

Al the phylosophers and wise mē in this world geue vs for instruccion of vertuous liuing, al that can I compendiously geue to my self and thee in few wordes. So in 22 lo, but let vs see such whā we be whole, as we thinke we will bee whan we be sicke.

**Euer sicke.**

Howe than if thou be euer sicke, and euer sicke of a perilous sickenes, wouldest thou not if thou knewest thy self in suche case, haue better remembraunce of death than thou hast? It woulde bee hard paraduventure to make thee beleue thy self sicke whyle thou felest no harme, and yet is that no sure knoweledge of

**B** health. Trowe ye not that many a man is infect with the great sicknes, a good while ere he perceyue it, and the bodye soze corrupt within ere he fele the grief? How many men haue there bene, that haue gone aboute with goddes markes on their body, neuer perceiuing the selfe to be sicke, but as mery as euer they wer in their liues, till other men gaue them warnig how nere they wer their dethe. And therfore neuer reckon thy self hole though thou fele no grief.

But thou wilt happely saie, be it that I cannot surely reckon my selfe whole, yet ye shew me not why I should reckon my selfe sicke. Thou sayest right wel, & that shall I shewe thee now. Tell me yf one were in case that he muste bee sayne once or twice a day to swaddle and plaster his legge, and els he could not kepe his life, wouldest thou reckon his legge sicke or whole? I wene ye will agre that his legge is not well at ease, nor the owner neither. How if ye felt your belly in suche case, that ye muste be sayne al daye to tende it with warme clothes, or els ye were not able to abide the payne, woulde ye reckon your belly sicke or whole? I wene ye would reckon your belly not in good quart. If thou shouldest see one in suche case, that he could not holde by his head, that he coulde not stande on his fete, that he should be sayne to lye down a long, and there lye specheles as a dead stock an houre or two euery day, wouldest thou not say that he wer perilously sicke, and had good cause to remember death, whan he lyeth euery daye in such case as though he were dead already?

Howe than I pray thee consider me, yf all oure bodies be euer in suche case, so tender of themselves, that excepte we lapped them continually w warme clothes, we were not hable to lye one winter weke. Consider that our bodies haue so

soze a sickenes and such a continual consumption in themselves, that the strongest wer not hable to endure and continue dates together, wer it nor once or twice a day, we be sayne to take medicines inward to cloute them by with al, & kepe them as longe as we can. For what is ourmeate and drinke, but medicines against hunger and thyrst, that geue vs warnyng of that we daily lese by our inward consumption? And of that consumption shall we dye in conclusion, for al the medicines that we vse, though neuer other sickenes came at vs.

Consider also that al our swadlynge and tending with warme clothes, and dayly medicines, yet can our bodies not beare themselves, but that almost half our tyme euer in xxxiii. houres we be sayne to fall in a swoone whiche we call slepe, and there lye like dead stocks by a long space or we come to our selfe agayne: in so much that among al wise men of old, it is agreed that slepe is the very ymage of death.

Howe thou wilt paraduventure saie, that this is but a fantasie. For though we call this hunger sickenes, and meat a medicine, yet men knowe wel though what very sicknes is, and what verpe medicines be, and therby we know wel enough that they be none.

If thou thinke this, than wold I wote of thee what thou callest a sickenes. Is not that a sickenes that will make an end of thee if it be not holpen? If that be so, than I suppose thou bearest euer thy sickenes with thee. For very sure arte thou, that it will make an ende of thee yf thou be not holpen.

What callest thou than a medicine? Is it not suche a thing, as either applied outwardely to thy body, or receiued inward, shall prelerue thee against that soze or sickenes that els would put thee or some part of thee in peril? What can be than moze properly and moze verely a medicine, than is our meat and drinke, by which is resisted the perill & vndoubted death, that els should in so few dates folow, by the inward sicknes of our own nature, continually consuming vs inward. For as for that ye reckon that we know which be sickneses, that is but a custom of calling, by which we call no sicknes by that name, but such as be casual and come and goe. For that that is comen to al men, and neuer from any manne, because we reckon it naturall, we geue it not the name of sickenes, but we name

sicknes

Meat & drinke  
be medicines

Slepe a  
swoone.

Slepe the  
ymage of  
death.

Sickenes.

Medicine.

**A** sickness, a passion y<sup>e</sup> cometh seldom, & as we reckon against nature, where as the conflict of the diuers qualified elements t<sup>e</sup>pered in our body, continually labo<sup>r</sup>ing ech to banquish other, & thereby to dissolue the whole, though it be as so<sup>r</sup>e against the continuance of our nature, & as so<sup>r</sup>e labo<sup>r</sup>eth to the dissolution of y<sup>e</sup> whole body as other sickness do, yet we neither cal it sickness, no<sup>r</sup> the meat y<sup>e</sup> resisteth it we cal no medicin, & that fo<sup>r</sup> none other cause, but fo<sup>r</sup> the continuall familiaritie that we haue therewith.

