

Goddes pa-
uice.

A with a pauice of his heauenlye defence,
that of the deuilles arowe flying in the
day of woꝝldly wealth, he shall not nedde
to dyede. **V**ncent. Forsoth vncle I like
this god counsayle well, and I woulde
wene that such as are in prosperitie and
take such order therein, may dwe both to
themself & other folke about much god.

Psalm. 90.
B

Anthony. I beseeche our loꝝde (cosin) put
this & better, in the mind of euerye man
that nedeth it. And nowe will I touche
one woꝝd of twayn of the thirde tempta-
cion, whereof the Prophete speaketh in
these woꝝdes. *A negotio perambulante in tenebris,*
from the busines walking in the darke-
nesses, and then will we call for our dy-
ner, leauing the last temptacion, that is
to witte, *ab incurfu & demonio meridiano*, from
the incurtion and the deuill of the mids-
daye, till after none, and then shall we
therwith (God willing) make an ende of
all thys matter.

Vncent. Our loꝝd reward you god vn-
cle, for youre god labour with me. But
for our loꝝdes sake take god hede vncle,
that you forbeare not youre diner ouer-
long. **A**nthony. Feare not that cosin, I
warrant you: for thys piece wil I make
you but shoꝝt.

Of the deuill named *Negotium per-
bulans in tenebris*, that is to wit, buines
walking in the darkeneses.

The .xviij. Chapter.

Psalm. 90.
B



The Prophete sayth in the said
Psalme. *Qui habitat in adiutorio al-
tissimi, in protectione dei celi commorabitur.*
*Scuto circumdabit te veritas eius, nō
timebis etc.* *a negotio perambulante in te-
nebris.* He y dwelleth in y faithful hope of
goddes helpe, he shall abyde in the pro-
tection or sauegard of God of heauen.
And thou y art such one, shall the trouth
of him so cumpasse about, with a pauice,
that thou shalt not be afeard of the busi-
nes walking aboute in the darkeneses.

Agottum.

Negotium is here (cosin) the name of a de-
uill, that is euerye ful of busines, in temp-
ting folke to muche euill busines. Hys
tyme of temptyng is in the darkeneses.
For you wotte well, that besyde the be-
ry full nyght, whiche is the diepe darke,
there are two tymes of darkeneses: the
tonere the moꝝning ware lycht, the to-
ther when the euening wareth darke.

Two tymes
of darkeneses

Two tymes of like maner darkenesse
are ther also in the soule of man. the tone-
re the lycht of grace be wel in the heart

spꝛongen vp: the tother, when the lichte
of grace oute of the soule beginneth to
walke fast away.

In these two darkeneses, this deuill
that is called busines, busily walketh a-
bout, and such fond folke as will folow
him, he carieth about with hym, and set-
teth them a woꝝke with manye maner
bumbling busines.

He setteth (I say) some to seeke the ple-
sures of the fleshe, in eating, dyinking, &
other filthye delite. And some he setteth
about incessant seeking for these woꝝldy
godes. And of such busy folke whom
this deuill called busines, walkynge a-
bout in the darkeneses, setteth a woꝝke
with such busines, our sauour sayth in
the ghospell *Qui ambulat in tenebris, nescit quo vs-
dit.* He that walketh in darkeneses, wo-
teth not whither he goeth. And surely in
suche case are they. They neither wotte
whiche waye they goe, nor whither. For
berly they walke round about as it were
in a round mase, when they wene them-
selse at an ende of their busines, they be
but at the beginning agayn. For is not
the going about the leryng of the fleshe,
a busines that hath none ende, but euer
moze from the end cometh to the begyn-
ning agayn: goe they neuer so full fedde
to bedde, yet euer moze on the moꝝtow, as
newe be they to be fedde agayne, as they
wer the day befoze.

John. 12.

Thus fareth it by the belly: thus fa-
reth it by those partes that are beneath
the belly. And as for couetice fareth like
the fier: the moze wood that cometh ther,
to, y moze feruent & the moze greddy it is.
Conetice is
like a fyr.

But now hath this mase a centre, or a
middle place, into whiche somtime they
be conueped sodainly, when they wene
they wer not yet fare fro the vntike.

The centre or myddle place of thys
mase is hell, and into that place, be these
busy folke, that with this deuill of busi-
nes walk about in this busy mase in the
darkeneses, sodainly sometime conuep-
ed, nothying ware whither they be going
and euen while they wene that they wer
not far walked fro the begynnyng, and
that they had yet a great waye to walke
aboute, befoze they shoulde come to the
ende. But of these fleshy folke walking
in this busy pleasaunte mase, the scrip-
ture declareth the end. *Ducit in bonis dies suos
& in puncto ad inferna descendunt.* They leade
they life in pleasure, & at a poppe, down
they descende into hell.

Job. 21.

Of the couetous inenne sayeth Saynte
Paule, *Qui volunt diuites fieri, incidunt in tentatio-*

1. Tim. 6.

Quem, & in laqueo diaboli, & desideria mala inutilia & nociva, que mergunt homines in interitum & perditionem.
 They that long to be ryche, doe fall into temptacion, and into the grinne of the deuyll, and into manye desyres vnprofitable and harmefull, which drownd me into death and into destruccion.

Loe, here is the middle place of this bilspe mase, the grinne of the deuill, the place of perdition and destruccion, that they fall and be caughte and drowened in ere they be ware.

Luke. 12.

The couetous riche man also that our sauour speaketh of in the ghospell, that hadde so great plentie of cozne that hys barnes would not receiue it, but entened to make hys barnes larger, & sayde vnto hymselfe that he woulde make mer ry many dayes, had went, you wot wel, that he had hadde a greate waye yet to walke. But God sayde vnto hym: *smile, hac nocte tollent a te animam tuam, que autem parasti, cuius erunt?* fowle, this night shal they take thy soule from the, and then al this god that thou hast gathered, whose shal it be? Here you see that he fell sodenlype into the diepe centre of thys builspe mase, so that he was fallen full therin, long ere ever he had went he shoulde haue come nere therto.

How this wot I very well, that those that are walking aboute in this builspe mase, take not theyr buylines for anye tribulacion. And yet are there manye of them sozerwerped, as soze & as soze pangd, and payned therein, theyr pleasures being so thort, so little, and so fewe, and theyr displeasures & their griefes so gret, so continuall, and so manye, that it maketh me thinke vpon a god wo:shipfull man, which whē he diuers times beheld his wife, what payn she toke in strayte binding by her heere, to make her a fair large sozehed, & with strayte brazing in her body, to make her midle smalle, both wayne to her gret payne, for the pryde of a little wyllysh pryde, he said vnto her: Forsooth madame, if God geue you not hell, he shall dome you great w:rong. For it must nedes bee youre owne of herpe right: for you bye it verpe here, and take very great payne therfoze.

folkes soze-
merid.

The lady
that bought
hell very here

They that nowe lye in hell for theyr wretched liuing here, doe now perceiue their solye, in the moze payne that they toke here for the lesse pleasure. Where cofesse they now theyr solp & crye out. *Infamum in iniquitatis.* We haue been werped in the way of wickednes. And yet whyle they wer walking therein, they wold not

Apoc. 5.

rest thesself, but rüne on still in their wiferines, & put thesself still vnto moze payn & moze, for y little pleinty pleasure thort & some gone, that they toke al that laboz & payn for, beside the euerlasting payne that folowed it, for their fether aduantage after. So help me god & none other wise, but as I verelye thinke, y manye a man byeth hill here wisth so much payn, that he might haue bought heauen with lesse then y tone half. But yet, as I say, while these fleshy & wo:ldly folke, are walking about in this rounde bilspe mase of this deuill y is called bilsines, y walketh about in these .g. times of darknes, their wittes are so by the secrete inchauntment of the deuill bewitched, that they marke not y greate long miserable werines & payne, that the deuill maketh the take & endure about nought, & therfoze they take it for no tribulacion, so y they nede no comfort. And therfoze is it not for their sakes y I speake all this, sauing that it may serue the for counsayl, toward y perceding of their own wyllysh misery, thozow the god help of Goddes grace, beginning to shine vpon them agayn. But there are very good folke and vertuous, y are in the day light of grace, & yet because the deuill tempteth them bilsily to such fleshye delite: & sith they see plenty of wo:ldlye substance fall vnto them, & fele the deuill in likelisse bilsilye tempte them to set their heart therupon, they be soze troubled therwith, & begyn to feare therby, y they be not wisth god in the light, but wisth this deuill that y prophete calleth *Negotium*, that is to say, bilsines walking about in the two tymes of darkenes.

Spring of hel.

The deuill
bewitcheth
folkes.

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Howbeit as I said befoze, of those god folke & gracious, that are in the wo:ldly welth of great power & autozitie, and therby feare the deuils arowe of pryde, so say I nowe here agayne, of these that stand in drede of fleshy fowle sinne and couetice, sith they be but tempted therwith & solow it not, albeit y they do well to stad euer in moderate feare, lest wisth waring ouer bold, & setting y thing ouer light, they might peradureture misshap to fall in thereto, yet foze to bere & trouble thesself with the feare of losse of gods fauour therfoze, is without necessitie, and nat alway without peril. For as I said befoze, it wisthdraweth y mind of a man farre fro spiritual consolacion, of y god hopethat he shold haue in goddes helpe. And as for those temptacions, whyle he that is tempted foloweth theym not,

Temptacions
are matter of
merite.

the

A the fighte agaynste them serueth a man
foz matter of merite and reward in hea-
uen, if he not onely see the dede, the con-
sent, and the delectacion, but also in that
he conveniently may, see from all occa-
sions therof. And this poynte is in those
fleshly temptacions, a thing ethe to per-
ceiue and metely playn inough. But in
these worldly bulines persepuyng vnto
couetice, therein is the thyng somewhat
moze darke, and in the perceuyng moze
difficultie. And berpe great troubelous
feare doeth there oftentimes arysle ther-
of, in the heartes of very good folke, whē

The world falleth fast vnto them, because
of the soze wordes and terrible thzettes
that God in holpe scripture speaketh a-
gaynste those that are ryche. As where
Saynt Paule sayeth: *Qui volunt diuites fieri,*
incidunt in tentationem et in laqueum diaboli. They
that will be ryche: fall into temptacion,
and into the grynne of the deuill. And
where our Sauour sayeth hymselfe, *Faci-*
lius est camelus per foramen acus transire, quam
diuitem intrare in regnum dei. It is moze easy foz
a Camell (oz as some saye) foz Camelus so
signifyeth in the Greke tonge) foz a gret
cable rope, to goe thozowe a nedles eye,
then foz a ryche manne to enter into the
kingdome of god.

So meruelle now thoughe god folke
that feare God, take occasion of greate
dredde at so dredfull wordes, when they
see the worldlye goddes fall to them. And
some stande in doubte, whether it be lye-
full foz them to kepe any god oz no. But
euermoze in al those places of scripture,
the hauing of the worldlye goddes is not
the thinge that is rebuked and thzate-
ned, but the affection that the haue vni-
lyefullve beareth therto. foz where S.

