodly syghts, and I bryng also
with me this wonderous relyque, whiche was a tokê gyuen


to me frōe our lady.

Me. Haue you nat it prouyd, what valewre your woden relyque is on?

Ogy. Yis, y^t I haue, in a certayne Inne within thys thre dayes, ther I fownde a certayne man y^t was bestraght of hys wytte, whiche shuld haue be bownde, but thys woden relyque was put vnder hys nekke pryuyly, wherapon he gad a sadde and sownd sleape, but in the mornyng he was hole and sownde as euer he was before.

Me. It was nat the phrenysy, but the dronkê dropsye, sleape ys wontyd to be a good medicyne for y^e dysease.

Ogy. Whã you be dysposyd to skoffe Menedemus, yt ys best y^t you gette a nother maner of gestyng stokke than thys, for I tell you it is nother good nor holsome, to bowrde so w^t sayntes. For thys same mã dyd say, that a woman dyd apere to hym, in hys sleape, after a maruelouse fashion, which shold gyue hym a cuppe to drynke apon.

Mene. I suppose it was  Elleborû.

Ogy. That is vncertayne, but I kno well y^e mã was well brought into hys mynde ayen.

Me. Dyd you other come or goo by Sante Thomas of Cantorbury that good archebishope.

Ogy. What els/there ys no pylgremage more holy.

Me. I wold fayne here of yt, and I shold nat trouble you.

Ogy. I pray you here, & take good hedd. Kente ys callyd

that parte of England, y^t buttythe apon Fraûce and Flanders, the cheffe cytye there of ys Cantorburye, in yt there be ii. Abbayes, bothe of thaym be of Saynte Benedycts ordre, but y^t which ys callyd Saynte Augustyns dothe apere to be the oldre, that whiche ys callyd now Saynte Thomas dothe apere to haue be the Archebyshope of Cantorburys see, where as he was wontyd to lyue w^t a sorte of monkes electe for hymselffe, as Byshopes now adayes be wontyd to haue thayr howses nye vnto the churche, but aparte frome other canons howses. In tymes paste bothe Byshopes & Chanones were wontyde to be monkes, as may be playnly prouyd by many argumentes. The churche which ys dedycate to Saynte Thomas, dothe streche vpe apon heght so gorgeously, that it wyll moue pylgrymes to deuocion a ferre of, and also withe hys bryghtnes and shynyng he dothe lyght hys neybures, & the old place whiche was wontyd to be most holy, now in respecte of it, is but a darke hole and a lytle cotage. There be a couple of great hie toures, which doo seme to salute strangeres aferre of, and thay dow fyll all the contray abowt bothe farre and nere, w^t the sownde of great belles, in the fronte of the temple, whiche is apō the southe syde, there stand grauen in a stone thre armyd men, whiche with thayr cruell handes dyd sleye the most holy saynte Thomas, and there is wryten thayr surnames Tracy, Breton, and Beryston.

Me. I pray you wharfore doo thay suffer thos wykyd knyghtes be so had in honoure.


Ogy. Euyn suche honor is gyuen to thaym as was gyuê to Iudas, Pylate, and Caiphas, & to the company of the wykyd sowdyeres, as you may se payntyd in the tables that be sett before aultres. Thayr surnames be putto lest any man hereafter shuld vsurpe any cause of thayr prayse. Thay be payntyd byfore mennes eyes, bycause that no cowrtyer after thys shuld laye violêt handes other apō Byshopes, or the churche goodes. For thes thre of this garde strayght apon that wykyd acte, wente starke madde, nor thay had neuer had thayr mynde ayen, but that thay prayd to blessyd saynt Thomas.

Me. O blessyd pacyence of suche martyres.

Ogy. At our entre in, lord what a pryncely place dyd apere vnto vs, where as euery mã that wyll may goo in.

Me. Is there no maruayle to be sene.

