A with a pauce of his heauenly defence, that of the dewill being flying in the day of worldly wealth, he shall not need to die. (Vincent.) For though I like this godly coun toile well, and I would be such as are in prosperity and take such order therein, may God both to themselves other folke about much good. (Anthony.) I beseech our Lord (colin) put this better, in the mind of every man that neeth it. And now I will louche one word of the third temptation, whereof the Prophet spake in these words, A negotio perambulante in tenetris, from the builnes walking in the darkenes, and then will we call for our diner, leaving the last temptation, that is to write, a incursa et demontis meridies, from the direction and the deceit of the mid-day, till after none, and then shall we believe that God will make an end of all thy patience. (Anthony.) Our Lord reward you good by, for you are a labour with me. But for our lords take that good o'clock, that you be not your diner our-long. (Anthony.) Fear not that coffin, I warrant you; this piece will I make you but short.

Of the dewill named negotio perambulante in tenetris, that is to wit, builnes walking in the darkenes.

The sec. Chaperter.

The Prophet saweth in the saith Psalm. Quia habitat in auctoritate, etc., in protectione dei commune, etc., etc. Cum encumbente, etc., a negotio perambulante in tenetris. He y dwelleth in y faithful hope of goddes helpe, he shall abide in the protection of god of heaven. And thou a art such one, shall the truth of him so compass about, with a pauite, that thou shalt not be afraid of the builnes walking about in the darkenes.

Negotio is here (colin) the name of a dewill, that isuer ful of builnes, in temtynge folke to muche evil builnes. His tyme of tempting is in the darkenes.

Two times of darkenes.

If you wrote well, that be the best full night, which is the diepe darke, there are two times of darkenes: the one ere the morning ware light, the other when the evening ware darke.

Two times of like maner darkenes art also in the soule of man. the tune ere the light of grace be wel in the heart strongen by: the other, when the lights of grace oute of the soule beginnt to walke fast away.

In these two darkeneses, this dewill that is called builnes, busily walke about, and luch fond folke as will folow him, he carrieth about with hym, and leteth them a worke with many maner bumbling builnes.

He leteth the sun com to take the pleasure of the skie in eating, drinking, and other filthy delights. And some he leteth about incontinent seeking for these worldly gods. And of luch buil folke whom this dewill called builnes, wallkyng about in the darkenes, letteth a worke with luch builnes, our faiour faih in the goodspell. Quia ambulat in tenetris, nilscens, etc., etc., etc.

He that wallke in darkeneses, woteth not whither he goeth. And sure in luch cause are they. They neither woteth which waye they goe, nor whither. For verily they wallke roost about as it were in a round maze, when they were themselfe at an ende of their builnes, therefore but at the beginning again. So is not the going about the terrynge of the skie, a builnes that hath none ende, but evermore from the end cometh to the beginnynge againe: goe they never so full fede to bede, yet evermore on the mawyn, as never they be to be fede againe, as they were the day before.

Thus farreth it by the bellep: thus farreth it by those partes that are beneath the bellep. And as so; conetic farreth like Conetic to the stier: the more wood that cometh ther, the ater, to, the more frequent the more greedy it is.

But now hath this made a centre, of a middle place, into which sometime they be conueped foolishly, when they were ther not yet farre for thebubble.

The centre of this middle place of this made is hell, and into that place be these builfolke, that with this dewill of builnes walk about in this buil made in the darkenes, for in this some sometimes conceyved, nothing ware whither they be going and even while they were that they wer nor far walked to the beginning, but that they had yet a great way to walke aboute, before they sholde come to the ende. But of these hellly folke walking in this buil pleasant maite, the scripture declarith the end. Ducit in tonis diesiustus in puncto ad infernus descendunt. They leadeth theys life in pleasure, as at a poppe, then they defende into hell.

Of the courteous menne saweth Saynte Paul, God volunt dumost fieri, indicetur in temetia.
Agaynst tribulacion.

The long to be in they doubt, was fallen
To temptation, and in the graine of the
de wil, and into manke deseps disappoi
and harmefull, which phawnd me
into death and into destruction.


The cowntous rich man alio that our
savour Speaketh of in the gospell, that
hadde to great ploente of coze, that his
horses would not receve it, but extende
med to make his horses larger, a faybe
futto hymselfe that he would make me
many pages, had went, you not well,
that he he hadde a great waye yet to
walke. But God faybe unto hym: me
not to tole to a sain on toman, que autem pan
mata eturte malo, this night that they take
thy souls from the, and then al this god
that thou hast gathered whole that is
Here you see that he then solcpynelle
the diepente centre of this bulse male,
so that he was fallen full there, long ere
ever he had went he shoulde have come
here theto.


Folkes tyme,

Wone the laby
that bought faybe here.


Sapieus.

They that newe lye in hell for they
wretched living here, doe now percei
their solffe, in the more paine that they
take here for the lesse plese. Where co
fesse they now there faybe crepe out. Latid
fames in vis incarnata. We have been work
in the way of wickednes, and yet while
they were walking therin, they wolde not
rest themselves, but raine on stil in their tow
lines, they theirselfe still unto more paine
more, for a little plentiful picture short
none gone, that they toele al that labor
paine for, beside the everlasting paine
that followed it, for their further advanta
gage after. So help me god suche one
wife, but as I receiue thinkes, manape a
man byeth herewith some much paine,
that he might have bought heaven with
like thons halfe. But yet, as I say,
while these beslyl worldly blys folkes,
are walking about in this rounde bulse
male of this deyll, so called beslyes, they
walketh about in these, tyme of dard:
nes, their wyres are so by the sectere in.
The death shamtment of the deyll bemouched, that where
they marque not so great long miserable soules,
where there paine, that the deyll maketh
the take and endure out of there;
therefore they take it for no tribulacion, so
they never no comfort. And therefore it
not for their tales I speake all this, say-
ning that it may serve the for consayl,
toward the percyng of their own fallow
misery, therfore the godde helpe of goddes
grace, to shyn upon them agaym. But there are very good folkes and
beseones, y are in the day light of grace,
y et because the deyll tempereth them by
ly to such beslye belee: a lath they see
plente of too bulse engulfance fall into
them, y take the deyll in likewise besly
tempe them to set their heart therupon,
y they be to day troubled therewith, a begin
to fear therby, y they be not with god in
the light, but with this deyll that y pro-
phete calleth Nemensis, that is to say, besly
nes walking about in the two tyme of

dardeneses.

How be it as I laid before, of those god
folyes gracios, that are in the world
ly worth of great power a autoritie, and
therby feare the deyll avowe of pipos,
as I noue there agayn, of these that
stand in priye by todol sine and counsel,
yth they be but tempted there
with solow it not, albeift they do walk
to god ever in moderate fear, lest with
warre over both, setting a thing our
light, they might peradventure mishap to
fall in thereto, yet toke to be trouble
themself with the fear for losse of gods
for your therfore, is without necessitie, and
not alway without peril. For as I laid
before, it with a worth my mind of a man
farse fro spiritual consolation, of god
hope that he hold hau in goddes helpe. And as for those temptagons, whileceme
he that is tempted foloweth them not,
The second booke of comfort

The fighte agayne the man to suffer a man; for matter of merite and reward in hea-
ven, he not onely for the debe, the cons-
demnation, fent, and the detraction, but also in that
he conveniently may, so from all occasions thereof. And this power is in those
heilie temptations, a thing to perswade and mettly paynough. But in
these worldly bullines perverting unto
conscience, there is the thyng somewhat
more bate, and in the perceiving more
difficultie. And verie great troublous
fear where there oftentimes appeareth
of, in the hearies of very godly folk, why
the world fallth fall into them, because
of the soke worodes and terrible threats
that God in his holy scripture speaketh at
the place that are ryches. As where

Psalm 5.

Sant Paulus sayeth: Quem volunt diutius ferci, incolunt in temationem et in sequum disobi.
They that will be ryches fall into temptacion,
and into the gryne of the beuill. And
where we havour sayeth hymselfe, In
elum of camelon or foramen acus trasfere, quem di-
atum tempone in regnum dei. It is more easie
for a Camell of assome fave, for Camelus so
signifieth in the Creake longe, of a great
able rope, to goe through a nedeles eye,
then for a rychen manne to enter into the

Lube 12.

Chyngesome of god.