Paule sayeth: *Qui volunt diuites fieri, etc.* they
that will be made ryche, he speaketh not
of the hauing, but of the will and the des-
pyre and affection to haue, and the lon-
ging foz it. foz that cannot bee lighte-
lye withoute synne. foz the thyng that
folke soze long foz, they wil make many
thistes to geatte, and iopard themselke
therfoze. And to declare that the hauing
of riches is not foz boden, but the inozdi-
nate affection of the mind soze sette ther-
vpon, the Propete sayth: *Diuitie si affluant,*
nolite eor apponere. If riches flowe vnto you,
set not your heart therupon. And albeit
that our Lorde by the sayde ensauple
of the Camell oz cable rope to come thro-
row the nedles eye, sayde that it is not
only hard, but also impossible foz a ryche
man to entre into the kingdome of hea-

uen, yet he declared, that though the rich
man cannot geatte into heauen of hym-
selfe, yet God he sayde can geatte hym
in well ynough. foz vnto men he sayde
it was impossible, but not vnto God.
foz vnto God (he sayde) all thynges
are possible. And yet ouer that, he tolde
of whiche maner ryche men he meante,
that could not geatte into the kyngdom
of heauen, saying, *Filioli, quam difficile est confis-*
derentes in pecuniis, regnum Dei intrare. My babes,
howe harde is it foz them that put their
trust and confidence in their moneys, to
entre into the kyngdome of God.

Vyncent. Thys is I suppose (vncke) be-
ry trewe, and elles God foz bydde. foz
elles wer the world in a snll hard case,
if euery ryche man were in suche daun-
ger and peryll.

Anthony. That were it costin in dede:
and so I wene is it yet. foz I feare me
that to the multitude there be very few,
but that they long soze to be ryche, and
of those that so long to be: very fewe re-
serued also, but that they let theyr heart
berpe soze theron.

Vyncent. This is (vncke I feare me) be-
ry trewe, but yet not the thyng that I
was aboute to speake of. But the thyng
that I would haue sayde was thys, that
I cannot well perceiue (the world being
such as it is, and so manye poze people
therein) howe anpe man maye be ryche
and kepe hym ryche withoute daunger
of damnacyon therfoze. foz all the
whyle that he seeth poze people so many
that lacke whyle hymselfe hath to geue
theym, and whose necessitie (whyle he
hath therewith) he is bounden in suche
case of duetie to relieue, so farre furthe
that holpe Saynt Ambrose sayeth, that
who so that ope foz defaulte where we
myght helpe them, we kyl them, I can-
not see, but that eucry ryche man hath
greate cause to stande in greate feare of
damnacion. foz I cannot perceiue, as
I saye, howe he can bee deliuered of that
feare, as long as he kepeth hys richesse.
And therfoze though he might kepe hys
richesse if there lacked poze menne, and
yet stande in Goddes fauour therwith,
as Abraham didde and manye an other
holly ryche man synce, yet in such aban-
daunce of poze men as there be nowe in
euery countrey, anpe man that kepeth
anpe richesse, it must nedes bee that he
hath an inozdinate affection therunto,
whyle he geueth it not orte vnto the
poze nedpe persones, that the duetie of
charitie byndeth and strayneth hym to.

And

Whatt thinges
we must see.

1. Tim. 6.

Luce. 18.

Parke. 10

6

Obiection as
gaynste ryche
men.

1. Tim. 6.

Psalm. 61.

Parke. 10.

Ambrosius.

Q And thus (vncke) in this woꝛlde at thys dape, me semeth yout comfozt vnto god menne that are riche, and troubled with feare of damnacion for the keepinge, can very scantly serue.

¶ Anthony. Hard is it (cosin) in many maner thinges, to bid oꝛ foꝛbyd, affirme oꝛ denye, reprove oꝛ allow, a mater nakedlye pꝛoposed & put farth, oꝛ pꝛecisely to saye thys thinge is god, oꝛ thys thinge is naughte, withoute consideracion of the circumstaunces.

¶ Holye Sayncte Austyne telleth of a physicion, that gaue a man a medicyne in a certayne dyscasse, that holpe hym.

¶ The selfe same manne at an other tyme in the selfsame dyscasse, toke the selfsame medicyne hymselfe, and hadde thereof moze harme then god, which thing whē he shewed vnto the physicion, and asked him wherof y harm shoulde happe: that medicyne q̄ he did thē no god but harm because thou tokest it whē I gaue it thē not. **¶ This aunswer S. Austyne** very wel alloweth. foꝛ that though the medicyne wer one, yet might ther be peraduenture in the sickenes, some such difference, as the pacient perceiued not: yea oꝛ in the man himself, oꝛ in y place, oꝛ the tyme of the yere, many thinges might make the let, foꝛ which the physicion woulde not then haue geuen him the self same medicyne that he gaue him befoze.

To peruse every circūstance y might (cosin) in this matter be touched, & were to be considered & wayed, would in dede make this part of this deuill of buisines a very buisy piece of woꝛke and a long. **¶ But I shall** a little open the poynt y you speake of, & shal shew you what I thinke therin, with as few woꝛdes as I conueniently canne, and then will we goe to dinner.

¶ Firste (cosin) he that is a riche man & kepeth all his god, he hath I thinke very god cause to be very fearde in dede. And yet I feare me y such folke feare it least. foꝛ they be very farre fro y state of god menne, sith if they kepe still all, then are they verie farre fro charitie, & doe (you wot well) almes either little oꝛ none at all.

¶ But now is our question (cosin) not in what case that ryche man standeth y kepeth all: but whether we shoulde suffer men to stand in a perilous dꝛede & feare, foꝛ y keeping of any great parte. foꝛ if y be the keeping still of so much as maketh a riche man still, they stande in the state of damnacion, then are the curates bou-

den plainly to tell them so, accoꝛding to the commaundement of god geuen vnto them all in the perione of **Ezechiel.** *si dicente me ad impium morte morieris, non annunciauero ei etc.* **Ezechiel. 3.**

¶ If, when I say to the wicked man, Thou shalt dye, thou doe not shew it vnto him, noꝛ speake vnto him: that he may be turned from his wicked waye, & may liue, he shal losshly dye in his wickednes and his bloude shall I require of thyne hand. **¶ But** cosin, though god inuited mē vnto the folowing of himselfe in wilfull pouertie, by the leauing of al together at once foꝛ his sake. as the thyng wherby

with being out of y sollicitude of woꝛlde lye buisines, and farre fro the desyre of erthly commodities) they may the moze spedely geat and attayne the state of spirituall perfeccion, and the hungre be syze and longing foꝛ celestiaall thinges, yet doeth he not commaund euery man so to doe vpon y perill of danacion. foꝛ where he saith. *Qui non renunciauerit omnibus que possidet, non potest meus esse discipulus.* **¶ He** that forsaketh not all that euer he hath, cannot be my disciple, he declareth well by other woꝛdes of his own in the selfsame place a lyttle befoze, what he meaneth.

¶ foꝛ there saith he moze: *si quis venit ad me, & non odit patrem suum, & matrem, & uxorem, & filios & fratres, & sorores, adhuc autem & animam suam nō potest meus esse discipulus.* **¶ He** that cummeth to me, and hateth not his father, & his mother, & his wyfe, & his children, & his byerthen, & his sisters, yea & his own life too, cannot be my disciple.

¶ Here meneth our sauour **Christ,** that none can be his disciple, but if he loue him so farre aboue al his kinne, and aboue his owne life too, y foꝛ the loue of him rather then to forsake him, he shall forsake thē all. And so meaneth he by those other woꝛdes, that who soeuer doe not so renounce & forsake all that euer he hath in his owne heart & affection, that he will rather lese it all and let it go euery whit, then dedly displease god with the reseruing of any one parte thereof, he cannot be **Christes** disciple, sith **Christe** teacheth vs to loue God aboue all thyng.

¶ And he loueth not god aboue all thyng, that contrarpe to goddes pleasure, kepeth anye thing that he hath. foꝛ that thing he sheweth hymself to sette moze by then by God, whyle he is better contente to lese God then it.

¶ But as I sayd, to geue away all, oꝛ that no manne shoulde be ryche oꝛ haue substaunce, that synde I no commaundement of. **¶ There** are as our sauour saith, in the house of his father, many manys

Ezechiel. 3.

wilfull pouertie. **Luc. 14.**

Luke. 14.

Christes disciple.

who loueth not god aboue al thyng

¶ Iugodinus.
¶ In example
of a physicion.

¶

¶

¶

Sons. And happye shall he be, that shall haue the grace to dwelle euen in the loweste.

To whome heauen moze properly belongeth.

It semeth verely by the gospell, that those whiche for Goddes sake patiently suffer penurye, shall not onely dwell a bove those in heauen that lyue here in plentye in earth, but also that heauen in some maner of wyse moze properly belongeth vnto them, and is moze specially prepared for them, then it is for the ryche, by that that God in the gospell counsaileth the ryche folke to bye in a maner heauen of them, where he sayeth vnto the ryche menne.

Luke. 16.

Luke. 16.

Facite vobis amicos de mammonis iniquitatis, ut quom defeceritis, recipiant vos in eternis tabernaculis. Make you frendes of the wicked riches, that when you faile herethere, may receyue you into euerlasting tabernacles.

But inough although this be thus, in respecte of the ryche and the pouerty compared together, yet they being god menne bothe, there may be some other vertue besyde, wherein the ryche manne maye so peradventure excelle, that he may in heauen be farre about that poore man, that was here in earth in other vertues farre vnder hym, as the pofe appeareth cleare in Lazarus and Abraham.

Luke. 16.

For I saye not this, to the intente to counfort ryche menne in heappng vypp of richesse. For a litte counfort, is bent pough ther to for them. They be not so pofwe hearted and obstinate, but that they woulde I weene to that counsaile, be with righte lyttle exhortacyon verpe conforuable. But I saye thys for those god men, to who God geneth substance, & the mynd to dispose it wel, & yet not the mynd to gene it al away at once, but for god causes to kepe some substance till, shoulde not dyspayre of Goddes sauour, for the not doing of the thing which god hath geuen them no commaundemente of, nor drawen by anye speciall calling ther unto.

Of zacheus.

Luke. 19.

Zacheus loe that clymed by into the tre, for desyre that he had to beholde our sauour at such time as Christ called aloud vnto him and sayd: Zacheus make hast and come downe, for this day must I dwell in thy house, was so gladdetherof, and so touched inwardly with speciall grace to the profite of hys soule, that wheras all the people murmured much that Christe woulde call him, and be so famillare with hym, as of hys owne offer to come vnto his house, consideryng

that they knewe him for the chiefe of the Publicanes, that were custoners of tollgatherers of the Emperours duties, all whiche whole companye were among the people soze infamed of rauen, extortion, and byberpe, and then Zacheus not onely the chiefe of y felowshyp but also growen greatly riche, wherby the peple accorpted him in their own opinion for a man very sinfull & nauight, he sayth with iusthynct of y spirite of god, in reproche of all such temerarious vnde blind iudgement, geue vpon vna whose inward mind and sodain change they cannot see, shortly pofwe tht at receiued, & that our lord had at those fewe wordes outewardly spoken to him, so wrought in his heart to sa, that whatsoeuer he was before, he was then vware vnto the al, sodainly waren god. For he made hast & came downd, & gladly receiued Christ, & sayd: Lo lord hane half of my god here I geue vnto poze people. And yet oute h, if I haue in anye thyng deceiued any man, here am I readye to recompence him sozoze sold as much.

Luke. 19.

Vincet. This was (vncle) a gracions hearing: But yet I meruaile me some what, wherfoze Zacheus dled his tompdes in y maner of order. For methinketh he shold first haue spoken of making restitution vnto those who he had begyled & then speke of geue hys almes after. For restitution is (you wot wel) duectie, & a thing of such necessitie, that in respect of restitution, almes dede is but voluuntary. Therfoze it might seme, that to put men in mind of their duectie in making restitution sy: &, and doing their almes after, Zacheus shoulde haue sayde moze conueniently, if he hadde sayd sy: &, that he woulde make euery man restitution whom he hadde wronged, and then gene halfe in almes of that that remayned after. For only that myght he call clearely his owne.