Ogy. Nothyng but the greate wydnes of the place, and a sorte of bokes, y^t be bownde to pyleres wherein is the

 Elleborum wyll restore a man to hys senses that hathe lost thê.

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gospell of Nicodemus, and I cannat tell whos sepulkre.

Me. What than?

Ogy. Thay do so dylygêtle watche lest any mã shulde entre in to the quere of yron, that thay wyll skarsly suffre a man to loke apon it, whiche is betwyxte the greate churche & the hye quere (as thay calle it) a man that wyll go thyther must clyme vp many stayres byfore, vndre the whiche there is a certayne wykyt with a barre y^t openythe the dore apon the northe syde. There standythe forthe a certayne aultre whiche is dedycate to our lady, it is but a lytle one, and I suppose set there for no other purpose, but to be a olde monumêt or sygne, that in thos dayes there was no greate superfluyte. There thay saye that thys blessyd martyr sayd his last good nyght to our lady, whã he shuld departe

hensse. In y^e aultre is the poynte of the sword that styryd abowt the braynes of thys blessyd martyr. And there lye his braynes shed apon the yerthe, whereby you may well knowe yt he was nere deade. But the holly ruste of thys grat I

D v. deuoutly kyssed for loue of y^e blessyd martyr. From thens we wêt vndre the crowdes, whiche is nat without hys chaplaynes, & there we sawe the brayne panne of that holy martyr whiche was thraste quyte thorow, all the other was coueryd with syluer, the ouerparte of the brayne panne was bare to be kyssyd, and there with all is seth forthe a certayn leden table hauynge grauyd in hym a tyle of saynte Thomas of Acrese. There hange also the sherte of heyre, & hys gyrdle with hys heren breches where with that noble champyõ chastnyd hys body, thay be horryble to loke apon, and greatly reprove oure delycate gorgeousnes.

Me. Ye perauéture so thay do the mōkes slotefulnes.

Ogy. As for that mater I cānat affyrme nor yet denye, nor yet it is no poynte of my charge.

Me. Ye saye truthe.

Ogy. Thã was there broght forthe an arme whiche had yet the redde fleshe apon it, he abhorryd to kysse it, a man myght se by hys countenance that he was nothyng well pleasyd, & than by and by mayster Sexten put vp hys relyques. But than we lokyd apõ the table whiche was apõ the aultre, and all hys gorgeousnes, aftrewarde thos thyngs that were hydde vnder the aultre. ther was nothyng but riches excedynge, a man wold accompte both Midas and Cresus beggers in respecte of thos riches that ther was sett abrode.

Me. What felowe was that?

Ogy. He was an Englyshma callyd Gratiane colte a man bothe vertuose and well learnyd, but he had lesse affectyon toward pylgremages than I wold that he shuld haue.

Me. One of Wyclyffes scoleres I warrante you?

Ogy. I thynke nat, althoghe he had redde hys bokes, how he came by thaym I cannat tell.

Me. He dysplesyd mayster Sextê greuosly.

Ogy. Thã was there broght forthe an arme whiche had yet the redde fleshe apon it, he abhorryd to kysse it, a man myght se by hys countenance that he was nothyng well pleasyd, & than by and by mayster Sexten put vp hys relyques. But than we lokyd apõ the table whiche was apõ the aultre, and all hys gorgeousnes, aftrewarde thos thyngs that were hydde vnder the aultre. ther was nothyng but riches excedynge, a man wold accompte both Midas and Cresus beggers in respecte of thos riches that ther was sett abrode.

Me. Was ther no more kyssynge thê?

Ogy. No, but an other affection and desyre came apõ me.

Me. What was that?

Ogy. I syghed y^t I had no suche relyques at home.

Me. Oh a wycked desyre & an euyl thought

Ogy. I graunt, and therefore I axyd, forgyfnes of saynt Thomas before I remouyd one fote, to departe out of the

church. After thes thus we were brought in to y^e reuestry, o

good lorde what a goodly syght was ther of vestmêtes of veluet & clothe of golde, what a some of candlestykes of gold? We sawe ther saynt Thomas crosse staffe, ther was seê also a rede ouerlayed with syluer, it was but of a smalle wyght, vnwrought, nor no longer then wold retch vnto a mans mydgle.