So meruscell now though god folk
that feeare God, take occasion of great
dede at so dedesfull worodes, when they
for the worldly goodes fall to them. And
some stand in doubt, whether it help full
for them to keep any god or no. But
nevermore in all those places of scripture,
the hauing of the worldly goodes is not
the thing that is rebuked and threatened,
but the affection that the hauer un-
leavelyfull beareth thereto. For where S.
Paulus sayeth: Quem volunt diutius ferci, et they
that will be made ryches, he speakeoth not
of the hauing, but of the will and the
desire and affectation to hau, and the
longing for it. For that cannot bee lighte-
loye without synne, for the thyng that
folke so long for, they will make many
bydes to geteate, and leaped themselves
therefor. And to declare that the hauing
of riches is not forbidden, but the inso-
ditate affection of the mind forrilete ther-
burn, the Prophete sayoth: Blanda si affland, for
while eye appereth. Riches howe into you,
let not your heart therupon. And albeit
that our Lord by the sayde example of the
Cammell of soke rope, to go through
the nodoless eye, sayeth that it is not
only hard, but also impossible for a rych
man to enter into the kingdom of hea-
ven, yet he declared, that though the rich
man cannot geteate into heauen of byn-
selfe, yet God he lapeth can geteate him
in well enough. For unto me he sayeth
it was impossible, but not unto God.
For unto God (he sayeth) all thynges
are possyble. And yet ouer that, he tolde
of the maner rychen men he make, that
could not geteate into the kyngdome of
heauen, sayig: Filioll, quam difficile de confu-
sor in seculum regnum Dei intirente. By bades,
howe harde is it for them that put their
trust and confidence in their moneyes, to
enter into the kyngdome of God.

Cyprian. This is I suppose (bunche) be-
teryrew, and elles God forbydde. For
elles wer the worde in a fall hard case,
if ever yche man were in suche dam-
gay and perill.

Cyprian. That were it cosin in debe;
and so I wene is it yet. For I fearme
that to the multitude there be very few,
but that they long to be ryches, and
of those that so long to be; very fewe re-
served also, but that they set them
verie sore theron.

Cyprian. This is (bunche I fearme)
veryrewes, but yet not the thyng that I
was about to speake of. But the thyng
that I would haue sayde was this, that
Obsestion is
I cannot well perceve (the world being gospell riche
such as it is), and so manye poore people men,
therein howe any manivelie be ryches
and kepe byn ryches without daunger
of dammacion therefore. For all the
whole that he faeth poore people in many
that lacke whyple hymselfe hath to gue
them, and whole nescie (whyple he
that therwith) he is bounden in suche
case of duetice to relise, to farre furthe
that hym sant Ambrose sayeth, that
who so that bee for defaulte where we
myght helpe them, we kill them, I can-
not see, but that every rychen man haet
the great cause to stande in great fear of
dammacion. For I cannot perceve, as
I saye, howe he can bee deliverd of that
scare, as long as he kepyth his riches.
And therefore though he might kepyth his
riches if there lacked poore menne, and
yet stande in Goddes savour therwith,
as Abraham didde and manie another
holie rychen man lykke, yet in such abun-
ddance of poore men as there be noe in
eyther country, ane man that kepyth
any riche, it must nedes bee that he
had an insoinate affection therunto,
while he gave it not over into the
poore menes perfones, that the duete of
charitie byndeth and strengeth hym to.
Agaynt tribulation.

And thus (uncle) in this world, at this age, men seeketh their comfort unto God because they are rich, and troubled with fear of damnation for the keeping, can very scantily serve.

And here is the (colin) in many manner things, to bid to obey, advising; as benye, Repent; of the, a matter nakedly supposed to put faith thus, secretly to take these things is god, or, these things is naught, without consideration of the circumstances.

Belye Baforre Anypne relleth of a possession, that gave a man a medicine in a certayne disease, that holde him.

The false same maneth at another time in the selfsame disease, take the selfsame medicine himselfe, and had thereof more harme then good, which thing whyle he bestowed unto the phisician, and asked him whereby harme should happen; that medicine he did the no good but harme because thou tookst it whyle I gave it thee not. This anfverter Auffine very well allowed. For that though the medicine were one, yet might ther be peradventure in the sickness, some such difference as the patient perceived not: pea or in the man himself, or in place, or the time, many thinges might make the let, for which the phisician would not then have gaven him the selfsame medicinal that he gave him before.

To peruse every Circumstance might (colin) in this matter be touched, were to be considered a way, would in be make this part of this destill of bullines a very built piece of worke and a long. But I shall a little open the point ye you speake of, I shall shew you what I thinke therin, with as few wordes as I conveniently can, and then will we go to bitter.

Fircke (colin) he that is a rich man keeps all his god, he hath I think every good cause to be very leade in debe. And yet I scarce my selfe take the same thing, for then be very farce fro estate of god meanne, sith if they keep all, then are they verste farce for charitie, so doe (you not well), almes either little or none at all.

But now is our question (colin) not in what case that rich man standeth he keepeth all: but whether we should suffer to stand in alperious deed we fear, for he the keepinge of so much as maketh a rich man still, then standeth in the state of damnation, then are the curates both powerless to tell them so, according to the commanment of God given unto them all in the pericaks; the, the, or, the, or, the, the, the, the, the, the.

If, when I am to the wicked man, Thou shalt dpe, thou dost not shew it to him, nor speake unto him: that he may be turned from his wicked vape, he may live, he shall daily dpe in his wickednes, and his bloude shall I require of thyne hand. But colin, though God inviteth me unto the following of himselfe in willfull puerite, by the leading of alight, at once for his sake, as the thing whereby with being of his solicitude of worldly lusts, and curte for the desires of earthly commodities, they may be more spedely gone and attaine the state of spiritual perfection, and the husbandly puerite and longings for celestial thinges: willfull puerite doth he not command every man in unto, so to be done upon yon puerity of damnation.

For Luke 14-14, where he saith, Whoso remembs saith that is good, non potest esse displicare. He that is sofull must not all that ever he had, can not be my disciple, he declared well by other wordes of his own in the selfsame place a little before, what he meant.

For there faith he more: sicut se gwent me, non odi patrem tuum, etc., etc., etc., etc., etc., etc., etc., etc., etc.

The commeth to me, and hateth not his father, s his mother, s his wife, s his children, his bosom, his sisters, a his own life to, cannot be my disciple. Here mention our Christs valour Christ, that none can be his disciple, but if he love him so farre above all his kinne, and above his owne life to, for the love of him rather then to forsake him, he shall forsake the all. And so meant he by those other wordes, that who sooner doth not so renounce so forsake all that ever he had in his owne heart, affection, that he will rather leste it all and let it go every what, then deedly displeased god with the reserving of any one part thereof, he cannot be Christes disciple, lest Christe teacheth us to loue God above all thinge. And he loueth not god above all thing, which contrarie to god's pleasure, hepteth ame thinge that he hath. For that thing he lovethe himselfe to forsake more by then by God, whole he is better contente to loste God then it. But as I saide, he may say all, or that no manne should be reche: heau substance, that ifnde I no commanmente of. There are as our valour faith, in the house of his father, many mans.
And having that book, that shall have the grace to dwell even in the lowest.

He whom the gospel, that beareth, that which the, God's sake patiently suffereth, shall not only dwell, but shall dwell in heaven that here is in heaven, and that so be in heaven, and that so be in heaven, and that so be in heaven, and that so be in heaven, and that so be in heaven, and that so be in heaven, and that so be in heaven.


...of the person of Christ, that in the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel.


...of the person of Christ, that in the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel.


...of the person of Christ, that in the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel.


...of the person of Christ, that in the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel.


...of the person of Christ, that in the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel.


...of the person of Christ, that in the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel.


...of the person of Christ, that in the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel, that are they that believe the gospel.

Against tribulation,

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

And this I say, if the man had there done the tone out of hand, the gaining meane false in almes, and not so much as speake of restitution, till after whereas he was though he spake the tone in order before the tother, and yet all at one time, the thing remained stil in his libertie to put them both in execution, after such order as he holde then think expedient. But now confess, did the spirit of God temper the tongue of Zacchaeus in the bittencrime of these woules in such wise as if were well appeare the saying of the wise man to be vertified in them: where be faith: Domini est gubernari lingua. To god it belongeth to govern my tongue. For here when he saide, he would have caste of his whole gowt into passe people and passe life, that not only reprehender any man whom he had wronged, but more then reprehender them by these tymes as muche agayne, he would reprehender the false luytion of the people, that accosted him for so evil, that they rethenned in their mynde all his gowt gotten in effecte with wronge, because he was grounded to substance in that office, that was commonly misteused extrordinary. But his wondes declared that he was zeale of his substance in propriety, that if hee his god were gven away, yet wer he well hable to yelese evrere mannes his buettle with the tother halle, and yet leue himselfe no beggar neither. For he saide he would not be guee alwaies.

Shall mean that is reputed right wouleshippefull, yea and (whereby I say) required for right honneth, and woulde and woulde hable to doe this thing that little Zaccheus that came guee Publicane, were he few, or he Papinim, yspe, that is to wist, with lese then bale his gowes, reprehende evry man whode he had wronged foulest times as multe, yea and col, ashamed for ashamed hardye. And then they that hall receie it, take content (I dare promise for them) for the tother Christ, as muche goe, by forgote it, because it was one of his hard Lopez of the olde law, whereas Christ men must bee full of forgiving, and not die to require and execrize them amends to the bittencrime.