Restitution

H

Anthony. This is true (cosyn) where a man hath not inough to suffice for both, but he y hath, is not bouden to leane hys almes vngenen to the poze man, that is at his hand, & peradventure calleth vpon him, till he goe seke by all his creditors, & all those that he hath wronged so facre peradventure a sunder, y leauing y some god dede vndone the whylle, he may befoze they come together, change that god mynde agayne, and doe neither the one nhy: y tother. It is god alway to be doing some god out of hande, while we thinke theron, grace thal y better stande with

Almes before restitution

Doing some god out of hand

Q with vs and encrease also, to goe the further in the tother after.

And this I aunswere, if the man had there done the tone out of hande, the getting I meane halfe in almes, and not so much as speake of restitution, tyll after whereas nowe though he spake the tone in order befoze the tother, and yet all at one time, the thing remained still in his libertie to put them bothe in execution, after such order as he shoulde then thinke expedient. But nowe cosin, did the spirit of God temper the tongue of Zacheus in the utterance of these wordes in such wise as it maye well appeare the saying of the wise man to be verifed in them: where he sayeth: *Domini est gubernare linguam.* To god it belongeth to gouern hys tongue. For here when he saide, he woulde geue halfe of his whole good vnto poore people and yet beside that, not only recompence anye man whom he had wronged, but moze then recompence hym by thre tymes as muche agayne, he double reuoked the false suspicion of the people, that accounted him for so euil, that they reuened in their mynde all his god gotten in effecte with wronge, because he was growen to substance in that office, that was commonly misseued extorsionally. But his wordes declared that he was diepe ynough in hys rekenyng, that yf halfe his god wer geuen away, yet wer he well hable to yelde euerye manne his duette with the tother halfe, and yet leue himself no beggar neither. For he sayde not he woulde geue awaye all.

Woulde God (cosin) that euery ryche christen man that is reputed right wordshipfull, yea and (whiche yet in my mynde moze is) reuened for right honest to, woulde and wer hable to doe hys thing that litle Zacheus that same gret Publicane (wer he Jew, or wer he Papist), sayde, that is to wit, with lesse then half his goodes, recompence euery man whō he had wronged so wyse times as muche, yea yea cosin, asmuch for asmuch hardlye. And then they that shall receive it, shall be content (I dare promise for them) to lette the tother thise as muche goe, & for geue it, because it was one of hys harde poyntes of the olde law, wheras christen men must bee full of for geuing, and not vse to require and exacte their amendes to the vttermost.

But nowe for our purpose here, notwithstanding that he promised not, neither to geue awaye all, nor to become a begger neither, no nor yet to leaue of his

office neither, whiche albeit that he had not bled befoze peradventure in euerye poynt so pure as Saynt John the Baptist hadde taughte them the lesson. *Nihil amplius quam constitutum est vobis faciatis.* Doe no moze then is apoynted vnto you, yet for as much as he might both lawfully vse his substance, that he minded to referue and lawfully might vse his office too, in receiuing hys princes duette, accordyng to christes expresse comādemēt. *Reddite quę sunt Cesaris Cesari.* Geue the Emperoz those thinges that are his, refusing al extorsion and by thery beside, our lord well allowing hys god purpose, & exactyng no further forth of hym, concernyng hys worldly behaueour, answered and said. *Hodie salus facta est huic domui, eo quod et ipse filius sit Abrahę.* This daye is health cummen to this house, for that he too, is the sonne of Abraham.

But nowe for geatte I not (cosin) that in effecte thus far you condescended vnto me, that a man may be rich, and yet not out of the state of grace, nor out of gods fauour. Howbeit you thinke that though it may be so in somtime, or in some place yet at this time & in this place, or anye such other like, wherin be so many poore people, vpon whom they be, you thinke, bounden to bestowe their god, they can kepe no riches with conscience.

Werlye cosin, if that reason woulde hold, I wene the world was neuer such any where, in whiche any man myght haue kept any substance withoute the danger of damnacyon. As for synce Christes dayes to the worldes ende, we haue the witness of his owne word, that there hathe neuer lacked poore men, nor neuer shall. For he sayd himselfe. *Paueres semper habebitis vobiscum quibus quum vultis benefacere potestis.* Poore men shall you allwaye haue with you, whome when you will, you may doe good vnto. So y as I tell you, if your rule shoulde hold, then wer there I wene no place in no time sin Christes dayes hit herto, nor as I thinke in as long befoze y neither, nor neuer shall ther be after, in which ther coulde anye man abide riche without the danger of eternal damnacion, euen for hys riches alone, though he demened it neuer so wel. But cosin, men of substance must ther be for els shall you haue mo beggers perdy thā there be, and no man left able to relieue another. For this I thynke in my mind a verpe sure conclusion, that yf all the moneye that is in thys countrey were to mozowe nerte brought together oute of euery

zacheus.

Mount, 16.

Luke 7.

Mathe. 23.

Luke. 19.

A man may be rich.

As p'ing of old clyes.

Mathe. 26. Mark. 14.

Men of substance.

Of every mannes hand, & layed al bypon one heape, and then diuided out vnto every man a like, it would be on the morow after, wchise then it was the day before. For I suppose when it wer al equaly thus diuided among all, the best shold be left little better than, then almoste a beggar is now. And yet he y was a beggar before, all that he shall be the rycher for that he shold ther by receiue, shal not make him muche aboue a beggar. I will, but manye one of the ryche men, if they richede shode but in monable substance shal be safe ynough from riches, happely for all their lyfe after.

Open of substance,

Open cannot, you wot well, liue here in this world, but if y some one man prouide a mene of liuing for some other manny. Every man cannot haue a ship of his own, noz every man be a marchant without a stocke. And these thinges you wot well nedes must be had, noz euery man cannot haue a plough by himselfe. And who might liue by the taylers craft, if no mā wer able to put a gown to make? Who by the masonry, or who could liue a carpenter, if no man wer hable to byld neither church noz house? Who shoulde bee the makers of anye maner cldith, if there lacked men of substance to set sūdy fortes a worke? Some mā that hath not two ducates in his house, wer better for beare the both & leue himself not a far thing but vterly lese all his own, then y some riche mā by whō he is wekely set a worke, shoud of his money lese the tone halfe. For then wer himselfe like to lacke worke. For surely y riche mannes substance, is y wellspring of the poze mannes liuing. And therfore here woude it fare by the poze man, as it fared by the woman in one of Esopes fables, which had an henne that layed her euery day a goldē egge, till on a day she thought she would haue a gret mainy egges at once, & therfore she killed her hēne and founde but one or twatne in her bely, so that for a few, she lost manye.

Of an henne that layd golden egges,

But now (colin) to come to your doubt how it may be y a man may with conscience kepe riches with him when he seeth so many poze men vpon whō he may bestowe it: verely y might he not with conscience doe, if he must bestow it vpon as many as he may. And so must of trouth euery rich man doe, if all the poze folke that he seeth, be so specially by Goddes commaundement commyted vnto his charge alone, that because our sauour saith; *Omni petenti te da.* Geue euery manne

Luke, 6

that asketh thee, therfore he be bounden to geue out stil to edery beggar that wil aske him, as long as any peny lasteth in his purse. But verely colin, that saying hath (as saint Austine saith other places in scripture hath) nede of interpretaciō. For as holy saint Austine saith: though Christ say, Geue euery man that asketh thee, he saith not yet, geue them all that they will aske thee. But surely all were one, if he meant to bind me by commaundement to geue euery man without exception sōmwhat, for so shoulde I leaue my self nothing.

August.

Luke, 6.

Our sauour in that place of the sixth Chapter of Saint Luke, speaketh bothe of the contempt that we shold in hearte haue of these worldlye thinges, & also of the maner that men shold vse towarde their enemies. For there he biddeth vs, lone our enemies, geue god wordes for euil, & not onely suffer iniuries paciētly both by taking away of our god, & harm done vnto our body, but also be ready to suffer the double, & ouer that to do them god agayn that doe vs the harme. And among these thinges, he biddeth vs geue euery man that asketh, meaning that in the thing that we may conueniently do a man god, we shold not refuse it, what maner of man soeuer he bee, though he wer our mortall enemy, namely where we see that but if we helpe him our selfe, the persone of the man shoulde stande in perill of perishing. And therfore sayth S. Paule. *Si fuerit inimicus tuus da illi cibum.* If thine enemy be in hunger, geue hym meate. But nowe though I be bounden to geue euery maner mā in some maner of his necessitie, were he my frend or my foe, christen man or heathen: yet am I not vnto all men bounden a like, noz vnto any man in euery case a like: but (as I began to tel you) the differences of the circumstances, make great chaunge in the matter. Saynt Paule saith. *Qui non prouidet suis, est infideli deterior.* He that prouideth not for those that are his, is worse then an infidelle. Those are ours that are belonging to our charge, either by nature or by lawe, or anye commaundement of God. By nature, as our childre, by law as our seruautes in our household. So that albeit these two sortes be not oures all alike, yet wold I thinke that the least ours of the twayn, y is to witte, our seruautes, if they nede & lacke, we be bounden to loke to them and prouide for their nede, & see so farre farth as we may, that they lacke not the thynges that shoulde serue

Luke, 6.

Luke, 6.

Luke, 6.

Luke, 6.

1^o Roma 12.

1^o Timo 5.

we must prouide for ours.

A serue for their necessite while they dwell in our seruice. We semeth also yf they fall sicke in our seruice, so that they can not doe the seruice that we retapn them for, yet maye we not in any wyse turne them than out of dozes, and cast them by comfortlesse, while they bee not able to labour and helpe themselves. For thys were a thyng agaynst all humanitie.

W And surely if he were but a wayfaryng manne that I receyued into my house as a gesse, if he fall sick therein, & his money gone, I reckon my selfe bounden to kepe him wthyll, and rather to beg aboute for his relief, than cast him out in y^e case to the peryll of his life, what losse soeuer I should happe to sustayn in the keeping of hym. For when god hath by suche chaunce sent hym to me, and there once matched me with him, I reckon my self surely charged with him, w^{ch} I may wthout peryll of his life, be wel and conueniently discharged of hym.

B By goddes commaundement are in our charge our parentes, for by nature we bee in theirs, lithe (as saincte Paule sayth) it is not the childrens part to prouide for the parentes, but the parentes to prouide for the children. Whoupe I meane conuenientlye, good learninge or good occupacions to get their liuing by, with trueth and the fauour of God, but not to make prouision for them, of suche maner liuing, as to godward they shoulde line the worse for, but rather yf they see by theyr maner that to muche woulde make them nought, the father shoulde than geue them a great deale lesse. But althoughe that nature put not the parentes in charge of the childre yet not only god commaundeth, but the order of nature also compelleth, that the children shoulde bothe in reuerent behauiour, hono^r theyr father and mother, & also in all their necessitie mayntein the. And yet as muche as God and nature bothe byndeth vs to the sustenance of our owne father, his nede may be so litle though it be somewhat, and a fremd mannes so great, that both nature and God also, would I should in suche vnequal nede, relieue that vrgent necessitie of a straunger, ye my foe, and goddes enemy too, the very Turke or Saracen, befoze a litle nede and unlikely to dooe great harme, in my father and my mother too. For so ought they both twayn themselves to be well content I should.