**B**ut now consider if it wer so, that one whole cou<sup>n</sup>try wer bo<sup>r</sup>n al lepers, which is a sickness rather foule & peritious than painful, o<sup>r</sup> al an whole cou<sup>n</sup>try bo<sup>r</sup>ne w<sup>it</sup>h falling sickness, so y<sup>e</sup> neuer any of them had euer in their liues known o<sup>r</sup> herd, either the self o<sup>r</sup> any other boyd of those diseases, trow ye y<sup>e</sup> than that they wolde euer haue reckened the fo<sup>r</sup> sickness? Nay surely, but they would haue counted fo<sup>r</sup> sickness, y<sup>e</sup> colike & the stone, & such other like as come and go. But as fo<sup>r</sup> their le<sup>p</sup>ry & falling euill, they would neuer account it, other than we account hunger o<sup>r</sup> slepe. Fo<sup>r</sup> as fo<sup>r</sup> y<sup>e</sup> that thy hunger doth thee pleasure whā it is fed, so dothe somtyme the p<sup>r</sup>ch of a so<sup>r</sup>e leg, whā thou clawest about the b<sup>r</sup>inkes.

**C** And thus maist thou surely se, that al our whole life is but a sickness neuer curable, but as one incurable canker, w<sup>it</sup>h continual swadeling & plastring, botched by to lue as lōg as we may, & in cōclusiō vndoubtedly to dye of y<sup>e</sup> same sickness, & though there neuer came other.

**D** So that if thou consider this well, thou maist lōke byen deth, not as a stranger, but as a nigh neighbour. Fo<sup>r</sup> as the flame is next the smoke, so is deth nexte an incurable sickness, and such is al our lyfe.

And yet if this moue you litle, but y<sup>e</sup> ye think fo<sup>r</sup> al this y<sup>e</sup> deth is far from you, I wil go sō what nere you. Thou recknest euery mā nere his deth whā he is dying.

**E** Whā if thy self be now alredy dying, how canst thou reckē thy self far fro deth?

Some man saith merely to his felow, be mercy manne, thou shalt neuer dye as lōg as thou liuest. And albeit he seme to say true, yet saith he moze thā he cā make good. Fo<sup>r</sup> if y<sup>e</sup> wer true, I could make hi much merier, fo<sup>r</sup> thā he thold neuer die.

We wil paradiuventure meruel of thys, but it is ethe to proffe. Fo<sup>r</sup> I thinke ye wil grant me, y<sup>e</sup> there is no time after y<sup>e</sup> a man hath once life, but he is eyther a lyue o<sup>r</sup> dead. Than wil there no mā say

y<sup>e</sup> one can dye, either befo<sup>r</sup>e he geat lyfe, o<sup>r</sup> after y<sup>e</sup> he hath losse it, & so hath hee no time left to die in, but while he hath life. Wherfoze if we neither dye befoze our life, no<sup>r</sup> whan we be dead alredy, nedes muiste it folowe, that we neuer dye but while we lue.

It is not all one to dye, and to be dead. Trough it is y<sup>e</sup> we be neuer dead, while we lue. And it is me seemeth as trewe, not only y<sup>e</sup> we dye while we lue, but al so y<sup>e</sup> we dye al the while we lyue. What thing is dying? is it any other thing, thā y<sup>e</sup> passage going out of this present life.

*we dye at the while we lue*

**F** Now tel me thā if thou wer going out of an howse whither arte thou goyng out onely whā thy fote is on y<sup>e</sup> bittermost ynch of the th<sup>r</sup>eshold thy body halfe out of the dooze, o<sup>r</sup> els whan thou beginnest to set the firste foote fo<sup>r</sup>ward to goe out, in what place of the house so euer ye stand whan ye buskle fo<sup>r</sup>ward? I wold say y<sup>e</sup> ye be going out of the house, from the first fote ye set fo<sup>r</sup>warde to go fo<sup>r</sup>th.

No man will think other as I suppose, but al is one reason in going hence and coming hither. Now if one wer coming hither to this towne, he were not only coming hither while he wer etring in at y<sup>e</sup> gate, but al y<sup>e</sup> way also fro whēce he came hitherward. No<sup>r</sup> in lyke wyse in goyng hence fro this towne, a man is not onely goyng fro this towne, while he hath his body in the gate goyng outwarde, but also while he setteth his fote out of his hostes house to go fo<sup>r</sup>warde. And therfoze if a mā met him by y<sup>e</sup> way, far yet within the town, and asked hym whither he wer going he should truely answer, y<sup>e</sup> he wer goyng out of y<sup>e</sup> towne, al wer the towne so long that he had ten myle to go ere he came at the gate.

And surely me thinketh y<sup>e</sup> in likewise, a man is not only dying, that is to say going in his way oute of this life, while he lyeth drawyng on, but also al the while that he is going toward his ende: which is by al the whole time of his life, since y<sup>e</sup> first momente til the laste finished, that is to wit sithe the first moment in which he began to lyue, vntill the last moment of his life, o<sup>r</sup> rather the first in which he is ful dead.

Nowe if this be thus, as me seemeth y<sup>e</sup> reason proueth: a mā is alwaye dying from afoze his birth: and euery houre of our age as it passeth by, cutteth his owne lēgth out of our life, & maketh it th<sup>r</sup>orter by so muche, and our death so much the nerer. Whiche measur<sup>i</sup>ng of time and

f. i. min.

A murthering of life, with appoehyng toward deth, is nothing els but from our beginning to our ending, one contynual dyping: so that toake we, slepe we, eate we, dzyrk we, mo:ne we, syng we, in what wyse so euer liue we, all the same while die we.