But nowe for: our purpose here, not withstanding that he promised not, neither to guee alwaies, no not yet to leave of his office neither, which albe that he had no bled before peradventure in evere point so pure as Saint John the Baptist had taught them the lesson. Nibb amplius quam confusionis obis factus. Do not more then is apponted unto you, yet for as much as he might both lawfully by his substance, that he minded to returne and lawfully might use his office to, in receving his princes buette, according to Christs expresse commandement: rodateque sunt Cesari Cesari. Give the Emperor those things that are his, reserving alrestisyon and allbery beside, our lewe well allowing his good purpose, excepting no further sort of him, concerning his worldly behaviour, answered and laid.

Col. 3. 12. Pray for the princes. Let your conversation be as it be in the Lord. This daye is heare commen to this house, for that he is, the name of Abraham.

But nowe saith I not (colin) that in effect thus far you conduced into a man may, me, that a man may be rich, and yet not out of the rate of grace, nor out of gods favour. Howbeit you think that though it may be so in sometim, we in some place yet at this time, at this place, at any such other place, wherein be so many poor people, upon whom they are, you thinke, bounden to heare their god, they can hope no riches with assurance.

Whereby colin, if that reason would hold, I were the world was never such any where, in which any man might have kept any substance without the daunger of damnacion. As for ynce Chistes days to the worldes end, we have the witness of his owne word, that there he never lacked poore men, nor never wall. For he lapd hymselfe. Pueres temper habebitis robibos gaudia quam vobis benefacte potshs. Poare men shall you alwae have with yyou, where when you will, you may one good into. So as I tell you, if your rule hold, then wisthere I were no place in no time in Chistes days hither to, as I thinke in as long before ye neither, nor never that ther be, in which ther could any man abide riches without the danger of eternal damnacion, even for bys riches alone, though he demened it never to weel. But colin, men of substance must ther be elders that you have no beggers, so that ther be, and no man left able to relieve another. So for this I thinke in my mind a beare sure conclusion, that yall the mony that is in this countrey were to mosowe nerte brought togetherto ofne
Aof every mannes hand, it layed al topper
one beape, and then divided our share of
very man a like, it were on the mor-
row after, that then it was the day be-
fore. For I suppose when it were al-
ly thus divided among all, then almes a
beape was now. And yet he was a be-
gar before, all that he had be the pycher
so, that he hold everie piece, that he
make him much above a begger spyl,
but many was of the pycher men, if they
ricked be abode but in monyous substance
of alms be drawn from riches, happily
for, all their life after.

Ofland, and if you have not, the land here
in this world, but if you have one man pro-
sabe a meane of living, for so men do.
Every man cannot have a share of his
own, nor everie man be a marchant with-
out a stocke. And these thinges you poor
stockes must be had, nor every man
cannot have a stockes by himselfe. And
how may it be by the faders stockes, if
no man be able to put a stock to make
Who be the master, or who could live
a carpenter, if no man were able to hold
neither church nor house? Who should be
the masters of any other kind, if
there lacked men of substance to set
up a stocke? Some must that hath
not two ducates in his house, be better
to bear the stocke and himselfe not a far
thing but bitterly live all his days, then
some riche man by whom he is wellable to
set a stocke. In his money do the costs
half. For then wer himselfe like to take
waste. For surely riche mennes sub-
stance, is not walsyng of the poor manes
living. And therefore were it
farc by the pychers men, as it farcd by
the woman in one of Cotes fables, which
had an hee that layed her every day a
golden egg, till on a day the thought he
would have a great main eggges at once,
therefore she killed her here and founde
but one, twaine in her help, so that for
a few, the last man.

But now as to come to your doute
how it may be, a man may with con-
fidence kepe riches with him, when heeth
so many poor men upon whom he may be-
nowe it: verily worth he not with con-
fidence dow, it must be let to them as
many as he may. And so much of worth
every rich man doe, if all the poor people
that heeath, hee so specially by Goddes
commandement comitted unto his
charge alone, that because our fauntour
faith, that others therefore be bounden
to give our skill to everie begger that he
after him, as long as any pery latteth in
his purse. But thereby, that laying
that, as maine Anl(ine other places
in scripture hath) rede of interpretation.

For all thy saint Anlite faith, though
Thus let. Deue every man that after
these, deue not their, give them all that
they will at theire. But surely all were
one, if hee meant to bind me by comman-
dement to give every man without ex-
ception alme, so to as made I leave
my self nothing.

Our fauntour in that place of the third
Chapter of Saint Luke, speadeth both, Luke,6,
for the contemt that we should in heart shoule
have of these worldly things, & also of
the maner that men shoule die towards
their enemies. For ther he biddeth us,
de this enemies, give good for good for Luke,6,
evil, not only suffer injuries pacitely
both by taking away of our good, & harm
done unto our body, but also be ready to
fudder the doubble, & quater that doth
them good a gain that doe be the harms. And
among these thinges, he biddeth us give
every man that asked, meaning that in
the thing that we may commenditly haye
a man gode, we shoule not refuse it, what
maner of man ever his hee, though he
were our mortal enemy, namely where
we see that but if we help him our selfe,
the perleone of the man shoule shaw
prell of perishing. And therefore faunt
St. Paul. see, and the innumeras varis dealemen.
In Romas 12.
If hence enemy be in hunger, gree hym
meate. But nowe though I be bounden
to give every maner man in some maner
of his needes, uncerteyn is my face, chisten man or beareth: yet am I not
unto all men bounden a like, nor a
ny man in every case a like: but (as I be-
gan to tel you) the differences of the cir-
cumstances, make great change in the
matter. Saint Paul faith, and non profis
defsuis, glifinsibieler deeter, hee that pouudeth:
These for these that are his, is wors the
our insidelle. These are ours that are be-
longing to our charge, either by nature
or by lawe, or any commanement of
God. By nature, as our childe, by law
as our seruantes in our house, so
that albeit these two foestes be not ours
all alike, yet wold I thinke that the least
ours of the twaue, is to write, our
seruantes, if they neede & lacke, we be boun-
den to take to them and provide for their
need, & see to faire surly as we may, that
they lacke nor the thynges that shoule

A serue for their necessitie while they dwell in our seruice. We secent also of they fall tiche in our seruice, so that they can not doe the seruice that we retaine them for; yet mape we not in any wise turne them to out of dozes, and cast them by comfortlssely, whyle they bee not able to labour and helpethemselfe. For thiss were a thyng against all humanitie.

And surely if he were but a warfaring manne that I recepyed into myn house as a serf, if the fell sick therein, a his money gone, I recyken my selfe bounden to help him well, and rather to beg aboute for his relief, than call him out in sauc to the percep of his life, what lose souer I should happen to sustayn in the keeping of hym. For when god hath by suche chaunces sent hym to me, and there once matched me with him, I recyken my selfe surely charged with hym: I may di out perill of his life, be weel and conveniently discharged of hym.

By goddes commandemente are (in our charge our parents, for by nature we bee in theires, the (as inacte Paul before it is not the childrens part to provide for the parents, but the parents to provide for the children. Howbe I meane convenientl, good learninge; of good occupacions to get their living by, with trucht and the favour of God, but not to make provision for them, of suche maner living, as to goodward the shoude live the worse so, but rather of they see by they maner that such would make them nought, the father shoude than gueve them a great deale of helpe. But althought that nature put not the parents in charge of the child; yet not only god comamndeth, but the order of nature also compellth, that the children shoude bothe in reerent behawvour, honore the father and mother, also in all those necessitie magnet in the. And yet as much as God and nature both buyneth by to the subinance of our owne father, his need may be so little though it be somewhat, and a meane manner to great, that both nature and God also, I should in suche busi-qual neede, relieue that bryght necessitie of a stranger, ye my too, and goddes even too, the bryght Turke ou Saracen, before a little neede and unhelpeh to doe great harme, in my father and my mother too. For I thought they both swypn themselfe to be well contente I shoulde.

But now (Coffin) out of sace of such extreme needs, we perceived, knowne onto my self, I am not bounden to gueue every begger that will alke, nor to beleeve every say, that I here in ye trece that will tape hymelise that he is berpe tycke, nor to recykne all the poore folke committed by god only to my charge alone, that none other man should gueen them nothing of his; still I have first gueen out all myne, nor am not bounden neither to haue to evil opinion of al oth other folke lame my selfe, as to bynde him, but ye my selfe the poore folke shall all tape at once. For God hath lefte in all this quarter no mo good, solke nowe but me. I mape thinke better by my neigbours, and wiste by my selfe than to ye com at home by godes grace well nough. C. Noemen, Sarpe (uncle) but some man shall paradenture be right well content in suche케, to think his neighbors very charabel, to thenten that he may bynde himselfe to libertyn to gueue nothing at all. C. Noemen.