Me. Was ther no crosse?

Ogy. I sawe none at all, ther was shewed vs a robe of sylke treuly, but sowed with cowrse threde, garnysshyd w^t nother gold nor stone. Ther was also a napkyn full of swette bloody, wher with saynt Thomas wpyd bothe hys nose and hys face, these thynges as monumêtes of auncyent sobernes we kyssed gladely.

Me. Be not these thynges showed to euery body?

Ogy. No for sothe good syr.


Me. How happened it that you were in so good credens, that no secret thynges were hyd frome you?

Ogy. I was well acquyntede with the reuerende father Gwylyame warham the archbyshope. He wrote .ii. or .iii. wordes in my fauour.


Me. I here of many that he is a mã of syngler humanite.

Ogy. But rather thou woldest call hym humanite it selfe if thou dydest well know hym. For ther is in hym soche lernynge, so vertuouse lyffe, soche purenes of maneres, that a mã cowlde wyshe no gyfte of a pfayte Byshope in him, that he hathe nat. Frome thens afterward we were ladde to greater thynges. For behynde the hyghe aultre, we ascêdyd as it were in to a nother new churche, ther was shewed vs in a chapell the face of the blessed man ouergylted and with many precyous stones goodly garnysshed. A soden chaunse here had almost marred the matter and put vs out of conceyte.

Me. I tary to knowe what euyl chaunse yow wyll speke of.

Ogy. Here my companyõ Gratiã gote hym lytle faouore, for he, after we had mad an ende of praynge, inqyred of hym that sate by the hede, herke, he seyde, good father, is it true that I here, y^t saynt Thomas whyl he it lyued was mercyfull toward y^e poer people? That is very true saythe he, and he begã to tell greatly of his liberalyte and compassyon that he shewede to the poer and nedy. Then sayde Gratiã: I thynke that affection and good mynd in him not to be chaungyde, but y^t it is now moche better. Unto this graunted y^e keper of the hede, agayn sayde he, then in as moche as thys holy man was so gratyouse vnto y^e poer, whan he was yet poer, & he hym selfe had nede of monay for y^e necessarys of hys body, thynke ye nat that he wold be contêt, now that he is so ryche, and also nedethe nothyng, that if a poer womã hauynge at home chylderne lakyng mete and drynke, or els doughters beyng in danger to lose ther virginite, for defaute of ther substaunce to mary them with, or hauynge her husbände sore syke, and destitute of all helpe, in case she askyd lycens, & pryuyly stole away a small porcyon of so greate riches, to sukkre her howshold, as and if the shold haue it of one that wold other leane, or gyue it to herre? And whan he wold nat answere that kepyd the golden hedde, Gracyane, as he is som what hasty, I, saythe he, doo suppose playnly, that this holy man wold be gladde, yf y^t she, now beyng deade, myght sustayne the necestiye of pore people. But there mayster parson begone to frowne, & byte hys lippe, with hys holowe eyes lyke to  Gorgone y^e monstre to luke apõ vs. I doo not dowbte he wold haue cast vs out of the temple, and spytte apõ vs, but that he dyd knowe that we were comendyd of the archebyshope. But I dyd somewhat myttigate the manes ire, with my fayre wordes, saynge that Gratiane dyd nat speake as he thoghte, but that he gestyd as he was wontyd to doo, and stoppyd hys mouthe with a fewe pens.