So that we neuer ought to loke toward deth, as a thing farre of, considryng y although he made no hast toward vs, yet we neuer ceale our self to make hast toward him.

Now if thou thinkest this reason but a so phisicall sotillie, & thinkest whils thou art a yong mā, thou maist for al this, thik thy death far of, that is to wit as far as thou hast by likelihode of nature many yeres to liue, thā wil I put thee an homely exāple, nor very pleasant, but nathles very true, and very fit for the matter.

If there wer two both cōdēned to deth, both caried out at ons toward execucio: of which two y one wer sure y the place of his execucio were wīn one mile, y to ther .xx. mile of, ye an hundred & ye wil, he y were in the cart to be caried an .C. mile, wold not take much moze pleasure, than his felow in the lēgth of his waye, notwithstanding y it were .C. times as lōg as his felowes, & that he had therby .C. times as lōg to liue, beinge sure and out of al question to dye at the ende.

Reckē me now your self a yong mā in your best luste .xx. yeres of age if ye wil. Let there be another .lxxx. both must ye die, both be ye in y cart carpig for ward. His galowes & death shādeth wīthin .x. mile at y farthest, & yours wīn .lxxx. I se not why ye should reckon muche lesse of your deth thē he, though your waye bee longer, synne ye be sure ye shall neuer ceale ridyng til ye come at it.

And this is true, although ye wer sure that the place of your execucion shode so farre beyond his.

But what if there were to the place of your execucion two wayes, of which the one were fourescore mile farther about than your felowes, the tother nerre by v. mile than his: & whan ye wer put in y cart had warning of both: and though ye wer shewed y it wer likely y ye shold be caried the lēger way, yet it might hap ye shold go the shorter, & whether ye wer caried the tone or the tother, ye shold neuer know, til ye com to the place: Itrowe ye could not in this case make much longer of your life than of your felowes.

Now in this case are we all. For our lord hath not endēdēd wīth vs of y time. He

hath appointed what we may not passe, but not how lone we shal go, nor where nor in what wyse. And therfoze if y wylt cōsider how litle cause thou hast to reche thy deth so far of, by refo of thy youth, reche how many as yong as thou haue bene slayn in y self same wayes in which thou ridest. How many haue bene dzyrned in y self same waters in which thou rowest. And thus shalt y well see, that y haste no cause to loke uppō thy deth as a thing far of, but a thing vndoubtedlye nigh thee, & euertalking with thee. By which not a false imaginatio, but a very true cōreplacō, thou shalt behold him, & aduise him such as he is, & thereby take occasio to flee vāin pleasures of the flesh, that kepe out y very pictures of y soule. **J.**

### Of pryde.

**N**ow sith I haue sheweth layd afoze thy face the bodily paines of deth, y troubles & veracions spiritual, that cōe therewith by thy godly enemy y death, y vncertaine of thy self, howe loone this dreadfull time shal cōe, y thou art neuer sick of that incurable sicknes, by which if none other cōe, thou shalt yet in fewe yeres vndoubtedly die, & yet moreover y thou art already dyping, & euertalking with thee, let vs now make some p:ofe of this one part of our medicin, how y remedyaunce of deth in this faith cōsidered in his kind, wil work with vs to y preseruaçio of our soules from euery kind of sin: beginning at y sin y is the very hed and rote of al sines, that is to wit pryde, the mischieuous mother of al maner vice.

I haue sene many vices ere this, y at y first sēmed far fro pryde, & yet wel considred to y vttermost, it wold wel appere, y of y rote thei sprang. As for w:at he and enuy, be the knowē childre of pryde, as rising of an hie estimacō of our self.

But what shold seme farther fro pryde than dzyrken glotonye. And yet shal ye find mo y dzyrk thē self low dzyrk of pryde to be called good felowes, than for luste of the dzyrk self. So sprēdeth this cursed rote of pryde his v:anches into all other kindes, beside his proper malpce for his own part, not onely in hys mind of fortune, rule, and authoritie, betwye, wit, strength, learning, or such other gifts of god, but also y fals pryde of Apocrites, that saime to haue the vertues that they lack: and the peritous pryde of thē, that