That is (Coffin) very true: to wey ther some be content, either to think or make as though they thought: but those are they that are content to gueue nought, he cande they be nought. But our question is (Coffin) not of them, but of godd solke that by the heiping of worshiply good, I have in great seare to offend god. For the acquyeting of their conscience speaks we now, so thenten that they may perceiue what manner of having of worshiply good, and keeping thereof, may stand in the rate of grace. No. I thinke I (Coffin) that if a manpe heiping calle about him to a glor and rattle of the worship in the confusion whereof, he takeeth a great helpe, and thath himselfe there, lose, taking the poorer for the lack therof, as one tare worse than himself, such a minde is bryght wynne seele of the people, and suche a manpe is bryght nought in dece. But on the other side, ther be a ryche man a man (suche as woulde god there were may be bryght manpe) that hath into rychelle no longe, good, but being have fall aboundanting into him, takeeth to his own part no greate pleasure thereof, but as though he had no ple not, hepeh himselfe in lyke abasment, and peneance prinipal, as he woulde dog in case he had it not, I thinke thynges as he dothe openely, before somewhat more liberally bypon himselfe, in his house after some manner of the woulde, lefte he should gese other folke occasion to mercanile and mese, and talkle of hy maner, and misspore hym so; an hypocrisy, thereth between god and hym.
The thirde booke of comfort

A dothe truly protest and testifie, as did the good quene Helener, that he dothe it not for any desire thereof in the last stepenge of his owne pleasure, but woude have as good wil to a better; for heare, th commonwealth and riches, saving for the commoditie that other men have by his disposition thereof, as percause in keeping a good household in good chilten order and fashion, and in letting other falle a worke with suche thorpe as they garnythe thorpe the better by his means, this commonwealth of riches I taught me thoraly in mercie, match in a maner with another mannes for a liking of all, if there were none other cir-


cumstance more pleaasamus unto God abund rounder in the so, taking bulles as percause for the more former contempliation by reason of the slowtude of all worldly buisinesse of love. where is the thing that manes have adoveling chance better. For els would Chiste have earned her much more thence, to go aboute and be busy in the helpe of the other her father that alone did bis binate, to take her a lid and sit down after a caule and do not gone.

How like that have this god and plenteous by yvme, but not loth to keep himselfe from lacke, and not to fulshe as a pure chipher fashion requisite, determined to abandon his pleasure, well, what will you make? The manne is so much fleshe perchy the they would he were, and bapple them by them selve would wish, if it were as easy to be it as to wishe. But yet not by and by the fate of damnacion for at that. So much that ever mannes is farth with in fate of damnacion, that a taking all, and entering into religione, is not percause to strec depart from all inwardly in sections, as himselfe would vnder take they were, and much beva-

lent that he is not. Of whom some man that had in the worlde willingly to take the like slyde of right wo, this plenteous batt afterwarde had a much a wode, to keep him selfe from the little of the gate of Cellente, as percy, to beare yet at the least wise some rule and order then, but it were but amonge them selues. But God is more mercyfull to mannes imperfection. In the manne know it is and knowledge it, and make it, and fette and pursuade to mend it, than to retreate and cesse of the he will him, that after as hez tvrsting came beare and suffer, hath a general extent and purpose to please him, and to prefer of teete by nothing in all this worlde for his. And therefore (Colin) to make an ende of this piece with als: a negard per-

blicante in territor 2 of this delipi I meane that the Prophete calleth bisnese walken in the darkenesse, if a man haue a mynde to servue god and please hym; rather lese at the god he bath, then wilt ringe bis beadie spyne, and woude without maner of grudge, geue it evere wher whr waue in case that GOD would be commannte hym, and ente to take it partnep, if god would take it from him, and gladde would be to bie it unto goddes pleaser, and de his appilgience to know and to be taught what maner biving thereof GOD woude be pleased with, and therein for time to spyme be gladde to folowe the chansale of good and vnsoules mennes, though he neither gue away all at once, but gene evere manne that acket hym neyther.

Lese every manne leaue and thynke in this isle, that all the god's he bothe of it can hae, is a great deale to late. But yet for all that leaue, let hym bide therewith in the fulla full hope of gods help, and that the truth of god to compate him aboute as the propehete spake, C with a panache, that he shall not be able to plaide the trapes the and the tempelation of this benstall, that the Prophete callis bisnese walking abente in the darkenesse, but that he Hail for sti haying of riches and worldly substanece; to auste his trapes and his tempelachie, to that he may in conclusion by the greater grace and another mercy of god gette into heaven well enough. And now was (Colin) about to after this piece thind ended, to bide them bying in our diner but now I not nece loe for here we come with it already. Cynemz. For folth(good uncle) god dispesh his timeth your mater and your biter both I tryst For the time of your good tale(to which I sure to bidewarde you) and the beginnyng here, of your good diner too(from which I wro more than pite that you shuld any longer have tarped) meete even at the close together. Cambowy. Wele Colin nowe we will we laye grace, and than for a monkly wp we leaue talkynge, and lafte hove our diner shall leppes, and bide sake we can faite to talkynge. Whiche done, you know my cunnoible guise(for maner I mape not call it,because the guise is bunanetely) to
A boy you not fare well, but slee away to your place. But you bothe well I am not wont at after none to slee long, but even a little to foogreat the world: when I wake, I wi againe come to you, and than (God willing) all this long vageours, wherein ye Hall have step-nough to take muche more than you like, for the finnishyng of this one part of our matter, whiche one now remayneth. 

*Vincent.* Preare you good buncle, keep you customeable maner. Foz, manere maye you call it well pungshe. Foz as it were against good maner to looke that a man shoulde knele downe for courteous, when his use is fose, for it is very good maner, that a man of your age agrised with suche landslygichselles before, that latter you noretaygh to tope when you thoute, lette his tope not fpleasse, - but take him when he may. And I wyll buncle in the mean while, seleace from you too, and speeke a little cranke and returne to you again. 

*Anthony.* Caryl while you will, I wyll you have dinne god at your pleasure, but I pray you take not los. 

*Vincent.* You that not neede buncle, to putte me in mind of that, I wold so faire have the remenante of our matter.

**The III. Boke**

and the last, of consolation, and comfort in tribulation.

*Vincent.* Somewhat haue I sayde the longer buncle, partly for that I was lothe to come over loone, lest my tone comming, myghte haue happe too haue made you wake to loone, but specially by the reason that I was letted, with one that the loved me a letter, dated at Constantinople, by whiche letter it appeareth, that the greater parte of the warlike armies. And yet whether he will therewith, that can there yet no mantell. But I hear in good faith that on his bage Hall see lyther. 

*Howbeit.* The bache wrote the letter, saith that it is secretly sayde in Constantinopole, that greate parte of his army, Hall be missied and sent either into Naples, or into Sicille. *Anthony.* It may so tune (Colpin) that the letter of the Venetian dated at Constantinople, was bessuaged at Venice from thence come ther some among, and somtime fro Rome, and some time also fro some other places, letters, all farse full of suche venges, that the Turk is ready to doo summe grete exploit, whiche venges they blowe aboute, for the进一步ance of summe suche affaires, as they haue themselfe in hand.

The Turk hath also to many more the Darkest of armes in his retinue at his continual charge, that lette the bouldle lyve still and doe nothing, but peradventure fall in beninning of summe affaires, signifying themselfe, he is saithly to make so assemblinges, and somechaungings as of them from one place unto another, and parte some soke a sunber, that they were not ever so well acquainted with dwelling overlong together.

By these waies also, he makest those that he mindeth sodainely to invade in bene, the lette to whyke therefore, a therby the lette preparacion to make because, while they see him to many times make a great vysage of warre, when he mindeth it not. But than at one time or other, they sodainely see it, when they leat it not. Nowesett full likely (Colin) it is of very truth that into the realm of Hungarie he will not sayle to come. Foz neither is there any countrey throue Christendome that peth for hym to meete, no never was there any time till nowe, in which bee mighte so well and sarelly winne it. Foz now call we hym in our lette God save vs, as Colpe telleth, that the lette tooke in the wolfe bethem, to hope them the dogges. 

*Vincent.* Than are there be rye lyk(e good Uncle) all these tribulations to fall upon vs here, that I spake of in the beginninge of our first communcation here the tother day. 

*Anthony.* Stepe troute the it is (Colpine) that so there will of such houses in a whole, but not forthebuth all at the firste. Foz whilst he commeth bider the colour of agge for the tone against the tother, he will somewhat see the proufes, before he fully them himself, but in conclusion if he be able to great it for hym, you shall see hym to handle it, that bee shall not sayle to great it from hym, and that forthwith out of hand, ere ever he
A fayther hym lette hym set ouer fuether in. (ynthony, yet laspe thes(Auncle) that be held not to force anfe manie to taze his faith. Aynthony, yet anfe mane Colyn. The laspe more than they can make goo. That tell you so. He inaketh

The Lurkes a solemnite the among the ceremonys, ony apopul of that feat, in which he spyz taketh upon hym his authoruities, that he saile in all that he powle may, minispe the saith of Chisthe, and dazate the saith of Holomet. But yet bith he not bid to taze every whoyle courte at once to so take theys faith. For of some courteys bith he bene content only to taze a tribute peaceul, and let them than liue as they liue. But of some take theys whole people awat, dispersing them for baus among any landy courteys of bys, whye they taze for their owne, without any safferanse of regrete. Some coutry so great and populous that they can not well be cared and comonable there, hez destroueth the gentlmen, and genthe s landes, part to such as he bringeth, and part to suche as willinge lies will rence their faith, and kepeth the other in such misere, that they were in maner as good dead at once. In cke he sufстрhesh

Celles no chisthen manne almooste, that theys releaze as marchvauntes, or thoses that offer themselues to serue hym in his warre.