Mene. Treuly I do greatly alow your goodly fashion, but oftentimes earnestly I cõsyder, by what meaynes they may be acõpted without faute & blame, that bestow so moche

 A mōster y^t hathe snakes for heares apon her hedde.

substance in buyldyng churchys, in garnysshyng, and enrychyng them without all mesure. I thynke as touchyng the holy vestmentes, & the syluer plate of the temple ther ought to be gyuyn, to the solempne seruys, hys dygnyte and comlynes, I wyll also that the buyldyng of the churche shall haue hys maiesty decent and conuenient. But to what purpose seruyth so many holy water pottes, so many cādlestyckes, so many ymages of gold. What nede there so many payre of organes (as thay call them) so costely & chargeable? For one payre can not serue vs: what profyteth y^e musicall cryng out in the temples y^t is so derely bought and payed for, whan in the meaneseson our brothers and systers the lyuely temples of Christe liynge by the walles/dye for hungre & colde.

Ogy. Ther is no vertuose or wyse man, that wold nat desyre a meane to be hadde in thes thynges. But in as moche as thys euyl is growen and spronge vp of superstityon beyond mesure, yet may it better be sufferde, specially when we consyder on the other syde the euyll conscience and behauyor of them that robb the churches of what so euer iuellys ther may be so founde, thes ryches were gyuen in a maner great men, & of pryncys, the whiche they wold haue bestowede vpon a worse vse, that is to say other at the dyce or in the warres. And if a man take any thyng from thense. Fyrst of all it is taken sacrylege, then they hold ther handes that were accustomed to gyfe, besyde that morouer they be allured & mouyde to robberyng & vaynyng. Therefore thes mene be rather the keepers of thys treasures thê lordes. And to speake a worde for all, me thynket it is a better syght to beholde a temple rychely adourned, as ther be some with bare wolles, fylthy and euyl fauorde, more mete for stables to put horses then churches for Chrysten people.

Me. Yet we rede that Byshopes in tymes paste were praysede and cōmended bycause they solde the holy vesseles of theyr churches, and w^t that money helped and releued the nedy and poure people.

Ogy. They be praysede also now in our tyme, but thay be praysed onely, to folow ther doynge (I suppose) thay may not, nor be any thyng dysposede.

Me. I interrupte and lett yowr cōmunycatyon. I loke now for the cōclusyon of y^e tale.

Ogy. Gyffe audyence, I wyll make an ende shortly. In the meane seson comyth forthe he that is the cheffe of them all.

Me. Who is he? the abbot of the place?

Ogy. He werythe a mytre, he may spend so moche as an abbot, he wāted nothyng but y^e name, and he is called prior for this cause tharchebyshope is takê in the abbotes sted. For in old tyme who so euer was archbyshope of y^e dyocese, the same was also a monke.

Me. In good faythe I wold be content to be namyde a Camelle, if I myght spende yerely the rentes and reuennes of an abbot.

Ogy. Me semede he was a man bothe vertuous and wyse, and not vnlearnede Duns diuinite. He opened the shryne to vs in whiche y^e holle body of the holy mǎ, thay say, dothe rest and remayne.

Me. Dydste thou see hys bones.

Ogy. That is not conuenient, nor we cowlde not come to it, except we sett vp laders, but a shryne of wod couerede a shryne of gold, when that is drawne vp with cordes, thā apperith treasure and riches inestimable.

Me. What do I here? the vilest part and worst was golde, all thynges dyd shyne, florishe, and as it were with lyghtnyng appered with precyouse stones and those many and of great multitude: some were greater than a gowse egge. Dyuerse of y^e monks stode ther aboute with greate reuerence, the couer takyn a way, all we kneled downe and worshyped. The pryor w^t a whyte rodde showed vs euery stone, addyng therto the frenche name, the value, & the

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autor of the gyfte, for the cheffe stonys were sent thither by great prynces.

Me. He ought to be a man of an excedyng witt & memory.

Ogy. You gesse well, how beit exercyse & vse helpeth moche, for eyn the same he dothe oftentimes. He brought vs agayne in to the crowdes. Our lady hathe ther an habitacyon, but somewhat darke, closed rownde aboute with double yren grats.

Me. What feared she?