for

**A** for they few spotted vertues, not without  
the mixture of other moztall vices: take  
thēself for quick saintes on earth; proud  
ly iudging y liues of their euen churche,  
disdaining other mens vertue, euyng o-  
ther mens praise, bering implacable an-  
ger where they seeue thēself not accep-  
ted & set by, after the worthines of they  
ownest imactio. Which kind of spiritual  
pride, & therupō solowting euy & wrath,  
is so much y moze pestilent, in y it carieth  
with a bidnes almost icurable saue gods  
grēt mercye. For the lecher knoweth he  
doth nought, & hath remorse therof. The  
glotō pccueth his own fault, & somtyme  
kisseth it bestly. The slouthful body mis-  
lieth his dulnes, & thereby is moucd to  
med. But this kind of pride, y i his own  
opinio taketh himself for holy, is farthest  
fro al recovery. For how cā he mend his  
fault & taketh it for none, y weneth all is  
wel y he doth himself, & nothing y anye  
mā doth els, y couereth his purpose w y  
p̄tert of ide hely purpose, y he wil neuer  
begin while he liueth, taketh his euy for  
an holy desire, to get befoze his neybour  
in vertue, & taketh his wrath & anger for  
an holy zeale of iustice. And thus whyle  
he proudly liketh his vices, he is out all  
y way to mēd thē. In so farforth y I sure-  
ly think there be some, who had in good  
faith made the best marchandise y euer  
they made in their liues for theyr owne  
soules, if they had changed those spiritu-  
al vices, of pride, wrath, & enuy, for the  
beastly carnal sinnes of glotony, slouth,  
& lechery. Not that these thre wer good,  
which be vnderstandedly damnable, but for  
y like as god said in thapocalips vnto y  
churche of Laodice. Thou arte neyther  
hote nor cold but luke warme, I would  
thou were colde y thou mightest ware  
warne, signifying y if he wer in open &  
manifest sinnes, he wold haue moze oc-  
casion to cal feruently for grace & help, so  
if these folk had these carnall lines, they  
could not be ignozāt of theyr own faults  
for as saint poule saith y fleshy lines  
be eth to pceiue: & so shold they haue oc-  
casiō to cal for grace & way good. Wher  
now by theyr pride taking themselves for  
good where they be nought, they bee far  
fro al occasiō of amēdment, sauing the  
knockyng of our lord, which allway strā-  
deth at the dore of mans hert and knock-  
eth, whome I praye god we may geue  
eare vnto and let him in. And one of his  
good & gracious knockyng is, y putting  
vs i remēbrāce of deth, which remēbrāce  
as I haue said, let vs se what fode it may

stand vs in against this curied synne of  
pride. And surely against this last bzauch  
of pride, of such as repute thēself for ho-  
ly w the disdayn of other, & an inwards  
likyng of al their spiritual vices, which  
they cōmend vnto thēself, vnder y cloke  
& shadow of some kind of vertue, moze  
hard it is to take remedy by the remem-  
brance of deth, forasmuch as they reckē  
thēself therby redy to go strait to heuē.  
But yet yf they consider the laboꝝ & soli-  
citaciō of our godly enemy the deuill, y  
shal at the time of their deth, be busye to  
destroy the merites & good woꝝkes of al  
theyr life befoze, & y his subtillest craft,  
& most benemous dart, & the most for the  
tauoyd, shal be vnder y colour of a faith-  
ful hope of heuē, as a thig moze thā deu-  
to their own holines, to sed the woꝝked  
ly to y fire of hel for their sinful & wilful  
blind p̄sūpcio, I say y remēbrance and  
cōsideraciō of this perilous point & fere-  
ful iopardy, likely to falle on thē at the  
time of their death, is a right effectual  
oynmēt lōg befoze in theyr life to were  
away the web y couereth y euen of theyr  
soules, in suche wise as they can not wa-  
sure sight loke vpo theyr own cōscience.

As for al other kindes of pride, risyng  
of bewty, strenght, wit, or cūnyng, me thi-  
kerh y the remēbrāce of deth, may right  
easily mēd it, lithe y they bee suche thin-  
ges as shal shortly by deth leefe al theyr  
gloste, thowners wote nere how soone.

And as lightly maye therē by the same  
cōsideracion be cured, the pride of these  
folish proude ypocrites, which are yet  
moze soles thā they y plainly folow the  
wayes of the woꝝlde & pleasure of theyr  
body. For they though they go to the deu-  
uil therfore, yet somwhat they take ther-  
fore. These mad ypocrites bee so mad, y  
where they sink in hel as depe as the to-  
ther, yet in reward of al theyr pain takē  
in this woꝝld, they bee content to take y  
vain praise of the people, ablast of winds  
of theyr mouthes, which yet p̄case praise  
thē not but cal thē as they be. And if they  
do, yet thēself here it not often. And sure  
they be that within short time deth shal  
stop theyr eares, and the cloddes hener  
all the mouthes y praise thē. Which if  
they wel and aduisedly considered, they  
would I wene turne theyr appetites fro  
the laud of sely moztall men, and desyre  
to deserue their thanke and commen-  
dacion of god onely, whose prayse can ne-  
uer dye.

Now the hve minde of proud fortune  
rule, & authozitye, lord god hold sleight  
f. g. ff. 8

psal. 4. 8

A thing it wold seme to him, that wolde  
 ostē & depely remēber, y deth shal shortly  
 take away al this ryalty, & his glozpe  
 shal as scripture saith neuer walk with  
 him into his graue; but he y ouerlobeth  
 euery mā & no mā may be so homelye to  
 cōe to nere him, but thinketh y he dothe  
 much for the whyche vouchsafeth to take  
 by the hād or beck vpon, whom so many  
 men bzyde & fere, so many wait vpon, he  
 shal wīn a few yeres, & only god know-  
 eth wīn how few dayes, whā deth arret-  
 teth him, haue his deinty body turned i-  
 to stinkig carie, be bozn out of his pryce-  
 ly paleys, layd in the groun & there leste  
 alone, wher euery leud! lad wilbe holde  
 to tread on his hed. **W**old not wene ye  
 depe consideraciō of this sodein chaūge  
 so surely to cōe, & so shortly to cōe, with-  
 draw y wind y puffeth vs bp in pryde, v-  
 pō y solēne sight of woꝝldly woꝝthip: If  
 y sholdest pceue yone wer earnestly proud  
 of the werig of a gay golde gown, while  
 the lozel playth the toꝝd in a stage playe,  
 woldest y not laugy at his foly, conside-  
 ring that y art very sure, y whan y play  
 is done, he shal go walke a knaue in his  
 old cote: Now y thinkest thy selte wyle  
 ynough whyle y art proude in thy play-  
 ars garmēt, & for gettest that whan thy  
 play is done, y shalt go forth as poze as  
 he. **N**oz y remēberest not that, thy pageāt  
 may happen to be done as sone as hys.