But as for thoses Chisthen courtrey that be helde, not for onely tributaries, as he doth Tye, Cipiss, or Cande, but recheneth for clere conquest, and biterly taketh for his owne, as Posen, grece, and Spedone, and suche other lyke, as I berely think he will Hungarpe sp he gett it, in all those, beth chizhen people after sundry fashions. We lerteth them dwelle there in dede, because they were to manye to carie all awaue, and to manye to kill them all to, but if he holde either leave the land dispeple and de solate, or elles some other courtreyes of his owne, from whence he holde (which would not well be done) conaude the people therpyer, to people that land with all. there liue thoses that wyl not be tarende fro theys faith, of which God kepeth (labout bee his holie name) byrge many, he sufстрheth to dwell spi in peace, but yet is their peace for all that no beryse peable. For landes he sufстрeth the to have none of their owne office or honed roome thet have none: with occel ons of his warres, he pillett them with taxes and tailigates into the bare bones thys children he choseth where he lyf in their youth, and taketh them for their parentes, conyng them whither he liue, where their frendes never see them after, and aboyle them as he liue: some younge mapdens make thicke harlots, som younge menne he byngeth in ir warre and some younge children he caulet to be yeld, not for their lones cutte oute as the custome was of olde, but cutte of their whole members by the body, how feepe escape and lule he little sufстрheth, for he will have inough. And all that he tol theth younge to any bse of his owen, are breaken unto such Lurkes or falle renegates to kepe, that they turne fro the saith of Chisthe everyone, or elles to handeled, that as for this world they comm to an euill cheyninge. For beside many other contumelies and dispite, that the Lurkes and the falle renegates Chisther many tymes doore, too good chisthen people that still preserue and abzide by the faith, theit findes the mean somesyme to make some falle theys lave, that they hear such a chisthen may speake of obvous wonderes agaynst Holomet. And upon that pointe falsely tell they, will they take occasion to compell hym for to take the saith of Chisthe, or returne to the professione of their namefull supersticious fect: elles they will put him into death, with cruel intolerable tormentes. (ynthony, Our lad(Auncle) for his mighte rece, kepeth thoses wazthhes hence, For by my trouth if thet day to come bither, me thint I see many more tokens than one, that we shall have of our owne folke here ready to fall in unt to them. For like as before a gret faze the sea begunath sometime to makinge rose in it felle, ceuer the windez wrougous, so more thint I here at myne earc some of their owne here among us, which within these fewe years coude now more have beene the name of a Tark than the name of the benyl, begun now to fynde little faulte therein, ye and some to passe them to little and lytie as they maye, more gladde to fynde faultes stre deskytate of chistifendom, fieftes, princetes, countes, cereonys, sacramentes, lades, and customes spiritual, temporall, and all.

Aynthony. In good faith(Colyn) so be thynne we to sake here in dree, and that but even now of late. For since the title of the crowne hath come in question, the good rule of this realme hath brepe lyte decayed as lytie while as it is.
And undoubtedly Hungary shall never do well, as long as it stadders in this case, that means myndes hearken after new-elite, and have these hearts hangynge upon a change, and much the worse I like it, when thei woolden walk so large towarde the favoure of Turks seyct, which they loo woold to have in to create abomination, as every true minded children man and children woman to, must have. I am of suche age as you se, and be-rlitly as farre as I can remember, it hath bene marked and often proved true, that when children have in Holwes fallen in a fantasie by themselve, to draue together, and in theyr playing make as it were childers caryed to church and lyng after their childers fashion and long after their childers breath ther hath bene holwes fallen and turkle at thyme I amere remember in my daies when children in divers partes of the realm hae gathered themself in sundry companies, and made as it were partes and battaleys, and after their battaleys in force, wherein some children have yet taken great hure, there hath fallen many battaleys and deady warre in bebe.

These tokens were somewhat lyke your enamele of the sea, fith they bee, of thynges that after folowe tokenes for going, though thoghne some secreete motion is infintite, whereof the cause is unknouen. But by saint mary(Corin) these tokens like I mache woode, these tokens I say, not of children playes, no of children longes, but old Iheaves large open woode, so boldly spoken in s fauour of Babomes secte in this realm of Hungarie, that hath bene ever bither to a very sure kap of childstendome. And out of doubt if Hungary belowe, and the Turk have it once fall in his possession, he that ere it be long after, have an open ready way into almost the rema-naunt of all childstendome, though be write it not all in a booke, the greate parte will be wonne after I see me, within very few yeeres. Otherwise, But yet eneraly I trulee in Christe (good Uncle) that be not suffer that abominable secte of his mortal enemies, in suche wise to preyse agaynst his children countres.

That is very well said (Corin.) Let vs have our stars hope in him, that he be verre sure that we shall not be deceived. For other that we have the thing that we hope for, or a better $ thing in the steede. For as so; $ thing it felle that we pape for; and hope to have, god will not alway serve vs. And therefors assh as I lapd in our first commyication in all thinge save only for heauen our payer, no; our hope mape never be to precis, although the thing bee lesstifull to require. Whereby if people of the children nations, were such as woudly god we were, I would little care all the preparations that the gret Turk could make. So noz yet buying as badde as we be, I nothing doubte at all, but that in conclusion howse base to ever children.

States bee fore the bage and"
The thirde booke of comfort

In this ingracious token that you note here youreselfe, for undoubtly this newemaner, here of venneres, saurable fashion, in their language towards these ingracious turkes, declareth plainely, that not onely the minde of them, that bithere walke may come, but also that they can contente, bothe to lyve under him, and over that fro the true faith of Christ, to fall into here of the false abominable secte.

Vincente, Wetherly, mine uncle, as I go more about than you, so must I needs moore here (which is an heavy earing in myne eare) the maner of men in this matter, whiche encrasteth aboute us here (I truste in other places of this realm by goddes grace it is otherwise.) But in this quarter here about, for many of these folowe that are mete for this, that weare in these quarters, and in a while after half betweene game and earnest, and by sure I had not thence neer, from yane flatter earnest in deede, taketh as though they looked for a dape, whan a turne vnto the Turks faith, they should be made masters here of true christens mennes and owners of all they goddes.

Ambrose. Though I goe little abroad (Collen) yet I thinke at some time when I lye little, almoost, as much as that.

But while there is no manne to complaint too for the rebelle, what remedy but pacence, and fasting to sitte still and holden my peace, for these two that strive wither of them both that reign vpoun vs, and eche of them called himselfe Ringle, and bothe twayne putte the people to payne, the tone is yow were wait to saile from sure quarter here. It helpeth in this behalfe, and the other whylke he looketh for the Turks, ephemer will not, or I weene well bare, not synde anye faulte with them that haue the Turks and his secte. For of Turkis naturall this country lacedeth none nowe, whiche a here conuenaunte under vynce pextere, and of everie thynge aduertere the great Turkus full lercy, and therfore Collen, albeit that I would atte turke, manne, pray vp and call vpnto God to holde his gracioue bende ovre vs, and hope awaye this wettheredness if his pleasure be, yet would I further atte turke good chilidren bothe, to remember and consider, that it is briede likelye so come, and therfore make hys recksng bye and caste hys penge bythyes here, and every manne and every woman bothe, appointe with goddes helpes in their owne minde before hichte, what thing shal entende to doe it is very work fall.

Where a manne shal cast in his minde and appointe in his heart, he saile, that if he were taken with Turkis he would rather by thay for sake thay faith.

The first chapter.

Vincente, Wefare your brest good uncle, for this good counsell of yours. For surely me thinkest that this is marvelous good. But yet hear I once a right cunning and good manne made, that it were great sole and very perilous too, that a manne should thynke upon any suche thinge or imagine any suche case in his minde, for sake of double peril that may follow theruaupon. For ephemer that he be likely to aunswer himselfe to that case putte by hys selfe, that he will rather suffer any painfull death than for sake his faith, and by that boide appointment should he fall in the fault of saint Peter, that of overtighte made a proude promise, and one haue John to a sole fall, or els were he likely to think Luke, that rather than aside the paine, he would for sake god in deede. And by that minde should he strike deadly through his own top where as he deeeth not, as that that hard adventure never come in the peril to bee put theuerto. And ytherefor it were mone wife done, never tooe think uppon any suche maner case.

Ambroe. I believe well (Colle) that you have heard some man that wold to say.