Ogy. Nothings I trow, except theues. For I saw neuer any thing more laden with riches synse I was borne of my mother.

Me. You show vnto me blinde ryches.

Ogy. Whê they brought vs candells we saw a sight passyng y^e ryches of any kynge.

Me. Dothe it excede our lady of walsyngã?

Ogy. To loke vpõ this, is richer, the secret tresure she knoweth her selfe, but this is not shewede, but to great men, or to specyall frendes. At the last we were brought agayne in to the reuettry, there was taken out a cofer couered with blacke lether, it was sett downe upon the table, it was sett open, by and by euery body kneled downe and worshipyd.

Me. What was in it?

Ogy. Certayne torne ragges of lynnene clothe, many hauynge yet remaynyng in them the token of the fylthe of the holy mannes nose. With these (as they say) saynt Thomas dyd wype a way the swett of hys face or hys neke, y^e fylthe of hys nose, or other lyke fylthynes with whiche mannes body dothe abownde. Then my companyon Gratian, yet ones agayn, got hym but smalle fauour. Unto hym an Englyshe man and of famylyare acqwayntance and besyde that, a man of no smalle authorite, the Prior gaff gentylyly one of the lynnê ragges, thynkyng to haue gyuen a gyfte very acceptable & pleasaunt, But Gratian there with lyttle plea sede and content, not with out an euydent synge of dyspleasure, toke one of them betwene hys fyngers, and dysdaynyngly layd it downe agayne, made a mocke and a mow at it, after the maner of puppettes, for thys was hys maner, if any thing lykede hym not, y^t he thought worthy to be despyse. Wher at I was bothe ashamed and wonderously afrayed. Not withstondyng the Prior as he is a man not at all dull wytted, dyd dyssemble the matter, & after he had caused vs drinke a cuppe of wyne, gentylyly he let vs departe. When we came agayne to London.

E iiij.

Me. What shuld y^e do at Londo: seyng y^e were not farre from the see cost, to seale in to yowr cuntre?

Ogy. It is true. But that see cost I refused and gladely dyd fle from it, as from a place that is noted and more euyl spoken of it, for robbyng, stelyng, and vntrue dealyng, then is of dangerouse ioperdy in the see, be that hyll Malea wher many shyppes be drowned & vtterly destroyed for euer. I wyll tell the what I dyd se the last passage, at my commyng ouer. We were many caryed in a bote frome Calys shore to go to the shyppe. Amongest vs all was a pour yōge mã of Fraũce, and barely appayrelled. Of hym he demauuded halfe a grote. For so moche thay dow take and exacte of euery one for so smalle a way rowyng. He allegede pouerty, then for ther pastyme thay searched hym, plucked of his shoes, and betwene the shoo and the soule, thay fownde .x. or .xii. grottes, thay toke thê from hym laughyng at the mater: mockyng and scornynge the poer & myserable Frenchman.

Me. What dyd y^e fellow than?

E v. **Ogy.** What thyng dyd he? He wept.

Me. Whether dyd they thys by any authoryte?

Ogy. Suerly by the same authoryte that thay steyle and pycke straungers males and bowgettes, by the whiche they take a way mennes pursys, if they se tyme and place conuenyent.

Me. I meruayll that they dare be so bold to doo such a dede, so many lokynge vpon them.

Ogy. They be so accustomed, that they thynk it well done. Many that were in the shyp lokede owt and sawe it also, in the bote were dyuerse Englyshe marchauntes, whiche grudged agaynst it, but all in vayne. The botemê as it had ben a tryflyng mater reiosed and were glade that they had so taken and handelyd the miserable Frenchman.

Me. I wold play and sporte with these see theues, & hange them vpon the gallowes.