But now (Cofin) out of y^e case of such extreme nedes wel perceined & knowen

unto my self, I am not bounden to geue every begger that will aske, nor to beleue every saytoz that I mete in y^e strete that will saye hymselfe that he is verpe sycke, nor to recken all the pooze folke committed by god only so to my charge alone, that none other man should geue them nothing of his, till I haue first geuen out all myne, nor am not bounden neither to haue so euill oppinion of al other folke saue my selfe, as to thynke y^e but yf I helpe, the pooze folke shall all fayle at once. For God hath lestre in all this quarter no mo good folke now but me. I maye thinke better by my neyghbours, and worse by my selfe than so, & yet come to heauen by gods grace wel enough. Vincent. Parve (vncke) but some man will par aduenture bee ryght well content in suche cases, to think his neighbours verpcharitable, to thentent that he may thynke himselfe at libertye to geue nothyng at all. Anthony.

That is (Cofin) verpe true: so wyl ther some be content, either to think or make as though they thought: but those are they that are content to geue nought, be cause they be nought. But our queston is (Cofin) not of them, but of good folke that by the keeping of worldly good, stand in gret feare to offende god. For the acquyetinge of their conscience speaks we now, to thentent that they may perceiue what maner of hauing of worldly good, and keeping thereof, may stand wth the state of grace. Howe thinke I (Cofin) that if a manne kepe riches aboute him for a gloze and ryalte of the world in the consideration whereof, he taketh a great deelyte, and lyketh himself therfore, taking the poozer for the lack thereof, as one farre worse than himself, such a mynde is verpe vayne foolish p^rypde, and suche a manne is verpe noughte in dede. But on the rother syde, yf there bee a ryche man (suche as woulde god there were many) that hath vnto rycheffe no lone, but hauing it fall aboundauntlye vnto him, taketh to his owne part no greate pleasure thereof, but as though he hadde it not, kepeth himself in lyke abstinence, and penaunce p^ritilly, as he woulde doe in case he had it not, & in suche thynges as he dothe openlye, bestowe somewhat moze liberallye vpon hymselfe, in his house after some maner of the worlde, lesse he should geue other folke occasion to meruaile and muse, and talke of his maner, and misepozte hym for an hypocrite, therein betwene god and hym

W. i. dothe

2. Cor. 12.

The dutie of children.

Note.

A ryche man maye be verp good.

Hester. 14.

A dorbe truely protest and testifpe, as did the good quene Hester, that he dorbe it not for any desyre thereof in the satisfynge of his owne pleasure, but woulde with as good wyll or better, forbeare, & possession of riches, sauing for the commoditie that other menne haue by hys disposyng thereof, as percase in keeping a good household in good chryssen order and fashon, and in lettynge other folke a woork with suche thynges as they gayne they; liuynge the better by hys meanes, this mannes haupng of riches I myght me thynketh in merite, match in a maner with another mannes forsa kyng of all, if there were noth other circumstaunce moze, pleasaunte vnto god added farther vnto the forsa kyng besides as percase for the moze feruent contemplacion by reason of the sollicitude of all worldly busynesse leste of, whiche was the thyng that mademary Magdeleins parte the better. For els would Chryste haue carmed her much moze thanke, to goe aboute and be hylp in the helpynge her syster Martha to dreffe his diner, than to take her stole and sit down at her ease and doe nought.

Lube. 10.

Howe it be that haue this good & ryche by hys, haue not happy fall to perfyte a mythe, but somewhat louery to kepe hymselfe from lacke, and not so fulpe as a pure chrysten fashon requirer, determined to abandon hys pleasure, well, what will you moze? The manne is so much lesse perfyte than I woulde he were, and happely than hym selfe woulde wishe, if it were as easy to be it as to wishe it. But yet not by and by in state of damnacion for al that. No moze than euery manne is, forsoyth in state of damnacion, that forsa kyng all, and entrynge into religion, is not yet always so cleere deputed from all worldly deccions, as hymselfe woulde verpe sayne he were, and much betwylch that he is not. Of whom some man that hath in the worlde willingly forsa ken the likelohode of right wo:shipfull rowines; hath afterwarde hadde much a dooe, to kepe hym selfe from the desire of the office of Cellerer, or Serken, to beate yet at the least wise some rule and authorite, though it were but amonge the bellies. But God is moze mercyfull to mannes imperfection, if the manne knowe it and knowledge it, and mislike it, and lytle and lytle laboure to mend it, than to reiecte and take off to the de will him, that after as hys straitly canne

bear and suffer, hath a general entent and purpose to please hym, and to prefer or lette by nothyng in al this worlde befoze hym. And therefore (Cosin) to make an ende of this piece with al: *A negotio pers ambulante in tenebris*, of this deuill I meane that the Prophete calleth busynesse walking in the darkenesse, if a man haue a mynde to serue god and please hym: rather lese al the good he hath, than wifingly doe deadlye synne, and woulde without murmure or grudge, geue it euerye whilte awaye in case that God shoulde so commaunde hym, and ented to take it pacentlye, if god would take it from hym, and gladd would be to ble it vnto goddes pleasure, and do his diligence to knowe and to be taught what maner byng thereof God woulde be pleased with, and therein fro tyme to tyme be gladd to folowe the counsaile of good vertuous menne; though he neither geue awaye all at once, nor geue euery manne that asketh hym neyther. Let euerye manne feare and thynke in this worlde, that all the good he dorbe or can doe, is a great deale to litle. But yet for all that feare, let hym dwel therwith in the saythfull hope of gods help, and than shall the trusty of god so compass him aboute as the prophete sayth, with a panice, that he shall not so nede to dread the traynes and the temptacions of this deuill, that the Prophete calleth busynesse walking aboute in the darkenesse, but that he shall for al haupng of riches and worldly substance; so auoyde his traynes and his temptacions, that he shall in conclusion by the greete grace and almighty mercy of god geat into heauen wel enough. And now was I (Cosin) about to after this piece thus ended, to bidde them byng in our diner but now that I not nede loe for here they come with it already. *Vincen.* Forsoth (good vncle) god disposeth & timeth your mater and your diner both I trust For thende of your good tale (for which sure lo:berwarde you) and the begynnyng here, of your good diner too (from whiche it wer moze than pitie that you should any lenger haue tarped) meete euen at the close together. *Anthony.* Well (Cosin) now will we saye grace, and than for a whyle wyll we leaue talkyng, and assaye howe oure diner shall lyke vs, and how faire we can fall to feydyng. Which done, you knowe my cusomable guise for maner I maye not call it, because the gypse is vmanerlye to

psal. 90.

what extent may saue a ruche manne.

bid

A hpd you not fare well, but stele awai fro you to slepe. But you wote well I am not wont at after none to slepe long, but euen a litle to sozgeat the world: & whan I wake, I wyl againe come to you, and than is (god willing) all this long daye ours, wherein we shall haue tyme p^r noughe to take muche moze than shall suffice for the finishing of this one part of our matter, whiche onely now remaith neth.

Vncent. I praye you good vn- cle kepe your customable maner. For maner maye you call it well ynoughe. For as it were against good maner to looke that a man shoulde knele downe for courtely whan his knee is soze, so is it very good maner, that a man of your age agriued with suche sundrye sick- nesses beside, that suffer you not alway to slepe whan you shoulde, lette his slepe not slippe awaye, but take it whan he maye. And I wyl vncl in the meane whyle steale from you too, and speede a litle erande and returne to you again.

Anthony. Tary whyle you will, & whan you haue dined goe at youre plea- sure, but I praye you tarye not log. **V**ncent. You shal not nede vncl to putte me in mind of that, I wold so fayne haue vypp the remenaunte of our matter.

The. iiii. Boke

and the last, of consolacion, and counsozt in tribulacion.



Vncent. Somewhat haue I tarped the lenger vncl, part- lye for that I was lothe to come ouer soone, lest my sone comming, myghte haue happed too

haue made you wake to soone, but specially by the rea- son that I was letted, with one that the wed me a letter, dated at Constantyno- ple by whiche letter it appeareth, that the greate Turke prepareth a marney- lous mightie armye. And yet whyther he wpll therewith, that canne there yet no man tell. But I feare in good faith (Uncle) that his viage shall bee hyther. Howbeit herthat wrote the letter, saith that it is secretly sayd in Constantyno-

ple, that greate parte of his army, shall be shipped and sent either into Naples, or into Sicile. **A**nthony. It may soz- tune (Cosyn) that the letter of the Vene- cian dated at Constantinople, was de- uysed at Venice from thence come ther some among, and sometime fro Rome to, and some time also fro som other pla- ces, letters, all farled full of suche ty- dinges, that the Turke is ready to dooe somme greate exploit, whiche tidynges thet blowe aboute, for the further aunce of somme suche affaires, as they than haue themselfe in hande.

The Turke hath also so many men ^{The Turkes} of armes in his retinue at his continual ^{pollicy.} charge, that lesse thet shoulde lye still and doe nothing, but peradventure fall in deuising of somme newelties among themselfe, he is fain persy to make som assemblies, and somechaunging of them from one place vnto another, and parte some sozte a sunder, that they ware not ouer well acquainted by dwelling ouer long together.

By these wates also, he maketh those that he mindeth sodainelye to inuade in- dede, the lesse to loke therefoze, & therby the lesse preparacion to make befoze, while they see him so many times make a great viage of warre, whan he myn- deth it not. But than at one tyme or o- ther, they sodainelye feele it, whan they feare it not. Howbeit full likelly (Cosyn) it is of very trowth that into this realm of Hungarie he will not sayle to come. For neither is there any countrey tho- rowe Chrystendome that lyeth for hym so meete, nor neuer was there any time tyll now, in whiche hee mighte so well and surelye winne it.

For now call we him in oure selfe God saue vs, as ^{Clope.} Slope telleth, that the Shepe tooke in the wolfe vnto them, to kepe them fro the dogges. **V**ncent. Than are there be- rye lyke (good Uncle) all those trybula- cions to fall vppon vs here, that I spake of in the beginnyng of oure firste com- municacion here the tocher day.

Anthony. Verpe trouth it is (Cos- syn) that so there wyll of lykelyhoode in a whyle, but not soozthwith all at the firste. For whyle he commeth vnder the coloure of ayde for the tone agaynst the tocher, he wyll somewhat see the prooffe. befoze he fully shew himself. But in co- clusion, if he be able to geat it for hym, you shall see hym so handle it, that hee shall not sayle to geat it from hym, and that soozthwith out of hand, ere euer he

W. ii. suffer

A suffer hym settle hym self ouer sure ther
in. ¶ *Vincet.* Yet saue thei (Uncle) that
he bleseth not to force anye manie to for-
take his sayth. ¶ *Anthony.* Not anye man
Colyn? They saue moze than they can
make good, that tell you so. He maketh
a soleinne othe among the ceremonyes,
of that feast, in whiche hee spylke taketh
vpon hym his authozitie, that he shall
in all that he possible may, minythe the
sayth of Chyriste, and dilate the faith of
Mahomet. But yet hath he not bled to
force euery whole countrey at once to for-
take theyr sayth. For of some countreys
hath he bene content onely to take a tri-
bute yearely, and let them than liue as
they list. Out of some he taketh y whole
people awaie, dispersing them for slaues
among many sundry countreys of hys,
berpe fare fro their owne, without any
sufferaunce of regresse. Some country
so gret and populouse that they can not
well be caried and conuayde thence, hee
destroynth the gentlemen, and geueth h
landes, part to such as he byingeth, and
parte to suche as willinglye will reneye
their faith, and kepe the tother in such
miserie, that they were in maner as
good be dead at once. In rest he suffreth
elles no chrysten manne almoste, but
those that resozte as marchauntes, or
those that offer themselue to serue hym
in his warre.