For I can newe almoost as much as that left of a very good man and a great sorlempe doctore in writing. But yet (Collen) although I should have some one or two moe, as good mine and as well learned too, that would bothe twayne take and write the same, yet wold I not seare for your part, to confonde my tend to the contrary. For (Collen) if this minde aunswered him as saint Peter answered Christ, that he wold rather bye that for sake bym, though bee fave therein more into hymselfe, than he should bee paraadventure able to make good if it came to the pointe, ye percepye I not that he bothe in that thoughte, ane deadlye displeasure into God. For sainte Peter thought he faue moe thay he coude perfo
A perfourme, yet in his so saying, offended not god greatly neither. But his offence was, when he byd not after it well as he saide before. But nowe maye this manne be likly neuer to fall in the pit of breaking that appointment, by the same token that so shall scape him selfe, neuer one shall fall in the perill. And yet to haue that good purpose at their life, feeme me no more harme the white, than a poore begger that bathe never a penye, to thinke that ye he had great substance, he would give great alms for. Goes false.

But nowe is all the perill, if some man sustowe himself, that he would in suche case rather forake the faith of Christe with his mouth, and keep it still in his heart, than for the contynct of it to enforce a piousfull beade. For, by this hande, he saileth in deadly torments, which while he never commeth in the case in hande, it never babbe put him selfe the case, he never babbe fallen in. But in good faith me thinketh that he which uppon that case putte him selfe by him selfe, will make hymselfe that sustoweth both the habite of faith to faste and to abide, that to the better knowlege of himselfe and of his necessitie to prays for more strength of grace, he had neede to have the question putte hym, either by hymselfe or some other.

Besides this, to counsaile a man never to thinke on that case, is in my mynde as muche reason, as the medicine that I have heard taught one for a thurde ache, to goe therspe about a church parde, and newe thinke on a fore maze. For whose councell be not given the, it canote sustoweth them. And pffe be given thorn, it muste putte the paine of the matter in thepp mynde, whiche by and by to retrec, and thinke therin nel ther one thynge no other, is a thynge that make be sooner bydden than opepe.

I was also that berpe feve menne canete escape it, but that thoughte they woulde never thinke theron by themselfe, yet in one place or other where they shall happy come in company, they shall have the question by adventure to proposeth and pute sooth: that lyke as while he saileth one talkeing to hym, he saileth well whete the wit, but he cannot make hym selfe nape, so that be whereth he will to no, thinke one thinge of other therin.

Finally, when Christe spake to often, and so playne of the matter, that every manne shoule byppon paine of damnacion, openly confesse his sayth. And, thenceth, in menne take hym, and by deade of Lut, 12, deade would thus give to the contrary, as it seeme in a maner implied therein, that we bee bounden conditionally, to hace ever more that minde actuallie somme time, and evermore habitually, that is the case to shoule be, than word goodes helpes so we woulde. And thus muche thinke this me necessarie fores every manne and woman, to be alway of this thynge, and often to thinke therupon. And where they stand in the thinkeing of thereon, their hearts agresse a thinke in the remembrance of the paine, that in imagination represented to the Ys bessynge minde, than must they call to impute a medicin, remember the great paine and judgment that Christe infixed for them, and heartily pray for grace, that is y case ydole to fall, god y shoule gue them strength to stand. And thus with exercise of such meditacion, though menne shoule neuer bande full out of fear of falling, yet muste they persever in good hope, in full purpose of standing. And thus seeme me Colen, so farre with the mind that every chilken manne and woman must nedes have, that we thinke ever. Curate Yshould often countepal at his parsonis, and every man and woman every manne their seruauntes and their children, en beginning in their tender youth, to know this point, and to thinke thereon, and little and little too theys very chilhoods to accustom them tukily and pleasantly in the meditacion thereof, whereby the goodnes of god shal not yapse, so to apppe the grace of his holy spiritte into theys heartes, in reward of that vertuous diligence, that through such actual meditacion, he shall confirme them in suche a sure habit and spirituall faithfull strength, that all the devils in hell with at theest thing that they can make, that neuer able to worke it out of their heartes. EYsor, by my trouth buncle me thinke that you sake very well. EAnthony, I have foretold Colen, as I thinke. And yet all these have I sayd, concerning them that dwell in suche places, as they bee never lyke in theys loves, to comm in the damage, to be putte too the poore. Hovewer it muste many a manne take hym selfe hime selfe therfore, that yet maye for tyme by some one chaunce one other: to fall in the case that other for the trouth of faith, of for
The thirde booke of comfort

A the troube of suffrers, (whiche goe allmost all alphee be maye faile in the case.)

But nowe be you and I cospyn, and al our friends here, far in another point. For we be so likely to fall in the perisperie thereof so soone, that it haue beene more tympe for vs, all other thynges set aside, to haue beulleid upon this matter, and tymely to haue settell our selfes upon a faste point long agoe, than to begynne to common and countable upon it now.

Certayne. In good saffh Uncle, you say therein very trouth, and would god it had beene sooner in my minde. But better is it yet late than never. And I truste good Hall yet generell respite and tyne, whereof Uncle I we lese no part, I praye you practive nowe with your good counseed therein.

Anthony. Verie gladlye Cospyn, Hall owe gese forth in the fourth temptation, whiche onely remayned to be creatid of, and properly pertayned whyle unto this present purpose.

O of the fourth temptation, whiche is perisperie to the saffh, touchid in these woodes of the prophe, &c. in Incursa & Deemonio meridiano.

The ii. chapter.

The fourth temptation Cospyn that the prophe fete speake kehe of in the fose remembredd plaine in habitub in adiutorio eligitioni, &c. is plaine open perisperica. Whiche is touchid in these woodes.

Ab Incursa & Deemonio meridiano. And of all temptациaons, this is the moste puellous, the moste lybte, the moste lybte, and the moste rygouress. For where as in other temptation, he veth either pleasoure affeccione into mynne, or other secrete beggites and traynes, and cometh in the ngbe, and healed on in the daicke, or in some parte of the baye, artich and saffh, by aicke an arrowe, to haunge hymself, sometime in one fashione, sometime in another, and to dissimule hym self, and by hyghe mostall myanje, that a manne is therby to bynde and beguiled, that he maye not somme tympe perceive well what he is. In this temptation, this plaine open perisperic for the saffhe, he commeted even in the berge mynde baye, that is to wratte euerypon them, that haue an hyghe

lighte of saffhe hynynge in their heart, and openke suftereth hymselfe so playlye be perceyved, by his scarce maliceous perisperic against the faythfull Chriustiane, for saffh of Chriistes true catholike saffhe, that no manne haueinge saffhe, canne doubt what he is. For in this temptation he besweor hym selfe suche as the prophe nameth hym: Deemonium meridianum, the middle baye beutl: he maye be to lightensslye tone with the eye of a faythfull foule, by his furtous curiouse autrae and incurier. For therefore saffhe the prophe, that the strete of God hall commyte that he rounde aboute that dwellid in my fayth, full hope of his help, with a payne, &c. in Incursa & Deemonio meridiano, from the incurion and the dewill of the middle baye, because this knde of perisperie, is not aLYs temptation, but a furipous fowse, and a terrible incurion. In other saffhe of his temptations, he bealeth on lyke a For, but in this Lucches perisperia for the fayth, he runneth on roson with assalute like a ramping lion.

This temptation is of all temptacions also the moste perilous. For where as in temptacions of posperitye, he veth onely deseatable allecitues to moue a manne to payne, and in other hiptes of trypolution and abacellitue, he veth onely greese and payne, to pull a man into murerem, impatience, and ablation mure, in this knde of perisperie for the saffhe, he veth both the twaine that is to lytte, both his allecitues of quyte and rest, by delieuerance from death and payne, with other pleasures also of this present life, and before that, the terror, and infliction of intolerable payne and torment.

In other trypulotion, as tofor, at sope, at death of our frendes though the payne bee paradventure as grete and sometyme greater too, yet is not the perill no where nyghe hallo much. For in other tribulations (as I saye before) that necessitie that the mannes muske of kyne foce, abyde and endure the payne, warre he neuer so woeful and impatiency therswith, is a great reason to moue hym to kepe his patience therein, and bee contente therwith, and thanke God thereof, and of necessitie to make a bertaue, that he maye bee rewarde for. But in this temptation this perisperie for the saffhe, I menne not to flyght in the fielde, by which the faythfull manne raneth at his defence
And putteth the faithfulllye in halfe the scare and halfe the harme too, but when he is taken and bound, and may for the forewearinge of the deprivinge of his sapte, bedelud (ed) and sufferd to lyne at reste, and somme in great woe: belpe weale the o: in this case I may say this thinge that he needed not to suffre this trouble and paine, but his will, is a maruellus great occasion for hym, to fall into the syne that the Deuyl woulde hyme hym too, that is to wryt, the loofering of the sapte.

And therefore (as I say) of all the Deuyls temptationis, is this temptation, this persectiue for the sapte, the mole perillous.