Ogy. Yet of such both the shores swarme full. Here tell me, I pray the. What wyll great mê do, whê theues take vpō them to enterpryse soch masteryes. Therefore, herafter I had leuer go fourty myllys aboute, thê to go y^t way, thoffe it be moche shorter. Morouer euyn as y^e goynge downe to hell, is easy and leyght, but y^e cōmyng frome thens of greate dyffyculty, so to take shyppyng of this syde the see, is not very easy, and the landyng very hard & dangeroufe. Ther was at London dyuerse maryners of Antwerpe, with them I purposed to take the see.

Me. Hathe that cūtre so holy maryners?

Ogy. As an ape is euer an ape, I graūte, so is a maryner euer a maryner: yet if thou compare them vnto these, y^e lyfe by robbyng, and pyllyng and pollyng, they be angelles.

Me. I will remembre thy saynge, if at any tyme I be dysposed to go and se Englāde. But come agayne in to y^e waye, frome whens I broght the owt.

E vi.

Ogy. Then as we whent toward London not farre from Canterbury, we came in to a great hollow and strayt way, morouer bowyng so downe, with hyllys of eyther syde, that a man can not escape, nor it cannot be auoyed, but he must nedes ryde that way. Upō the left hand of the way, ther is an almes howse for olde people, frome them runnyth on owt, as sone as they here a horseman commyng, he casteth holy water vpon hym, and anone he offereth hym the ouerlether of a shoo bownde abowte with an yerne whope, wherin is a glasse lyke a precyouse stone, they y^t kysse it gyf a pece of monay.

Me. In soche a way I had leuer haue an almes howse of olde folkes, then a company of stronge theues.

Ogy. Gratian rode vpon my left hande nerer the almes howse, he caste holy water vpon hym, he toke it in worthe so so, when the shoo was proferred hym, he asked what he ment by it, saythe he, it is saynt Thomas shoo. There at he turned and was very angry, & turned toward me: what (saythe he) meane these bestes, that wold haue vs kysse y^e shoes of euery good man? Why doo they not lyke wyse gyue vs to kysse the spottel, & other fylthe & dyrt of the body? I was sory for the old mǎ, & gaue hym a pece of money to cōforthe hym with all.

Me. In myn opynyō Gratian was not all together angry with owt a good cause. If shoes and slyppers were kept for a tokê of sobre luyng, I wold not be moch dyscontent ther w^t, but me thynks it is a shame full fashyon for shoes, slyppers, and breches to be offered to kysse to any man. If some wold do it by there owne fre wyll, of a certene affectyō of holynes, I thynke they were whorthy of pardon.

Ogy. It were better not to thes thynges, if I may say as I thynke, yet owt of thes thynges that cannat forthwith be amended, it is my maner if ther be any goodnes thereyn, to take it out, and apply it to the best. In y^e meanseson that contemplacyō and light delited my mynde, that a good mǎ is lykened to a shepe, an euyll man to a benemouse best. The serpent after she is dede, cǎ styng no more, not withstondyng with her euyll sauour and poyson she infecteth and corruptyth other. The shepe as lôge as she is a lyue norryseth with her mylke, clothet with her wolle, makyth riche with her lambes, when she is deade she gyueth vs good and profytable lether, and all her body is

good meat. Euen so, cruell men, gyuen all to the world, so longe as they lyue be vnprofitable to all mē, when they be deade, what with ryngyng of bellys, and pompyouse funeralles they greue them that be on lyue, and often tymes vexe ther successours with new exactyones. Good men of the other syde at all assais be profytable to all men, and hurtfull to noo man. As thys holy man, whyle he was yet alyue, by hys good example, hys doctryne, his goodly exhortatyons prouokyd vs to vertuouse lyuynge, he dyd cōfort the cōforthlesse, he helped y^e poure, ye and now that he is deade, he is in a maner more profytable. He hathe buylded thys costly & gorgouse churche, he hath caused greate authoryte thorough out all Englande vnto the ordre and presthode. At y^e last, thys pece of the show dothe susteyne a company of poure people.