But as for those Chrysten countreys
that he bleseth, not for onely tributarie,
as he doth Chyo, Cipris, or Candy, but
reckeneth for clere conquest, and vtter-
ly taketh for his owne, as Moza, grece,
and Macedonie, and suche other lyks, &
as I verely thinke he will Hungarpe pf
he geat it, in all those, bleseth he chrysten
people after sundry fashions. He letteth
them dwell there in dedde, because they
were to many to cary all awaie, and to
many to kill them all to, but if he sholde
either leaue the land dispeopled and de-
solate, or elles some other countreys of
his owne, from whence he shold (which
woulde not well bee done) conuaye the
people thither, to people that land with
all. There loe those that wyl not be tar-
ned fro theyr sayth, of whiche God ke-
peth (lawded bee his holie name) berpe
many, he suffreth to dwell wyl in peace,
but yet is their peace for all that not be-
rpe peasible. For landes he suffreth the
to haue none of their owne: office or ho-
nest roume thei beare none: with occasi-
ons of his warres, he pillet them with
tares and tallages vnto the bare bones

Theyr childezen he choseth wher he lyst
in their youth, and taketh them fro their
parentes, conueying them whither hee
list where their frendes neuer see them
after, and abuseth them as he list: some
younge mapdens maketh harlots, some
younge menne he byngeth by in warre
and some younge childezen he causeth to
be gelded, not their stonnes cutte oute as
the custome was of olde, but cutteth of
their whole members by the body, how
fewe scape and liue he little forceth, for
he wyl haue inoughe. And all that he so
taketh younge to any vse of his owne, are
beraken vnto sutch Turkes or false ren-
negates to kepe, that thei bee turned fro
the faith of Chyriste eueryphone, or els so
handeled, that as for this wolde they
comme to an euill cheuing. For be-
side manye other contumelies & dispightes,
that the Turkes and the false renegate
chrystians manye tymes dooc, too good
chrysten people that still perseuer and a-
bide by the faith, thei finde the meane
sometyme to make some false shrewes
saye, that they heard such a chrysten mā
speake obprobrious woordes agaynst
Mahomet. And vpon that paynt falsely
testified, wil they take occasion to com-
pell hym forsake the sayth of Chyriste, &
turne to the profession of their shamefull
supersticious sect: or elles wil they put
him vnto death, with cruel intollerable
tormentes. ¶ *Vincet.* Our lord (uncle)
for his mightie mercie, kepe those wret-
ches hence. For by my trouth if thei hap
to come hither, me think I see many mo
tokens than one, that we shall haue of
our owne folke here ready to fall in vnto
them. For like as before a gret storm
the sea begynneth sometime to worke &
roze in it selfe, ere euer the windes waue
boistrous, so mee thynke I here at myne
eare some of our owne here among vs,
whiche within these fewe yeres coulde
no moze haue bozn the name of a Turk
than the name of the deuyl, begyn now
to fynde litle fault therein, ye and some
so praise them to litle and lyttle as they
maie, moze gladde to fynde faultes at e-
uery state of chrystendome, priestes, prin-
ces, cytes, ceremonies, sacramentes,
lawes, and customes spirituall, tempo-
rall, and all,

¶ *Anthony.* In good sayth (Cofin) so be-
gynne we to fare here in dedde, and that
but euen now of late. For since the title
of the crowne hath comen in question,
the good rule of this realme hath berpe
soze decayed as lytic whyle as it is.

And

The Turkes
othe agaynst
chrystendome.

Folkes glad
to find faultes

A And vndoubtedly Hungary shall neuer do wel, as long as it stādeth in this case, that mens myndes hearken after neweltie, and haue theyr heartes hangynge vpon a chaunge, and muche the worse I like it, whan their woordes walke so large towarde the fauoure of h Turkes secte, whiche thei wer euer wot to haue in so greate abhominacion, as euerye true minded chzisten man and chzysen woman to, must haue.

I am of suche age as you se, and berily from as farre as I can remember, it hath bene marked and often proued true, that whan children haue in Bowda fallen in a fantaspe by themselfe, to dzawe together, and in theyr playinge make as it were cozles caried to church and syng after their childishe fashyon h tune of the Dirige, there hath gret deeth there shortly folowed after. And twise oz thysle I maie remember in my daies whan children in diuers partes of thys realm haue gathered themself in sundry companies, and made as it were parties and battayles, And after their battayles in spozte, wherein some children haue yet taken greate hurte, thers hath fallen berpe battayle and deadly warre in dede.

C These tokens were somewhat lyke your ensaumple of the sea, sith they bee, of thynge that after solow tokens soze going, thzoughe some secrete motion oz instincte, whereof the cause is vnknowen. But by sainte mary (Cosyn) these tokens like I muche woordes, these tokens I saie, not of childzens playes, noz of childzens songes, but old thzewe large open woordes, so boldy spoken in h fauour of Mahometes secte in this realme of Hungarie, that hath bene euer hither to a very sure kay of chzistendome. And out of doubt if Hungary be losse, and h the Turke haue it once fall in his possesion, he thal ere it be long after, haue an open ready way into almoste the remenaunt of all chzistendome, though hee wyne it not all in a wieke, the greate parte will bee wonne after I feare me, within very fewe yeres. **Vincent.** But yet euermoze I truste in Chziste (good Uncle) that he thal not suffer that abhominable secte of his mortal enemyes, in suche wyse to pzeuayle agaynst his chzisten countreys.

Anthony. That is very well said (Cosyn.) Let vs haue our sure hope in him, & than thal we be verpe sure that we shall not be deceiued. For ether thal we haue

the thing that wee hope for, oz a better thing in che stede. For as for h thynge it selfe that we praye for and hope to haue, god will not alway sende vs. And therfore (as I sayd in our first communicacon) in all thynge saue onely for heauent our prayer, noz our hope maie neuer be to pzeise, although the thing bee liefull to requite. Merely if we people of the chzisten nactons, were such as woulde god we were, I woulde litle feare all the pzeparacions that the gret Turk could make. No noz yet beynge as hadde as we be, I nothing doubt at all, but that in conclusion howe base so euer chzysen dome be bzoughte, it shall sprynge by agayne, tyll the tyme be come berpe nere to the daye of dome, whereof somme tokens as me thynketh are not comen yet. But somewhat before that tyme thal chzistdom be straighted soze, & bzought into so narowe a compasse, that accordyng to Chzistes woordes: *filius hominis ueniet putas inueniet fidem in terra.* **Math. 24** Whan h son of mā thal come agayn, h is to wit, to the daye of general iudgemete, wene th thou that he thal fynde faith in the earth: as who say, but a litle. For as appereth in thapocalyps and other places of scrpyture, the faith thal be at that tyme so far faded, that he shall for the loue of hys electes, lest thei should fall and perish to abbzedge those daies, and accelerate hys coming. But as I saie, me thynketh I misse yet in my minde, some of those tokens that shall by the scripture, come a good while befoze that. And among other, the comyng in of the Jewes, and h dilatng of chzistendome agayne, befoze the woerde come to that straight. So h I saie for myne owne mynde, I litle dsubte, but thys vngacious secte of Mahomette, shall haue a sowle fall and chzistendome sprynge and sprede, flourre and encrease agayne. Howbeit h pleasure and the comfozte shall thei see, that thal be bozne after that we be burped, I feare me bothe twayne. For God geueth vs great likelyhoode, that for our sinnefull wretched liuyng, he goeth about to make these infidels that are his open pzeffessed enemyes, the sozowefull scourge of cozeccyon, oner euill chzisten people that shoulde bee saythfull, and are of trouthe his falselye pzeffessed frendes. And surely (Cosyn) albett that mee thynketh I see diuers euill tokens of thys miserie comyng to vs, yet canne there not in my mynde be a woerde pzeognosticacion thereof, than

tokens be for the daye of dome. **Luke. 18.**

Chzistendome shal sprede, and encrease.

Q this vnggracious token that you note here youre selfe. For vndoubtedly (Cosyn) this newe maner here of mennes favourable fashion, in their language towards these vnggracious Turkes, declareth plainely, that not onely theyr mindes geue them, that hither in shal he come, but also that they can be contente, bothe to lyue vnder him, and ouer that fro the true faith of Christe, to fall into Mahamottes false abhominable secte.

Vincente. Merelye (mine vncle) as I go moze aboute than you, so muste I nedes moze here (whiche is an heauy hearing in myne eare) the maner of men in this matter, whiche increaseth aboute vs here (I truste in other places of this realm by goddes grace it is otherwise.) But in this quarter here about vs, manye of these felowes that are mete for y^e war, syt^t wer wont as it were in sport, and in a while after half betwene game and earnest, and by oure Ladye nowe not farre from saye flatte earnest in dede, talke as though they looked for a dape, whan with a turne vnto y^e Turkes sayth, they shoulde be made maysters here of true christen mennes bodies and owners of all theyr goodes.

Anthonny. Though I goe litle abrode (Cosyn) yet here I sommetyme whan I saye litle, almooste as muche as that.

C But while there is no manne to con- playn too for the rebelle, what remedy but pacyence, and faine to sitte still and holde my peace. For of these twoo that stryue whither of them both shal reigne vpon vs, and eche of them calleth hymselfe kinge, and bothe twayne putte the people to payne, the tone is you wote well to fyre from oure quarter here to helpe vs in this behalfe, and the rother whyle he looketh for the Turkes ayde, epyther wyll not, or (I wene) well dare not, fynde anye faulste wyth them that fauoure the Turke and his secte. For

D of Turkes naturall this countrey lacketh none nowe, whiche are here conuerfaunte vnder diuers pretertes, and of euerye thyng aduertise the greate Turke full surelye. And therefore Cosyn, albeit that I woulde aduise euerye manne, praye styl and call vnto God to holde his gracious hande ouer vs, and kepe awake this wretchednes if his pleasure be, yet woulde I farther aduise euerye good christen bodye, to remember and consider, that it is verelye lykelye to come, and therefore make hys reckenyng and cast his penyne wozthes bee-

foze, and euery manne and euery womā bothe, appointe with goddes helpe in their owne minde befoze hande, what thing they entende to doe if y^e very wozt fall.

Whither a manne shoulde cast in his minde and appointe in his heart, befoze, that if he were taken with Turkes he woulde rather dye thā forsake y^e faith.

The .i. chapter.



Vincent. Wellfare your bert good vncle, for this good countell of yours. For surelye me thinketh that this is marueilous good. But yet heard I once a righte cunning and a very good manne saye, that it were great foly and very perilous too, that a manne shoulde thynke vpon any suche thyng or imagine anye suche case in his minde, for feare of double perill that may folowe therecuppon. For epyther that he be likely to aunswere hymselfe to that case putte by him selfe, that he will rather suffer any painefull death than forsake his faith, and by that bolde appointment shoulde he fall in the fault of saint Peter, that of ouersyghte made a proude promise, and sone hadde a foule fall, or els were he likely to think that rather than abide the paine, he wold forsake god in dede. And by that minde shoulde he sinne deadly throug his own foly where as he nedeth not, as he that shal paraduventure neuer come in the perill to be put thereunto. And y^e therefoze it were mooste wysedome, neuer to think vpon any suche maner case.