B. C. Vincent. The more perillous unde, that this temptation is (as in deed of all temptationis the most perilous it is) then to neede have thee that stande in peril thereof, to bee before with substancciall abus and good countafyle, well armde against it: in that we may with the countafyle and forcas of there, the better beare that temptation when it commeth, and the better with stande the temptation.

C. Anthony. Thou sayst (Coyn Vincent) therein verre trouble. And I am content to fall therefore in bande thereon, but as much as (Coyn) as me thinketh, that of this temptation, somwhat you bee moe feard ther than I, and of trouble somwhat more excecutable it is in you than it were in me, my age considered, and the sovews that I have suffered all receyue, with somme other confesacion upon my parte besides) rehearse you therefore the griefes and the pynnes, that you think in this temptation possible to fall unto you, and I shall against the ech of them, grave you countafyle, and rehearse pow luche occasion of countafyle and forcasylon, as my poze witte and learning canne call unto my minde.

D. C. Vincent. In good sapte (Uncle) I am not all things aheart in this case onelye for my seel, but well you wote I have cause to care also for many moe, and that folke of sundry sorte, menne and women bodde, and that not all of one age.

C. Anthony. All that you have cause to care for (Coyn) for all them have I cause to care sowe with you too, lity at poynt not only within a lity, bee likewise to me. Howbeit to fare the troube, every manne harde cause in this case to scare, bothe for himselfe and God also for every other. For lity he the scripture saithe, Vinicule dedit deus curam de Ecle. 17. proximo suo, God hath gruen every manne sure and charge of his neighbour; there is no manne that hath any part of his love and charitie in his beste, but that in a matter of suche perill as this is, wherein the soul of man standith in so great danger to be lost, he muste nedes care and take thought, not for his friends only, but also for his very foes. We shall therefor (Coyn) not rehearse your harmes, mynne that maye befall in this persectiue: but all the great harmes in general as here we canne do call to minde that maye happo unto any manne.

E. C. The liii. chapter.

You a manne is made of the bodye and the soule, al harme that any mannone make take it, he muste nedes bee in one of these two, either immediately, or by suche manne suche thing as serthe for it, the pleasure, sale, or commonitie of the tone of these two. As for the soule first, we shall not do no rebestial of any harme, that by this kinde of tribulation may attaine the other; but if that by somme in ordinate love and affectio that the soule heare to the body, the consent to life to the faith, and thereby do her harme her selfe. Nowe remaine there the body, and these outward things of fortunate, which serue for the maintenance of the body, and minimiser matter of pleasure to the soule also, through the delesse of the hath in the bodye for the while that the is mar ched therewith.

Consider that first the lost of those lost of outward thinges, as somewhat the litty in weight than is the body it selfe. In them what may a male and therby by whatpagen may he suffre.

He maye leele (Uncle) of which I shoulde somewhat leele my selfe monyp, place, and other moviable substantiae: The outward offices, authosize, and finally all the things, landes of his heritage for ever, that hymselfe and his heges perpetually mygbrelles enjoye. And of all these thinges (Uncle) you wote well that my seel hath somme, litty in respecte of that that somme other baue here, but somwhat more yet, that that hath made here, would be well content to leele.

Upon
The thirde booke of comfort

A. Upon the losse of these thynges, so loveloquadine and puerite, the payne of lacking: the name of begging (of which this payne I wote not well which was the more wretched necessite) before the greets and beauties of heart, in beholding good mens and faithfull and his dere friends be wrapped in lyke misery, and ungracious wrests and infidelis and his most execrable enemies, entoipe the commodities that himelike and bys friends have losse. Howe to the booby, very fewe booby's shall endure us. For therein I see none other harme, but losse of liberite, labour, entertainment, painfull and shamefull death. 

B. There neithor not muche more (Calsyn) as the world is nowe. For I feare me that losse than a fourthe part of this, will make many a manne losse agger in his sapt, and some manne fall quite therefor, that yet at the payne before he come to the payne, weeth himelike that he would haue very faile. And I see the losse, that all. One thing to think of, howe yet when they were brought to the pointe, fall therefore for losse or for payne, may get of god the grace to bene well as the bo, and not to be brough to chassay, where payne or losse shoulde heve them (as it helued saincte Peter) howe therefore they be besoone now. But now (Calsyn) against these terribill thynges, what wise shall we take in griting menne countesse of comfort? If the faith were in our bates as serues as it hath bene ere this, in tym before paide, little countesse and little comfort would suffise. We should not muche neve with worbes and reasonning, to exteninate and minysty the bugou and aspecte of the paynes, but the greater the more bitter that the passion wer, the more ready was of oldye the seruo: oath of payne to suffise it. And surely Calsyn, I doubt it little in my bate, but that s a manne hadde in his heart, to keep a desire and love, longyng to bee with God in heuen, to haue the fruition of his ghiorous face, as haide those bope monye that were martris in old time, he wold no more nowe stcke at the payne that he must passe between, than at that tymc those olde holy martris bys. But alas our faynt and feble faith, with our love to god lesse than lyke warme, by fyspe attention that we bee to our owne filthfeste, makest be soell in the beltre of heauen, that the booby payne of every bodyly paine, wonderd by tyg heart and lesstey our denocation dead. And therefore beth there evere manne Calsyn (as I sayde before) muche the more to think of when this payne, many a time and oft after hande, see any muche only fall, and by muche depelling therupon befol the lee cause, to fear it.

While this losse is not appear so terible onto them, to ofen that better enter, and though grace working with their diligence, engender and set sure, not a boopy heigh affection of sufference for goddes sake, but by a longe continuance, a stronge depe rochet habitte, not lyke a reede ready to waue with every wind, nor like a roughtree scape by an end in a losse heape of light land, that wil with a blado or two be blow down.

The, iii chapter.

D. If we now consider Calsyn, these causes of terrene and bread that you have receied, whiche in his perfection to the faith, this mynd day devill mape by these Looke sees rear against us to make his incursion with, we shall well perceive waiping the well with reacon, that albeit some what they be in debo yet evere part of the matter pondered, that shall well appear in conclusion, thinges nothing so muche to be dree and fede, as to solke at the spight that do losse my bene.

Of the losse of the goodes of fortune.

The, viii chapter.

E. At first to begin at, outwards goodes, neither are the proper goodes of the soule, no of his body, but are called goodes of for- ture tose for, sufferance and commo. The ougd goodes of man, for those feels of this pre of blazem, sent life, as worldly substance, offers honors, a authentie, what great good is there in these things of the self, which they were worthy so much as to bære the name, by which s world of a worldly fa vors contumably called the. For if shating of respect make a man strong, a shuiring of heat make a man hot, the ha uing of beat make a man vorous, how can these thinges be treauly, truely good which he hath the, may by shating of the, as well be the worse as better, as experience proved more ofte is s worse than s better? What should a good man greatly rejoyce in, s he daily seek most abound in the bandes of many that he nought? Do not now this gree Lurke s his ballewes in all these amanementes of fortune,
A fortunate mount at sea, and among the
islands, and with the merchants and others. And was there not
yet hence upon twenty years, the
great Sodomane of Surtyn, which ma
ny a peer together bare as great a prize
as the great Erune, and after one
summer, into the great Erune, that
whore Empire was lost; And so make
all his Empire nowe, and shall hereaf
ster by Goddes grace, be lose into chyp
sekennes handes lykewise, when
children people shall be mewed, and
growe in goddes favor agayne. But
whan that whole lyngdomes a mynyhet
of great Empires are olde to little surety to
lande, but bee to soone translated from
one manne unto another, what greate
ting can you do, yea or may Lodg
the greatest in this lande, rechen his
selfe to have, by the possession of an hope
of siluer or golde, which is a precious me
lial, not to proffitable of theyrown na
true save for a little glittering, as the
rude rude metal of lyson.

Of the unsuretye of landes and
possessions.

The chaper.

Landes and
possessions.

Andes and possessions many
menne yet much more esteeme
than money, because the
landes feme not so common as
money is, plate, so that
though they other subsance may be
take awaye, yet othermore
they thinke that they
landes will lyve
still where it laie. But what are we
the better that our landes cannot be
red, but will lyve while it laie, while
our selfe may be removed, and not loste
to the more it: What greate difference
there is to be, whyther our subsance be
mouable or immouable, whythe we bee
so mowing our selfe, that we may be
removed from them bothe, and lefe the
bothe toweyne, sauing that sometime
in the money is the suretie somewhat
more. For when we be take oute our self to
be, we maye make lytle to carpe some
of our money with us, whereof our lad
we cannot carpe one pence.