Me. Thys is of my faythe a godely cōtemplacyō, but I maruayll greatly, seyng you ar thus mynded, that ye neuer dyd vysyte saynt Patryckes purgatory in Yerlande, of the whiche the comyn people boost many wonderouse thynges, whiche seme to me not lyke to be true.

Ogy. Of a suerty ther is not so meruelouse talkynge of it here, but the thyng it selfe doth fare excede.

Me. Hast thou bene ther than, & gonne thorow saynt Patryckes purgatory?

Ogy. I haue saylede ouer a ryuer to hell, I went downe vnto the gates of hell, I saw what was dōe ther.

Me. Thou dost me a greate pleasure, if thou wyll wotsaue to tell me.

Ogy. Lett this be the prohemy or begynnyng of owr communycatyon, longe enough as I suppose. I wyll gett me home, & cause my souper to be made redy, for I am yet vndynede.

Me. Why haue you not yet dyned? is it bycause of holynes?

Ogy. Noo of a truthe, but it is bycause of enuy and euyll will.

Me. Owe y^e euyll wyll to yowr bely?

Ogy. No, but to the couetyse tauerners euer catchynge and snatchynge the whiche when they wyll not sett afore a man that is mete & conuenyent, yet they are not afearde to take of straūgers that, whiche is bothe vnright and agaynst good consciens. Of thys fashyō I am acustomed to be auengede vpon thê. If I thynke to fare well at souper other with myne acquayntauns, or with some host som what an honest man, at dyner tyme I am sycke in my stomacke, but if I chauce to fare after myne appetyte at dyner, before souper also I begynne to be well at ease in my stomacke.

Me. Wre y^e not ashamede to be taken for a couetouse fellow & a nygerde?

Ogy. Menedeme they that make cost of shame in soche thynges, beleue me, bestow theyr money euyll. I haue lerned to kepe my shame for other purposys.

Me. Now I longe for the rest of yowr comunycacyon, wherfore loke to haue me yowr geste at souper, where y^e shall tell it more conuenyently.

Ogy. For sothe I thanke you, that y^e offere yowr selfe to be my gest vndesyred, when many hertely prayed refuse it, but I wyll gyue yow double thankes, if y^e wyll soupe to day at home. For I must passe that tyme in doynge my dewty to my howsehold. But I haue counsell to eyther of vs moche more profytable. To morrow vnto me and my wyfe, prepare our dyner at yowr howse, then and if it be to souper tyme, we will not leyue of talkynge, vntyll you say that ye are wery, and if y^e wyll at souper also we wyll not forsake you. Why, claw you your hede? prepare for vs in good fayth we wyll come.

Me. I had leuer haue no tales at all. Well go to, you shall haue a dyner, but vnsauery, except you spyce it with good & mery tales.

Ogy. But here you, are y^e not mouyd and styrrede in your

mynde, to take vpon yow these pylgremages?

Me. Perauenture it wyll sett me a fyre, after ye haue told me the resydew, as I am now mynded, I haue enough to do with my statyons of Rome.

Ogy. Of Rome, that dyd neuer see Rome?.

Me. I wyll tell you, thus I go my statyons at home, I go in to the parler, and I se vnto the chast lyuyng of my daughters, agayne frome thense I go in to my shope, I beholde what my seruauntes, bothe men and women be doynge. Frome thense into the kytchyn, lokynge abowt, if ther nede any of my counsell, frome thense hyther and thyther obseruyng howe my chylderne be occupied, what my wyffe dothe, beynge carefull that euery thyng be in ordre, these be statyons of Rome.

Ogy. But these thynges saynt Iames wold dow

for yow. **Mene.** That I shuld se vn-

to these thynges holy scriptu-

re commaundethe, that

I shuld commyt the

charge to sayntes

I dyd rede yt

neuer com-

maun-

ded.

✿ God saue the kynge ✿

FINIS.



*** END OF THE PROJECT GUTENBERG EBOOK A
DIALOGUE OR COMMUNICATION OF TWO PERSONS ***

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