Anthonny. I helicue wel (Cosyn) that you haue heard some man that wold so say. For I can shew almost as much as that lest of a very good man and a greate solemne docto^r in wryting. But yet (Cosyn) although I shoulde hap to fynde one or two mo, as good menne and as well learned too, that woulde bothe twayne saye and wryte thesame, yet wold I not feare for my part, to counsaile my frend to the contrary. For (Cosyn) if his mind aunswere him as saint Peter answered Christe, that he wyl rather dye thā forsake hym, though he saye therein moze vnto hymselfe, than he shoulde be paraduventure able to make good if it came to the poynste, yet perceyue I not that he dothe in that thoughte, anye deadlye dyspleasure vnto God. For sainte Peter thoughte he sayde moze thā he coulde perfozm

A perfourme, yet in his so saying, offended not god greatpe neither. But his offence was, when he dyd not after so wel as he sayde befoze. But nowe maye this manne be likely neuer to fall in the peril of breaking that appointment, sythe some tenne thousande that so shall examine themselves, neuer one shall fall in the peryll. And yet to haue that good purpose al their life, seemeth me no moze harme the while, than a pooze begger that hath neuer a peny, to thinke that yf he had great substaunce, he would geue great almose for gods sake.

But nowe is all the peryll, if y man aunswere himselfe, that he woulde in suche case rather forsake the saythe of **C**hriste with his mouth, and kepe it stil in his heart, than for the confessing of it to endure a payneful death. For by this mynde, he falleth in deadly sinne, which while he neuer commeth in the case in dede, if he neuer hadde put himselfe the case, he neuer hadde fallen in. But in good faith me thinketh that he which vpon that case putte vnto himself by himselfe, wpll make hymselfe that aunswer hath the habite of faith so saynte and so colde, that to the better knoweledge of himselfe and of his necessitie to praye for moze strength of grace, he had neede to haue the question putte hym, epyther by hymselfe or some other man.

The habyt of sayth.

C Besides thys, to counsayle a man neuer to thynke on that case, is in my mynde as muche reason, as the medicine that I haue heard taught one for y to the ache, to goe thyspe about a church yarde, and neuer thynke on a for taylor. For yf the counsayle bee not geuen the, it canne not serue them. And yf it be geuen them, it muste putte the paynte of the matter in theyr mynde, whiche by and by to relecte, and thynke therein neither one thynge noz other, is a thynge that maye bee sooner bydden than obeyed.

A medicin for the tothe ache

I wene also that verpe fewe menne canne escape it, but that though they woulde neuer thynke thereon by themselves, yet in one place or other where they shall happe to come in company, they shall haue the question by aduenture so proponed and putte foorth: that lyke as while he heareth one talkyng to hym, he maye well winke yf he wil, but he canne not make hym self slepe, so that he whither he wil or no, think one thing or other therein.

Finallpe, when Christe spake so

often, and so playne of the matter, that euery manne shoulde vpon payne of damnacion, openly confesse his sayth, **Math. 10. Luke 12.** yf menne tooke hym, and by dreade of death woulde dye him to the contrary, it seemeth me in a maner implied therein, that we bee bounden condicionally, to haue euer moze that minde actuallye somme time, and euer moze habituallpe, that if the case so shoulde fal, than wryth goddes helpe so we woulde. And thus muche thynketh me necessary for euery manne and woman, to be alway of this mynde, and often to thinkethereappon.

And where they synde in the thynkpyng thereon, their heartes agryue & thynke in the remembzaunce of the payne, that their imaginacion representeth too the minde, than muste they call to mynde remember, the great paine and torment that Christe lute red for them, and heartely praye for grace, that if y case shoulde so fall, god shoulde geue them strengthe to stand. And thus with exercise of such meditacion, though menne shoulde neuer stande full out of feare of fallynge, yet muste they perseuer in good hope, & in full purpose of standing. And thys semeth me Colin, so farreforth the mind that euery christen manne and woman must nedes haue, that me thinketh euery Curate shoulde often counsayl al his parishons, and euery man and woman their seruantes and their children, euē beginning in their tender yowth, to know this poynt, and to thinke thereon, and lytle and litle fro theyr verye childhoothe to accustomethem dulcely and pleasurably in the meditacion thereof, whereby y goodnes of god shall not fayle, so to allepye the grace of his holpe spirite into theyr heartes, in rewarde of that vertuous diligence, that throught such actual meditacion, he shall confirme them in suche a sure habite of spirituall faithfull strengthe, that all the deuyls in hel with al the wyzelling that they canne make, shal neuer be able to wyzell it out of their hearte.

A suffraigne medicine.

what counsayl euery manne shoulde geue.

Vincene. By my trowth vncle me thynketh that you saye very wel.

Anthony. I saye surelye Colin, as I thynke. And yet all thys haue I sayde, concernynge them that dwell in suche places, as theyr bee neuer lyke in theyr lyues, to comme in the daunger to be putte too the prooffe. Howe be it maye a manne maye weene hymselfe safe therefro, that yet maye fortune by some one chaunce or other: to fall in the case that epyther for the trowth of sayth, or for

In the trouthe of iustice, (whiche goe al-
moste all alpyke) he maye fall in the case.
In true p[ro]p[er]t[ion]e. **I**n true p[ro]p[er]t[ion]e.
In true p[ro]p[er]t[ion]e. **I**n true p[ro]p[er]t[ion]e.
But nowe bee you and **I** Cosyn, and al
our frendes here, far in another point.
For we be so likely to fall in the p[er]f[er]re
thereof so soone, that it hadde bene moze
tyme for vs, all other thynges set asyde,
to haue deuised vpon this matter, and
tymely to haue settled our selfe vpon a
faste point long agoe, than to begynne
to common and counsaile vpon it now.

Vincent. In good sayth Uncle, you
say therein very trouthe, and would god
it hadde come sooner in my minde. But
Better is it yet late than neuer. And **I**
truste god shall yet geue vs respyte and
tyme, whereof Uncle y we lese no part,
I praye you proccede nowe with youre
good counsaile therein.

Anthony. Very gladlye (Cosyn,) shall
I nowe goe forth in the fourth tempta-
cion, whiche onely remayneth to be cre-
ated of, and properly p[er]t[ain]eth whole
vnto thys p[re]sente purpose.

Of the fourth temptacion, which
is persecucion for the sayth, touched in
these woordes of the p[ro]p[er]t[ion]e. *Ab incurfu &*
demonio meriliano.

The .ii. chapter.



In the fourth temptacion Cosyn
that the P[ro]phete spea keth of
in the foze remembred psalme
Qui habitat in adiutorio altissimi. &c. is
playne open persecucion.

Whiche is touched in these woordes.
Ab incurfu & demonio meriliano. And of all
hys temptacions, thys is the moste p[er]-
tilous, the moste bytter, sharpe, and the
moste rygourous. For where as in o-
ther temptacions, he vseth eyther plea-
saunte allectyues vnto synne, or other
secrete slepyghtes and traynes, and com-
meth in the nyghte, and stealeth on in
the darke vnto ware, or in some other
parte of the daye, flyeth and passeth by,
lyke an arrowe, so shapynge hymselfe,
sommetyme in one fashon, sommetyme
in another, and so bystimulynge hym
selfe, and hys hyghe moztall malpyce,
that a manne is thereby so bynded
and begyled, that he maye not somme-
tyme perceyue well what he is, in thys
temptacion, thys playne open persecu-
cion for the sayth, he commeth euen
in the verye mydder daye, that is to witte
euen vpon them, that haue an hyghe

lyghte of sayth, thynnyng in their heart
and openly suffereth hymself so playn-
lye bee perceyued, by his feare malice-
ous persecucion agaynste the saythfull
Christians, for hatred of Christes true
catholyke sayth, canne doubt what he is.
For in this temptacion he sheweth him
selfe suche as the P[ro]phete nameth him:
Demonium meridianum, the midde daye deuill:
he maye bee so lightsommely sene with
the eye of a saythfull soule, by his fierce
furious assault and incurfion. For
therefore sayth the P[ro]phete, that the
trouthe of God shall compasse that ma-
rounde aboute that dwelleth in y sayth-
full hope of his helpe. with a panyce,
Ab incurfu & demonio meriliano, from the incur-
fion and the deuill of the midde daye,
because this kynde of persecucion, is
not a wylke temptacion, but a surpous
force, and a terrible incurfion. In other
of his temptacions, he stealeth on lyke a
fox, but in this Turkes persecucion
for the sayth, he runneth on roying with
assault like a ramping lion.

This temptacion is of all temptaci-
ons also the moste pertilous. For wher-
as in temptacions of prosperite, hee vs-
eth onely delectable allectyues to moue
a manne to synne, and in other kyntes
of trybulacion and aduersitie, he vseth
onelye greyfe and payne, to pull a man
into murmure, impacience, and blasphe-
mye, in this kynd of persecucion for the
sayth of Christe, he vseth bothe twaine
that is to wytte, bothe hys allectyues
of quyete and rest, by delucraunce
from deathe and payne, with other plea-
sures also of this p[re]sente life, and beside
that, the terroz and infliction of intol-
erable payne and tozment.

In other trybulacion, as losse, or
sycknes, or death of our frendes: though
the payne bee paradventure as greate
and sommetyme greater too, yet is not
the peryll no where nyght half so much.
For in other tribulacions (as **I** sayde
before) that necessite that the manne
musse of syne force, abyde and endure
the payne, waxe he neuer so wothe and
impaciente therewith, is a great rea-
son to moue hym to kepe hys pacience
therein, and bee contente therewith,
and thanke God thereof, and of neces-
sitye to make a vertue, that he maye bee
rewarded for. But in thys temptaci-
on thys persecucion for the sayth, **I** mene
not by syght in the fielde, by which the
saythful manne standeth at his defence
and

*Of necessitye
make a vertue*

And putteth the falsestesse in halfe the feare and halfe the harme too, but wher he is taken and in holde, and may for the foreswearynge or the demyng of hys saythe, be delynered and suffred to lyue in rest, and somme in greate worldelyc wealth also: in this case I saye thys thyng that he needeth not to suffer thys trouble and payne, but hee wyll, is a marueylous greate occasyon for hym, to fall into the synne that the Deuyll woulde dyspue hym too, that is to wytte, the forsakynge of the saythe.

And therfore (as I saye) of all the Deuylls temptacions, is this temptacion, this persecucion for the saythe, the moste perillous.

V *Vincem.* The more perillous vncle, that this temptacion is (as in dede of all temptacions the moste perillous it is) the more neede haue they that stande in peryll thereof, to be before with substaunciall aduys and good counsaile, well armed agaynst it, that we maye wyth the counforte and consolacion thereof, the better beare that trybulacion whan it cometh, and the better withstande the temptacion.

Anthony. You say (Cosyn Vincent) therein berye trouthe. And I am contente to fall therfore in hande there.

C wyth. But for as muche (Cosyn) as me thynketh, that of thys trybulacion, sommethat you be more fearde than I, and of trouthe sommethat more excusable it is in you than it were in mee, myne age considered, and the sorowe that I haue suffered all ready, wyth somme other consideracions bypon my parte besyde) rehearse you therfore the griefes and the paynes, that you thinke in this trybulacion possible to fall vnto you, and I shall agaynst eche of them, geue you counsaile, and rehearse you suche occasion of counforte and consolacion, as my pooze witte and learning canne call vnto my mynde.

Vincem. In good saythe (Vncle) I am not all thinge asfearde in this case onely for my selfe, but well you wote I haue cause to care also for many mo, and that folke of sundrye sortes, menne and women bothe, and that not all of one age.