Stage playe

**W**hile shal lye the rāple of plaies & plai-  
 ers, which be to mery for this matter. If  
 shal put the a moze earnest ymage of our  
 esidicō, & that not a fained similitude,  
 but a very true fassion & fygure of oure  
 woꝝthipful estate. **M**ark this well, for  
 of this thing we be very sure, that olde &  
 yong, mā & womā, rich & poze, pryce and  
 page, al the while we lye in this woꝝld,  
 we be but prysoners, & be wīn a sure pry-  
 son, out of which ther cā no maire scape.

All prysoners

**A**nd i woꝝse case be we, thā those y be ta-  
 hē & iprysoned for theft. For thei, albeit  
 thei herit heuily harkeneth, after y selli-  
 ons, yet haue they some hope eyther to  
 breke pryso y while, or to escape there by  
 fauoz, or after cōdēnaciō sōe hope of pō  
**B**ut we stand al in other plight, we be  
 very sure that we be alredy condemned  
 to deth soun one, som other, none of vs cā  
 tel what deth we be demed to, but surely  
 can we al tel that dis we shal. **A**nd clere-  
 ly know we y of this deth we get no ma-  
 ner pdon, for the king by whate hyghe  
 sentence we be condemned to dye, wold  
 not of this deth pdon his own soune. **A**s  
 for escapig no man can looke for, **T**he

Condemned to death

pryso is large and many prysoners in it,  
 but the gailoz cā lese none, he is so p̄sent  
 in euery place, that we cā crepe into no  
 cozner out of his sight. **F**oz as holy Da-  
 uid saith to this gailoz whither shal I go  
 fro thy spirit, & whither shal I fle fro thy  
 face: as who saith now whither. **T**here is  
 no remedy therfoze, but as cōdēned folk  
 & remediles, in this pryso of the yerth we  
 bzoue forth a while, sōe boude to a poste,  
 sōe wādzing abozde, sōe in the dūgeō, sōe  
 in the upper ward, sōe bylding the bow-  
 ers & making palaces in the pryso, some  
 weping, sōe laughing, sōe labozing, sōe  
 playng, sōe singng, sōe chidinge, some  
 fighting, no mā almoste remēbyng in  
 what case he stādeth, till that sodeynlye  
 nothyng lesse lokng for, yōg, old, poze &  
 rych, mery & sad, pryce, page, pope and  
 poze soul pryest, now one, now other, sōe  
 time a gret rable at once, wout order, w-  
 out respect of age or of estate, all stryped  
 stark naked & shyfted out in a shete, bee  
 put to deth in diuers wise in sōe cozner  
 of the same pryso, & euē ther thowē in an  
 hole, & ether woꝝmes eat hi vnder groun  
 or crows aboue. **N**owe come forth ye  
 proude prysoner, for ywis ye be no better,  
 loke ye neuer so hie, whē ye build i y p̄so  
 a palais for your blode, is it not a gret ri-  
 alty if it be wel cōdēzed: ye build the to-  
 wer of Babilō in a cozner of the pryso, &  
 be very proude therof: & sōtime the gailoz  
 bereth it doun again w̄ shame. **P**e leue  
 your lodgng for your owne blode: & the  
 gailoz whē ye be dede, setteth a strāge pry-  
 soner in your building, & thoweth your  
 blode into sōe other caban. **P**e be proude  
 of the armes of your aūcessers set bp in  
 the pryso: and al your pryde is because ye  
 forget that it is a pryso. **F**oz if ye toke the  
 maier a right, the place a pryso, your self  
 a prysoner cōdēned to deth, fro which ye  
 cannot escape, ye wold rekkē this gere as  
 woꝝthipful, as if a gētemā these whē he  
 should goe to **T**yburne, wold leue for a  
 memoꝝiall, that mes of his aūcessers  
 painted on a post in **H**ewgate. **S**ure,  
 ly I suppose, that if we toke not true fy-  
 gure for a fantaspe, but reckened it as it  
 is in dede, the verye expzelle fassion and  
 maner of al our estate, men wold hearē  
 thōself not much higher in thei heres,  
 for any rule or authozity that they bere  
 in this woꝝld, which they may wel par-  
 ceue to bre in dede no better, but  
 one prysoner berng a rule amonge the  
 remenaunte, as the i ap̄ter dothe in the  
 marshallys: or at the bittermoste, one so  
 put in trust w̄ the gailoz, that he is half  
 an

psal. 139

Jf

Babilberg

Armes of an  
castre

And vnder galloz ouer his felowes, till þ  
hyppse and the cart come for him.

**¶ Of enuy.**

**N**ow let vs se what help we may  
haue of this medicin against the  
sicknes of enuy, which is vndou-  
tedly both a sore tozmet & a very  
consumption. For surely enuy is suche  
a tozment, as al the tyrants in Sicilia  
uer deuised a sozer. And it so dzynteth  
by the moysture of the body, and consu-  
meth the good bloode, so discoloryth the  
face, so defaceth þ bewty, so dysfigureth  
þ visage leuving it al bony, leane, pale, &  
wan, þ a parson wel set awozk w enuy,  
nedeth none other image of deth, thā his  
own face in a glasse. This vyce is not

The image of  
deth,

only deuilish, but also very folish. For  
albeit þ enuy where it may ouer, doth al  
þ hurt it can, yet sich þ woze most com-  
monly enuieth þ better, & the febler the  
stronger, it happeth for the more parte, þ  
as the fire of the burnyng hyl of Ethna  
burneth only it self, so both the enuious  
parson, fret, fume, & burne in his owne  
hert, wout ability or power to do the to-  
ther hurt. And litle meruail it is though  
enuy be an vngacious grafe. For it co-  
meth of an vngacious stocke. It is the  
first begotte doughter of pryde, gotte in  
bakke & incest, by the deuil father of them  
bothe. For as soone as the deuil hadde

Enuye the  
doughter of  
pryde,

brought out his doughter pryde, woute  
wife of his owne bodye, like as the vne-  
mous spider byingeth forth her cobweb  
whā this popsoned doughter of his, had  
holpen him out of heuē, at the first sight  
Adam and Eue in paradise sette in the  
way to such wozyth, þ deuil anon tooke  
his owne vnhappy doughter to wyfe, &  
vpon pryde begat enuy. By whose en-  
ticement, he set vpon our fyrst parentes  
in paradyse, and by pryde supplanted  
them, and there gaue them so great a fal  
by theyr owne foly, that vnto thys daye  
all their posteritye goe crooked thereof.  
And therfore euer since enuy goth forth

mournyng at euery mannes welfare:  
more sozpy of another mannes wealthe,  
than glad of her owne, of which she sa-  
keth no pleasure if other folke fare well  
with her. In so far forth that one Publi-  
us a Romaine, whan he sawe one Pub-  
lius Mutius sad and heauye, whome he  
knew for an enuious pson, surely (or he)  
ether hath a Chiewd turn him self,  
or some man els a good turne, notyng  
that his enuyous nature was as sozpy of  
another mannes weale, as of his owne

hurt.

I cannot here, albeit I nothing lesse  
entende then to muddle muche with se-  
culare authours in this matter, yet can  
I not here holde my hande, fro the put-  
tyng in remembrance of a certayn ta-  
ble of Esop, it explyeth so properly þ na-  
ture, thaffeccion, and the rewarde of. it,  
capitall vyces, that is. so wit enuye and  
couityce. Esop therfore as I thynke ye  
haue heard, sayneth that one of the pay-  
nym goddes came down into earth, and  
sundyng together in a place two men, þ  
tore euious, the tother couerise, the wed  
hymselfe wyllpyge to geue eche of them  
a gyft, but there should but one of them  
aske for them both, but loke whatsoeuer  
that one that should ask would aske for  
hymself, the tother should haue the selfe  
same thynge doubled. Whan this condi-  
cion was offered, than began there som  
courtesye betwene the enuyous and the  
couerise, whether of them should aske  
for that wold not þ couerous be brought  
vnto for nothing, because hymself wold  
haue his felowes request doubled. And  
whan the enuious man saw þ, he wolde  
prouide that his felowe should haue þ  
the good of the doublyng of his peticion.  
And forthwith he required for his part,  
that he might haue one of his epen putte  
out. By reson of which requeste, the en-  
uious mā lost one eye, and the couerouse  
man lost both. No such is the wretched  
appetite of this cursed enuy, redy to run  
into the fyre, to he may draw his neybor  
with him. Which enuy is as I haue said  
and as saint Austine sayth, þ doughter  
of pryde in so farre forth that as this ho-  
ly docto: sayeth, strangle the mother &  
thou destroyest the doughter, And ther-  
fore loke what maner consideration in  
the remembrance of deth, shalbee medicy-  
nable against the pestilent swelling soze  
of pryde, the self same considerations be  
the next remedies, againt the venemous  
vice of enuy. For whosoever enuye a-  
nother it is for some thynge, whet of him  
self wold be proude if he had it. Than  
if such considerations of deth as we haue  
before spokē of in the repressing of pryde  
should make the set neither much by those  
things, nor much the more by thy selfe  
for the if thy self haddest the, it muste ne-  
des follow, þ the self same considerations  
shal leue the litle cause to enuye the selfe  
same thinges in any other mā. For thou  
woldest not for thame, that men should  
think thee so mad, to enuy a proze soule,  
for playng the lozd one night in an ene-

A table of Esop  
of enuye.