Anthony. All that you haue cause to feare for (Cosyn) for all them haue I cause to feare with you too, sith al your kynnsfolke and altes within a lyttle, be likewyse vnto me. Howebeit to save the trouthe, euerye manne hath cause in

this case to feare, bothe for hymself and also for euerye other. For sicke as the scripture saythe, *Vnicuique dedit deus curam de Eccle. 17. proximo suo.* God hath geuen euery manne cure and charge of his neighbour: there is no manne that hath any spark of chrysten loue and charitie in his breste, but that in a matter of suche peryll as this is, wherein the soule of man standeth in so great daunger to be loste, he muste nedes care and take thought, nor for his frendes only, but also for his very foes. We shall therfore (Cosyn) not rehearse your harmes or myne that maye befall in this persecucion: but all the greate harmes in general as nere as we canne call to mynde that maye happen vnto any manne.

The.iii. chapitre.

Sithe a manne is made of the bode and the soule, al harme that anye manne maye take, it muste nedes be in one of these two, either immediately, or by meane of somme suche thing as serueth for the pleasure, weale, or commoditie of the one of these two. As for the soule first, we shall neede no reherfal of any harme that by this kinde of tribulacion maye attaine thereto: but if that by somme inordinate loue and affectio that the soule beare to the body, she consent to slide fro the faith, and thereby do her harme herselfe. Howe remaine there the body, and these outward things of fortune, which serue for the maintenaunce of the body, and minister matter of pleasure to the soule also, throught the delyte she hath in the body for the while that she is matched therewith.

Consider than first the losse of those outward things, as sommethat the lesse in weight than is the body it selfe. In them what may a man lese; and thereby what payne maye he suffer?

He maye lese (Vncle) of whiche I shoulde somewhat lese my selfe) mony, plate, and other mouable substance: than offices, authoritie, and finallye all the landes of hys enheritance for euer, that hymselfe and his heires perpetuallye myght elles enioye. And of all these thinges (Vncle) you wote well that my selfe haue somme, lyttle in respecte of that that somme other haue here, but sommethat more yet, than hee that hath the moste here, woulde be wel content to lese.

Upon

A Upon the losse of these thynges, for lowe nedynesse and pouertie, the payne of lackyng: the shame of beggyng (of whiche twayne I wote not well which is the mosse wretched necessitie) besyde the griefe and heautines of heart, in beholding good menne and faithfull and his dere frendes be wazzeped in lyke misery, and vngacious wretches and infidels and his mortall encynpes, entoye the commodities that himselfe and hys frendes haue losse. Howe for the bodye, very fewe wordes shall serue vs. For therein I see none other harme, but losse of libertie, labour, enprysonment, painfull and shameful death. *(Anthony)*

Harmes to the bodye.

B There nedeth not muche moze (Cosyn) as the wo:ld is now. For I feare me that lesse than a fourth parte of this, will make many a manne soze stagger in his fayth, and some manne fall quite therefro, that yet at this daye before he come to the prooffe, wereth hymselfe that hee woulde stande very faste. And I beseeche our lord, that all they that so thynke, & woulde yet whan they wer brought vnto the pointe, fall therfro for feare or for payn, may get of god the grace to wene still as they doe, and not to bee broughte to thallay, where payne or feare shoulde holwe them (as it thewed saincte Peter) howe farre they be deceined now.

A true tryed prophete.

Luke. 22.

C Howe farre they be deceined now.

But now (Cosyn) agaynst these terrible thynges, what waye shall we take in geuyng menne counsaile of comfort: If the faith were in our daies as seruēt as it hath bene ere this, in tyme before passed, litle counsaile and litle comfort woulde suffice. We shoulde not muche nede with wordes and reasoning, to exortuate and minnysh the bygoner and asperite of the paynes, but the greater & the moze bitter that the passion wer, the moze ready was of olde tyme the feruor of faith to suffer it. And surely Cosyn, I doubt it litle in my mynde, but that yf a manne hadde in his heart, so deepe a desire and loue, longyng to bee with God in heuen, to haue the fructiō of his glorious face, as hadde those holpe menne that were martirs in olde tyme, he wold no moze nowe sticke at the payn that he muste passe betwene, than at that tyme those olde holy martirs dyd. But alas our faynt and feble faith, with our loue to god lesse than luke warme, by hys sirpe affection that we beare to our owne filthy fleshe, maketh vs so dul in the desire of heauen, that the sodayn dyede of euery bodily paine, woundeth vs to hys heart

The feruent faith in the old tyme.

The feble faint faith now.

and craketh our deuocion dead. And therefore hath there euery manne Cosyn (as I sayde before) muche the moze nede to thinke bypon this thyng, many a time and oft afore hande, ere any such perill fall, and by muche deuyfing therevpon before they see cause, to feare it. While the thyng that not appere so terrible vnto them, reason shall better enter, and though grace wo:kyng with their diligence, engender and set sure, not a sodayn sleight affection of sufferance for goddes sake, but by a long continuance, a stronge depe roted habitte, not lyke a reede ready to waue wyth euery winde, nor like a rootelestree scante by an end in a lose heape of light sand, that wil with a blast or two be blowe down.

The. liii. chapter.

If we now consider Cosyn, these causes of terrour and dread that you haue recited, whiche in his persecucion for the faith, this mydday deuill maye by these Turkes rears agaynst vs to make his incurfion with, we shall well perceiue waying the well with reason, that albeit some what they be in dede, yet euery parte of the matter pondered, they shall well appare in conclusion, thynges nothing so muche to be dred and fled fro, as to folke at the fyrst sight they do sodaynly seme.

Of the losse of the goodes of fortune
The. v. chapter.

If first to begin at hys outwards goodes, hys neither are the proper goodes of the soule, nor of hys body, but are called hys goodes of fortune hys seruē for hys sustenance & commodity of man. For hys thort seasō of this present life, as worldly substance, offices honoz, & authoritie, what great good is ther in these thynges of the self, for which they wer wo:thy so much as to beare the name, by which hys wo:ld of a worldly fauoz custumably calleth the: For if hys hauing of strenght make a man strong, & hys hauing of heat make a mā hote, & the haing of vertue make a mā vertuous, how can these thynges be verely & truly good which he hys bath the, may by hys hauing of the, as wel be the wo:le as hys better, & (as experyence proueth moze ofte is hys wo:le thā hys better.) What shoulde a good man gretly reioyce in hys, hys he daily seeth most abound in the handes of many that be nought: Do not now this gret Turke & his Ballawes in al these auācēmēt of fortune,

The goodes of fortune.

Howdan of
Surrey.

Fortune surmount verpe farre above any christen estate, and any Lordes lyving vnder hym: And was there not yet hence vypon twentye yeres; the greate Sowdane of Surrey, whiche manye a yere together bare as gret a pozte as the greate Turke, and after in one Sommer, vnto the greate Turke, that whole Empire was losse: And so maye all his Empire now, and shall hereafter by Goddes grace, be losse into chrysten mennes handes lykwysle; when chrysten people shall bee mended, and growe in goddes fauour agayne. But whan that whole kyngdomes & myghty great Empters are of so lytle surety to stande, but bee so soone translated from one manne vnto another, what greate thing can you or I, yea or anye Lorde the greatesse in this lande, recken hymselfe to haue, by the possession of an hepe of siluer or golde whyte and yelow metal, not so profitable of theyr owne nature saue for a little glistering, as the rude rustie metal of yron.

Of the vn suretye of landes and possessions.

The. vi. chapter.

Landes and
possessions.



Landes and possessions many menne yet much more esteeme than money, because the landes seme not so casuall as money is or plate, for that though theyr other substaunce may bee stole and taken awaye, yet euermore they thynke that theyr lande wyll lye still where it laye. But what are we the better that oure lande cannot be styred, but will lye still where it lay, while our selfe may be remoued, and not suffered to cōe nere it: What gret difference is there to vs, whyther our substaunce be mouable or vnmouable, sythe we bee so mouable our selfe, that we maye bee remoued from them bothe, and lese the bothe twayne: sayunge that sometyme in the money is the suretie somnewhat more. For whan we be sayne our selfe to flee, we maye make thyffe to cary some of oure money with vs, whereof our lād we cannot carye one ynche.

If oure lande bee a thyng of more suretie than oure money, howe happeth it than, that in this persecucion we be more ferde to lese it: For yf it be a thyng of more suretye, than can it not so sone be losse. In the translacion of these

two greate Empters, Grece first, sith I my selfe was bozne, and after Surrey Grece. Since you were bozne too, the land was losse before the money was founde. **Oh** Colin Vincent, if y whole worlde were animated with a reasonable soule (as Plato hadde wente it were) and that it hadde wit and vnderstandyng, to make and perceiue all thyng, lord God howe the grounde on whiche a Prince buyeth his pallice, would lowde laugh his Lord to scozne, whan he saw him proud of his possession, and heard hym boast himselfe, that he and his bloode are for euer the verpe Lordes and owners of y lande. For than woulde the grounde thinke the while in hymselfe. **Oh** thou selpepooze soule, that wenest thou were halfe a God, and arte amidd thy glorie but a manne in a gay gowne, I that am the ground here ouer whom thou art so proude, haue hadde an hundred suche ownters of me as thou callest thy selfe, more than euer thou hast heard y names of. And some of them that proudey wryte ouer mine head: lye now low in my belly, and my syde lyeth ouer them. And manye one shall as thou doest now, call hymselfe mine owner after thee, y neyther shall bee sybbe to thy bloude, nor any word heare of thy name. **Who** ought your castel (Colyn) the thousand yere agoe: **Vincēt.** Three thousand vnclenaye naye in any kyng Christen or heathen, you maye strike of a thyrd part of that well ynoughe, and as farre as I were halfe of the remenaunt to. In far fewer yeres than the thousand, it may well fortune that a pooze plowmannes bloude, maye come vp too a kyngdome: and a kinges right royall kynne on the tother syde fall downe to the plowghe and carte, add neither that king knowe that euer he came fro the cart, nor that carter knowe, that euer he came fro the crownē. **Anthony.** **Wile** kinde (Colyn) Vincent in full antique stozes manye straunge chaunges, as marueilous as that, come about in the compasse of very fewe yeres in effecte. And bee suche thinges than in reason so greatly to bee sette by, that we shoulde esteeme the losse at so greate, whan wee see that in keeping our suretye is so litle: **Vincēt.** **Mary** (vnclen) but the lesse suretye that we haue to kepe it, sith it is a great commoditye to haue it, the farther by so muche and the more lothe we be to forgoe it.

Anthony. What reason shall I (Colyn) surte agaynste youre selfe.

For

True filogisme.

For if it be so (as you say) that by the things be commodious, the lesse suretie that you see you haue of the keepyng, the more cause you haue to be aserde of the losyng. Than on the tother side, the more that a thing is of his nature suche that the commoditie thereof byngeth a manne litle luresye and muche feare, that thyng of reason the lesse haue wee cause to loue. And than the lesse cause y we haue to loue a thyng, the lesse cause haue we to care therefoze, or feare the losse thereof, or be loth to go there from.

that they byyng. Besides this that riches is the thig that taketh many times from his mayster, all his pleasure and his lyfe too. For many a man is for hys riches slayne. And some that kepe theyz riches as a thing pleasaunt and commodious for their life, take none other pleasure in a maner thereof in all theyz lyfe, than as though they bare the key of another mannes coffer, and rather are contente to liue in nedynesse miserabylly all their dayes, than they could find in their heart to minishe their hood: they haue suche fantasie to loke thereon. Yea and some menne for feare lest theuss should steal it fro them, be their own theues & steal it fro themselfe, whyle they dare not so muche as lette it lye where themselfe maye loke thereon: but putte it in a pot, and hide it in the grounde, & there let it lye safe tyll they dye and sometime seuen yere after. From whiche place yf the potte hadve bene stolen awaye five yere before his death, all thesame spue yere that he liued after, wenyng alwa that his potte lay safe tyll, what hadde he bene the pozer, whyle hee neuer occupied it after? Vincent. By my trouthe vncle not one peny for ought that I perceyue.