¶

¶

¶

**A**terlude. And also couldest thou enuy a perpetual sick mā, a mā that carrieth his dethees woand w him, a mā that is but a prysoner dāned to deth, a mā that is in þe cart already carping for ward? For all these thinges are as I think, made metely probable to the befoze. It is also to be considered, þe syth it is so, þe men commonly enuy their betters, the remēbzauce of deth hold of reson be a gret remedy ther of. For I suppose yf there wer one right farre aboue thee, yet thou wouldest not greatly enuy his estate, if þe thoughteste that thou myghteste bee his matche the next weke. And why shouldest thou thā enuy him now, whyle thou seest þe deth may make you bothe matches the nexte night, & thal vndoubtedlye within fewe yeres? If it so were that thou knewest a great Duke, keppng so great estate and princely port in his howse, that þe being a ryght means manne, haddest in thyne heart great enuy thereat, and specially at some special daye, in whiche he kepeth for the marriage of his chyld, a gret honozable court aboue other times, if thou beyng thereat, and at the syght of the rialty and honoure shewed hym of all the country about resorting to hym, whyle they knele & crouche to hym, & at euerye theyd barehed bigrace him, if thou shouldest sodainly be sorely aduertised, þe for secret treason lately detected to the king he shold vndoubtedly be take the mozo w his courte al broken by, his goodes reafed, his wise put out, his chyldren dysherited, himselfe cast in pryson, broughte forth & arrayned, the matter out of question, & he shold be condemned, his cote armour reuerfed, his gilt spurres bewē of his heles, himselfe hāged & drawn and quartered, howe thinkest thou by thy sayth amyd thyne enny, shouldest thou not sodainly chaunge into pity?

**S**urelye so is it, that if we consydered euerye thyng a ryght, and essemed it after the very nature, not after mennes false oppinion, syth we be certayne that deth shal take away all that we enuy any manne for, and we be vncertain howe long, and yet verye sure that it shal not belong, we shold neuer see cause to enuy anye manne, but rather to pitye euerye manne: and those moste, that moste hathe to bee enuyed for, sythe they be those that shortly shal moste leese.

**Of wyathe.**

**E**t vs now somewhat see, howe this parte of our medycine, that is to wit the remēbzauce of deth,

may cure vs of þe sterre raglons fenec of wyathe. For wyathe is vndoubtedly another daughter of pryde. For albeit that wyathe sometyme ryseth vpon a wrong done vs, as harme to oure party, or losse in our goodes, whiche is an occasio geuen vs and often sodein, by reason wher of the sinne is somewhat lesse greivous, the rule of reso being letted for the while by the sodaine byunte of the inurye not sozethought vpon, but commyng vpon vs vnprouided, yet shall ye fynd that in them whiche haue sozurned an euyl custom into nature, that they seme nowe naturally disposed to wyathe and waywardnes, the very roote of that vyce is pryde, althoughe they maner and behauiour be suche beynde, that folke would lytle wene it. For goe they neuer so simple, looke they neuer so lowelye, yet shall ye see them at euerye lyghte occasyon testye. They canne not abyde one merve woorde that to wcheth them, they canne not beare in reasonyng to be contraryed, but they frette and fume yf they oppynyon bee not accepted, and theyre inuencyon bee not magnifyed.

**W**herof riseth thys waywardnesse but of a secret rote of settinge muche by themselves, by whiche it goeth to theyre hearte, whan they see any manne lesse esteeme them then they seme woorthye to themselves.

**W**hit thou also well perceyue that the settinge by oure selfe is moze than halfe the weighte of oure wyathe. Welles shall proue it by them that woulde hapelye saye nay. Take me one that rekeneth hymselfe for woorthypfull, and looke whether hee shall not bee muche moze wothe wyth one opprobriouse and rebukefull woorde, as knane parcase or beggar (in whiche is no greatesclaunder) spoken to hys face by one that hee rekeneth but hys matche or farre vnder hym, than wyth the selfe same woorde spoke to hym by one that he knoweth and knowlegeth for a great deale his better.

**W**e see thys poynthe consyred by all the lawes made among menne, whiche lawes sozasmuch as thaccions of trespass be geuen to reuenge men, not of the wyddes only done vnto the in theyr bodies or theyr goodes, but also of theyr contemntes, griefes & dispites, wherby they conceyue anye displeasure at hart, less in lacke of lawe to doo it for the, they hold in folowynge theyr prous affectis, reuenge

**Similitude,**

**Side the rote of wyathe,**

**B**

**B**

**Actions of trespass,**

**A** reuenge thēself immoderately w̄ theyꝝ  
 oion handes, the lawes I sape conſyde-  
 reth, pondereth, and puniſheth, the tres-  
 paſſes done to euery manne, not onelye  
 after the hurte that is done oꝛ loſſe that  
 is taken: but and if it be ſuch as the par-  
 ty grieued is like to be wꝛothe with all,  
 the punyſhement is aggreued oꝛ myny-  
 ſhed, made leſſe oꝛ moze, after the diffe-  
 rence in degre of wꝛoꝛſhippe and repu-  
 tacion betwene the parties. And this is  
 the pꝛouiſiō of the lawes almoſt in eue-  
 ry countrey, and hath bene afoze chꝛiſte  
 was boꝛne. **W**y which it appeareth by a  
 common conſent, that a mannes owne  
 eſtimacion ſettyng by himſelf, by ſday-  
 nyng to take rebuke of one woꝛſe than  
 himſelf, maketh his wꝛathe the ſozer.