There are many of these

Divers of men

These outward goodes or gistes of Fortune, are by two maner wyse to be considered.

The. vii. chapter.



Thal yet (Cosyne) consyder in these outward goodes of Fortune, as riches, good name, honest estimacion, honozable fame, and authozity in all these thynges we shall (I say) consider, that eyther we loue them and sette by them, as thynges commodious vnto vs for the state and condicio of this present lyfe, or els as thynges that we purpose by the good use thereof, to make the matter of our merite, with goddes help in the lyfe after to come. Let vs than fyrst consider them, as thynges sette by and beloued, for the pleasure and commoditie of them, for this present life.

The lpytle commoditie of riches, being set by but for this present life.

The. viii. chapter.

Where ychelle loued, and set by for suche, yf wee consyder it well, the commoditie that we take thereof, is not so gret as our owne sonde affection and fantasie maketh vs ymagine it. It maketh vs (I saye not naye) gooe much more gay and glozious in sight, garnished in splike: but clothe is within a lpytle as warme. It maketh vs haue gret plentye of manye kynde of delicate and delicious vittayle, and thereby to make more excelle, but lesse exquysite and lesse superfluous fare, with fewer surfyttes and fewer feuers growing thereon too, were within a litle as wholesom. Than the labour in the gettyng, the feare in keepyng, and the payne in the partyng fro, doe more than counterpayse a gret part of all the pleasure and commodity

The comodities of riches

The incommodities of riches.

The little commoditie of fame, being desyred but for wo:ldly pleasure.

The. ix. chapter.



Let vs nowe consider good name, honest estimacion, and honozable fame, for these thre thynges are of their owne nature one: and take theyz difference in effect, but of the maner of the common speache in diuersitie of degrees. For a good name maye a manne haue, be hee neuer so pooze. Honest estimacion in the common takyng of the people, belongeth not vnto any manne but him that is taken for one of some countenance and hauour, and amog his neighbours had in some reputacion. In the wo:de of honozable fame, folke conceiue yrenome of gret estates, muche & far spoken of, by reason of their laudable actes. How al this gere bled as a thing pleasaunt & commodious for this present life, pleasaunt it may seme to him that fasteneth his fantasie therein, but of the nature of the thing it self, I perceiue no gret commoditie y it hath, I say of y nature of the thing it self, because it may be by chace some occasion of commodity.

The difference betweene good name honest estimacion and honozable fame.

A As if it happe that for the good name the pooze manne hath, or for the honeste estimation that a manne of some hauoz and substauice standeth in among his neighbours, or for the honourable fame wherewith the great estate is renomed, if it happe I say that any man bearyng them the better wyll therfore, doe them therfore any good. And yet as for that, lyke as it maye sometyme so happe, and somotyme so happeth in dede so maye it happe sometyme on the tother syde, and on the tather side so it somtyme happeth in dede, that suche folke are of somme other enuied and hated, and as readylpe by them that enuye them and hate them take harme, as they take by them, that loue them good.

fame.

B But nowe to speake of the thyng it selfe in his owne proper nature, what is it but a blaſte of another mans mouthe, as soone passed as spoken: whereuppon he that setteth his delyte, sedeth hymself but with wynde, whereof be he neuer so full, he hath little substance therein. And many tymes shal he inuche deceiue him self. For he shal wene that many praisse hym, that neuer speake woꝛde of hym, & thei that doe, say yet muche lesse than he wene, and farre moze seldom to. For they spende not al the day (hee maye be sure) in talkyng of hym alone. And who so commende hym moſte, wyll yet (I wene) in euery folwe & twenty houres, winke and foꝛgeat him once. Besydes this, that whyle one talketh wel of hym in one place, another sitteth and sayeth as shewdely of him in another. And finally some that moſt prayse him in his pꝛesence behynde hys backe mocke hym as fast, & loude laugh hym to scoꝛn, & soe tyme slyly to his owne face too. And yet are they soe foolles so fedde wth this sonde fantastie of fame, h they reioyce & gloꝛpe to thynk, how they be continually praised al about, as though al the world dyd nothing els day noꝛ nyght, but euer syt and sing, *sanctus, sanctus, sanctus*, vpon them.

Of flattery.

The .x. chapter.



And into this pleasant franlype of muche foolishe bayne-gloꝛpe, be there some menne brought sometime, by suche as themselves doe in a maner hire to flatter them, and woulde not be content if a man shoulde doe other wyse, but would bee right an-

flattery.

gry, not only if a man told them trouthe whan they doe nought in dede, but also if they prayse it but slenderly. **Vincenc.** Forsooth (Uncle) this is verye trouthe. I haue bene ere this and not very longe agoꝛ, where I sawe so proper experyence of this pointe, that I must stoppe youre tale for so long, whyle I tell you myne. **Anthony.** I praye you (Cosyn) tell on. **Vincenc.** Whan I was syt in Almaine Uncle, it happed me to bee somewhat fauoured wth a great manne of the churche, and a great state, one of the greatest in all that countrey there. And in dede whosoener might spende as muche as hee mighte in one thyng and other, were a ryght great estate in any countrey of christendom. But gloꝛious was hee verye farre aboue all measure, and that was great pitte, for it dyd harme, and made hym abuse many great gyftes that god hadde geuen him. Neuer was hee satiate of hearinge his owne prayse.

So happed it one daye, that he had in a great audience made an oracion in a certayne maner, wherein he liked him selfe so well, that at his diner he sat him thought on thoznes, till he myghte here how they that sat with him at his boꝛde, woulde commende it. And whan he had sitte musing a while, deuyſing (as I thought after) vpon some pretty proper waye to byng it in with all, at the laste for lacke of a better (lest he should haue letted the matter to long) he broughte it euen blontly foꝛth, and asked vs al that satte at his boꝛdes ende (for at his owne messe in the middes they sat but himself alone) howe well we lyked his oracion that he hadde made that daye. He it in sayth Uncle: whan that probleme was once proponed, till it was full answered, no manne (I wene) eate one morsell of meate moze. Every manne was fallē in so depe a studye, for the syndynge of some exquisite prayse. For he shoulde haue brought oute but a vulture and a common commendacion, woulde haue thought himself shamed for euer. Than sayde we our sentences by rowe as wee sat, from the lowest vnto the hyghest in good order, as it had bene a great mater of the comon weale, in a right solempne counsaile. Whan it came to my parte I wyll not saye it (Uncle for no boaste) mee thoughte by oure Ladye for my parte, I quytte my selfe metelye wel.

And I lyked my selfe the better, beecause mee thoughte my woꝛdes beeyng but a straungyer, wente yet

Yet with some grace in the Alma in tong
wherein lettynng my latin alone me li-
ted to shewe my cunningg. And I hoped
to be lyked the better, because I sawe
that he y late next me, and shold saie his
sentence after mee, was an vnlearned
Wyttes, for he coulde speake no latin at
all. But whan he came furth for hys
part with my Lozdes cominendacion,
the wylp for, hadde be so well accus-
med in courte with the crafte of flattery,
that he wente beyonde me to farre.

And than myght I see by hym, what ex-
cellence a right meane witte may come
to in one crafte, that in al his whole life
studpeth and busieth his witte about no
mo but that one. But I made after a so-
lemne vowe vnto my selfe, that if ever
he and I were matched together at that
boorde agayne: whan we shoulde fall to
our flattery, I woulde flatter in latin, &
he shoulde not contend with me no more.
For though I coulde be content to be out
runne of an horse, yet woulde I no more
abyde it to be out runne of an asse. But
vnclie here beganne now the game. He
that saie hyghesse, and was to speake,
was a greates beneficed man, and not a
doctour onely, but also somewhat lear-
ned in dede in the lawes of the churche.

A woulde it was to see howe he marked
every mannes woꝛde that spake befoꝛe
him. And it semed, that every woꝛde the
more proper it was, the worse he liked it
for the cumbꝛaunce that he had to study
out a better to passe it. The manne euen
swette with the labour, so that he was
fain in the while now and than to wipe
his face. Howbeit in conclusion whan
it came to his course, we that had spokē
befoꝛe him, hadde so taken vp al among
vs befoꝛe, that we hadde not leste hym
one wyse woꝛde to speake after.

Anthony. Alas good manne, amonge
so manye of you, some good felow shold
haue lente hym one. **Vincenc.** It need-
ed not as happye was Uncle. For he
found out such a shift, that in hys flatter-
ryng he passed vs all the mayn.

Anthony. Why, what sayde he Co-
syn? **Vincenc.** Wp our Ladye Uncle
not one woꝛde. But lyke as I trow
Plintus telleth, that whan Appelles
the Wapnter in the table that he paynted
of the sacꝛyfyce and the death of I-
phigenia, hadde in the makynge of
the sozowefull countenaunces of the
other noble menne of Grece that bee-
helde it, spente onto so much his craft
and hys cunningge, that whan he came

to make the countenance of king Agamē
non her father, whiche hee referued for
the laste, leste yf hadde made his bysage
befoꝛe, he muste in some of the other af-
ter, either haue made the bysage lesse do-
lorous than he coulde, and ther by haue
forborne some parte of his pꝛaise, or do-
yng the vttermoste of his crafte, myght
haue happed to make some other looke
more heauily for the pitie of her paynt,
than her alone father, which hadde ben
yet a farre greater fault in his painting,
whan he came I saie to the makynge of
his face therfoꝛe laste of al, he coulde de-
uise no maner of newe heauy chere and
countenaunce for her father, but that he
hadde made there al ready in som of the
tother, a much more heauy befoꝛe. And
therfoꝛe to thentent that no man shoulde
see what maner countenaunce it was,
that her father hadde, the paynter was
fayne to paynte hym, holdyng hys face
in his handkercher.

The like pageant in a maner plaide
vs there this good aunciente honora-
ble flatterer. For whan he saue that he
coulde fynde no woꝛdes of pꝛayse, that
woulde passe al that hadde bene spoken
befoꝛe all ready, the wylp for woulde
speake nener a woꝛd, but as he that wer
rauided vnto heavenwarde to the won-
der of the wisedome and eloquence that
my Lozdes grace hadde vttered in that
Oracion, he sette a longe syghe with an
oh from the bottome of hys bꝛeste, and
helde vpp bothe hys handes, and lyfte
vpp his head, and caste vp his eyen in
to the welkin and wepte.

Anthony. Fortooth Cosyn, he plaide
his parte verie properlye. But was
that greates Wꝛelates Oracion Cosyn,
any thyng pꝛayse woꝛthy: For you ca-
tell I see well. For you woulde not I
wene playe as Iuuenall merely discry-
beth the blynd Senatour, one of the fla-
terers of Tyberius the Emperour, that
amonge the remenaunte so magnify-
ed the greate fythe that the Emperoure
hadde sente for them to shewe them:
whyche thys blynde Senatour (Pon-
tanus I trowe they called hym) meruey-
led of as muche as anye that merueyled
moste, and manys thynges hee spake
thereof, with somme of hys woꝛdes di-
rected thereunto, lookynge hym selfe
towarde hys lyfte syde, whyle the fythe
laye on hys ryghte syde. You woulde
not I trowe (Cosyn) haue take vppon
you to pꝛayse it so, but yf you hadde
hearde it.

Iuuenall.
The blynde
natour.
Tyberius;

Plintus.
Appelles.

Iphigenia.

Vincenc.