**F**oꝛ that waginge whercof, the lawe  
 contenteth hym with the larger puniſh-  
 ment of his offender.

**I**n ſpaine a  
 dꝛye blowe,  
 And this ſo farfoꝛth, that in Spayne,  
 it is ſozer taken, and ſozer puniſhed, yf  
 one geue another a dꝛye blowe with his  
 fyſt, than yf he dꝛaw bloode vpon him  
 with a ſweoꝛd. The cauſe is none other  
 but thappealyng of his minde that is ſo  
 ſtrickē, foꝛ as much as commonly they  
 take themſelſe foꝛ ſo very manly men, y  
 thꝛee ſtrokes with a ſweoꝛde coulde not  
 anger one of them ſo muche, as that it  
 ſhould appere that by a blowe geue him  
 with a bare hande, anye manne ſhoulde  
 ſo recken him foꝛ a boy, that he wold not  
 vouchſafe to dꝛaw any weapon at him.

**S**o that as I ſaid it wel appeareth by  
 the common conſeſſion of the woꝛld, ex-  
 preſſed and declared by theyꝝ lawes, y  
 the pointe and redines that men haue to  
 war angry, groweth of the ſecret pꝛyde  
 by which we ſet ouermuche by our ſelf.  
 And lyke as that kinde of good anger y  
 wee cal a good zeale, ryſeth of that wee  
 ſette as we ſhould do, ſo muche by oure  
 loꝛd god, that we cannot be but wꝛothe  
 with them whō we ſee ſet ſo litle by him,  
 that they let not to bꝛeake his high com-  
 maundementes, ſo riſeth of muche ſet-  
 tyng by our ſelf that affection of anger,  
 by which we be moued agaynſt them w̄  
 yꝛe and diſdayne that diſpleaſe vs, and  
 thew by theyꝝ behauiour, that they ſette  
 leſſe by vs than our pꝛoude heart loketh  
 foꝛ. **W**y which though we marke it not,  
 yet in dede we recken our ſelſe wꝛothe  
 moze reuerēce thā we do god hiſelfonly.

Good anger,

**I** doubt not but men wyll ſay nay: & I  
 berely beleue that they thynke nay: and  
 the cauſe is, foꝛ that we perceiue not of  
 what rote the bꝛanches of oure ſinnes

ſpꝛyng. **W**ut wyl ye ſee ſt pꝛoued that it  
 is ſo: **L**oke whether we be not moze an-  
 gry with our ſeruautes foꝛ the bꝛeche of  
 one commaundement of our owne, than  
 foꝛ the bꝛeche of gods al tennē: and whi-  
 ther we be not moze wꝛoth with one co-  
 tumelious oꝛ diſpiteful woꝛde ſpoken a-  
 gainſt our ſelf, than with many blaſphe-  
 mous woꝛdes vnreuerently ſpoken of  
 god. And could we trow ye be moze mo-  
 ued with y minyſhyng of our owne woꝛ-  
 ſhip than gods, oꝛ loke to haue our owne  
 commaundementes better obeyed than  
 gods, if we dyd not in dede ſette moꝛe by  
 our ſelf than him?

The harmes  
 of wꝛathe

And therfoze this deadly ſoze of wꝛath  
 of which ſo much harme groweth, that  
 maketh men vnlike themſelſe, y maketh  
 vs lyke woode wylkes oꝛ ſurpes of hell,  
 that dꝛiueth vs furth headlonge vpon  
 ſweoꝛd poyntes, that maketh vs blind-  
 lye run furth vpon other mens deſtruc-  
 tion with our owne ruine, is but a cur-  
 ſed bꝛanche riſing and ſpꝛyng out  
 of the ſecrete roote of pꝛyde.

And like as it is in phyſicke a ſpeciall  
 thꝛyng neceſſary, to know where and in  
 what place of the body lyeth the begyn-  
 nyng, and as it wer the fountayn of the  
 ſoze, fro which the matter is alway mi-  
 niſtred vnto the place where it appereth  
 (foꝛ the fountayne once ſtopped, y ſoze  
 ſhal ſone heale of it ſelf, the matter ſay-  
 lyng that ſed it, which continuallye re-  
 ſozting fro the fountain to the place, mē  
 may wel daily purge and cleſe the ſoze,  
 but they ſhal hardely helē it: lykwylle I  
 ſay ſareth it by the ſoze of the ſoule, if we  
 perceine once the rote and digge by that,  
 we be very ſure the bꝛanches be ſurely  
 gone. **B**ut while the rote remaineth,  
 while we cut of the bꝛanches, we lette  
 welt he growyng and kepe it ſomwhat  
 vnder: but ſayle they may not alway to  
 ſpꝛyng agayne.

And therfoze, ſithe this vngracious  
 bꝛanche of wꝛath, ſpꝛyngeth out of the  
 curſed rote of pꝛyde and ſettyng muche  
 by our ſelfe, ſo ſecretly lūrkyng in oure  
 hearte, that vnnethe we can perceiue it  
 our ſelfe, lette vs pull vpye well y roote,  
 and ſurely the bꝛanche of wꝛathe ſhall  
 ſoone wither away. **F**oꝛ taken once a-  
 waye the ſettyng by oure ſelfe, wee ſhall  
 not gretly dote vpon y we ſet lyttle by.

**S**o ſhall there of ſuche humilty co-  
 tempt and abieccion of our ſelf ſhoꝛtly  
 ſolow in vs, hꝛe eſtimacion, honoꝛ, and  
 loue of god, and euery other creature ſit  
 oꝛder foꝛ his ſake, as they ſhall appeare  
 f. g. iiii. moꝛe