For our lande bee a thinge of more
suretie then our money, whywe happen
ithem, that in this possession we be
more tender to losse. For it be a thing
more suretie, than can it not so lose
be lose. In the translation of these
two great Empires, Surtyn first, next
my selfe was borne, and after Surtyn, I
since you were borne too, the land was Surtyn.
lose before the money was loste. Oh
Colin Vincent, yf I were woode were I in opinion
animated with a reasonable foule (as of plası)
Plato hadde werte it were) and that it
hadde wit and understandyng, to mark
and perceve all thing, lord God have
the grounde on which a Prince buip
eth his palisse, would loude laugh his
Lord to sçazne, when he saw him proud
of his possesyon, and heard hym boaste
himsel, that he and his bloode are for
ever the verie Lodges and owners of y
lande. For than would the grounde
thinke the while in hymselfe. An than
selpespoes toolle, that weren thou were
solely a God, and art amide in plasy
but a manne in a gaye dome, that an
the grounde here over whom thou art to
proide, hadde hadde on hundred suche
owners of me as thou calleth thy selve,
not than euere thou hadde heard thy names.
And some of them that prouely went
dover mine head: he now low in my
belote, and my lyde lyeth over them. And
many onell as thou dost now, call
hymselfe mine owner after they, y f
other shall bee lyde to thy bloute, no t
my word heare of thy name. Who ought
your cattell (Colyn) the thousande peres
agoes? E Vyncet. Three thousande but
se: nape nape in any lyng Chiffen or
heathen, you maye strike of a thyp part
of that well noue, and as large as I
were halfe of the remenant to. In far
fewer peres than the thousand, it may
well synte that a poole plowmmanes
bloute, maye come by to a kyngdom:
and a kings righte royall lyne on the
tother lyde fell bowne to the plowhe
and carre, add neither that king knowe
that ever he came fro the cast, no t
caster knowe, that ever he came fro the
crowne. E Vyncet. We finde (Colyn)
Vincent in full antique stoes manye
strange chaynges, as marveleous as
that, come about in the compusle of
evry fewe yeares in effecte. And bee the
things that in reason so greatly to bee
sette by, that we shoulde esteem the losse
at so great, when we see that in ke
pyng our suretie is to loss. E Vyncet.
Har ynter but the losse fasto that we
e should keipe it, for it is a great commodi
ties to haue it, the fastar by so muche
and the more loshe we be to lose it.


Colyn. That reason thall (Co
lyn) turne agayne your selfe.
The third booke of comfort

For if it bee so (as you say) that in the
things be commodious, the less for the
thing you see you have of the keeping,
the more cause you have to be afraid of
the loosing. Than on the other side, the
more that a thing is of his nature suche
that the commoditie thereof begeth a
mane little creature and muche teare,
that thyng of reason the less you have
cause to lose. And than the lesse cause
we have to care therefore, or sære the
lesse thereof, so be loth to go therefrom.

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

The b it chapter.

Yet (Colson) consider in these outwärde goodes of
Fortune, as riches, good name, honest estimation, do
ezable fame, and authority in all these thynges we shall (I say) consider, that eother we love them and sette
by them, as thynges commodious unto us for the state and condition of the present lyfe, or els as thynges that we pur-
pose by the good bee therof to make the matter of our merite, with goodly help in the lyfe after to come. Let us then
spite consider them, as thinges sette by and beloved, for the pleasure and commoditie of them, for this present life.

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

The b it chapter.

For riches loved, and set by so; fyrce, pf we consider
it well, the commoditie that we take therof, is not so great
as our owne fonde affection and fantastical make the ys imagine it. It
make the (I say not naye) good much
more gay and glorious in sight, garry-
shed in lyke; but clothes is within a lyttle as warne, It make the have great
plente of manye kynde of delicate and
bellicious bittable, and thereby to make
more recalle, but leste equitie and leste
superfluous face, withlwer &stites and
fewer feytes growing theron too,
were within a little as wholsome. Than
the labour in the gettinge, the feare in the
keeping, and the payne in the parke and
fero, doe more than counterpays a great
part of all the pleasure and commoditie
that they bying. Besides this that ry:
ches is the thing that taketh many times
from his master, all his pleasure and
his lyfe too; For very man is for to
riches shame. And some that hope they
riches as a thing pleasant and commodi-
dious for their life, take note other ple-
asure in a maner therof in all they lyfe,
than as though they bare the lap of an
other mannes coffer, and rather are con-
tinuance to live in nedinesse miserable
all their paynes, than they could find in their
heart to minish their goodes: they have
suche fantastye to lose theron. Pea and
some menne for fear lest thees should
stale it for them, or their own theues:
steale it for themselves, why ple be not
to muche as lettre it lyfe where them-
selfe maye lose theron: but putte it in a
pot and hide it in the grounde, or there
set it lyfe late theye ype and sometime
seuen: after. From wiche place as the
potte hade bene stollen alwaye fine
per before his beathy, all the fame prou
peace that he didly after, longlyng alat
that his potte lay late thil, what hadde
be the potter, whyple be not nevrer occu-
ped it after: Gyther, By my trouth
where one pypne ought that I percey.

The little commoditie of Fame, being heiged but for worldly pleasure.

The b it chapter.

For these the thynges are
of their owne nature one:
and take theye difference
in effect, but of the maner of the count
spea in diversitie of degrees. For a
good name maye a mane haue, she he
may be never to poore. Honest estimation in a
common taking of the people, belong
eth not unto any manne but him that is
taken for one of some countenance and
haour, and among his neighbours had
in some reputation. In the worde of ho-
nable name, tolke conceyte the nomen
of great estates, muche is spaken of,
by reason of their laudable acts. Now
at his generation as a thing pleasant and
commodious for this present life, pleas-
aunt it mayse to him that doth not
his fantasy therein, but of the nature of
the thing itself, I percey noe gret commoditie therin, Nay of suche nature of the
thing itself, because it may be by chake
some occasion of commoditie.
As if it happe that to the good name the poore mannes bith, as for the honest estimation that a manne of some hauor and substance standeth in among his neighbours, as for the honorable name where with the great estate is renomed, if it happe I say that any man bearing them the better well therefore, doe them therefore any good. And yet as for that, like as it mape sometyme so happe, and some time to happe in depe so mape it sometyme on the tather side, and on the tather side so some time happe in depe, that luche folke are of somime other enuied and hated, and as readyly by them that enuie them and hate them take harne, as they take by them, that love them good.

But nove to speake of the thyng e selfe in his own proper nature, what is it but a blade of another man mouthe, as soone passed as spoken, whereupon he that leteth his delte, seeth himself broght with wunde, whereof he be never so full, he hath little substance therin. And many tymes halbe incuxe because he selfe, for he that wene that many praise hym, that never spoke wode of hym, for that doe, sup yet muche lefte than he wenden, and farre more seldom to. For the lighten not al the day (see make bencure) in talke of him alone. And why to commend hym mode, will yet (I wene) in every howe and twenty hauors, winke and forgoyt him once. Besides this, that while one talketh wel of hym in one place, another pheteth and seteth as the deedly of him in another. And finallie some that mokke him in his presence behinde his backe moore hym as fast, as loude as he can, for tyne Lithy to his owne face too. And yet are these fools so fede to this sondre fantasie of fame, they revyce at tryst, how they be continually passe al about as though at the world dyd nothing els by no night, but ever ye and sing, sancte sanctus sanctus, upon them.

Of slattery.

The r. chapter.

Do into this pleasant frame of muche footes the bayne glope, be there some manne bought sometime, by fache as themselfe boe in a maner hire to statter them, and woulde not be content if a man should doe otherwise, but would be right an gry, not ony if a man told them troth, when they doo nought in depe, but also if they praise it, but slenderly. Cynent, Foxfish, 'Unels, this is berber truch. I haue bene this and not soe longe a goe, where I sawe to profe of experence of this poine, that I must stoppe youre tale for so longe, why I tell you impre. Anthony. I proye you (Colyn) tell on. Cynent. When I was stekke in Almaine uncle, it happe me to bee some- lover fauored by a great manne of the churche, and a great rate, one of gres tes in all that cuntry there. And in depe whosoner mytse mape as muche as he mighte in one thinge and other, were a ryght great easte in any cuntry of shilfendom. But glorios and his heeberge farre above all measure, and that was great pitie, for it dyd harme, and made him bye manye great gyftes that god hadde given him, never was he erate of hearing his owne payse.

So happen it one daie, that he had in a great audience made an oacion in a certayne maner, wherein he liked him selfe so well, that as his bince he sat him thought on thonce, till he myghte here how the that fat with him at his boode, woudre commend it. And when he had sitte mufing a while, and suppling (as he thought after) upon some pryty proper wape to bringe it in with all, at the laste for lacke of a better (selfe he shoule haue tetter the matter to long) he thoughte it even blonely forth, and ashe by al that faire at his boode ende (fo, at his owne meisse in the midde ther fat but himself alone) soe well we lyed his eacoon that he hadde make that daie. For in faith Uncle, when that problem was once propone, till it was full sunnede, no manne (I wene) eate one mosell of meate more. Every manne was falle in to depe a lyde, for the suppyng of some exquissite payse. For he shoulde have broughte bothe, but a vulgar and a common commendacion, woudre have thought himselfe shaned for euere, than lyde for our sentences by cowe as wee fat, from the lowest into the higheste in good order, as it had bene a great maner of the common boode, in a righte countray. Whan it came to my parte I wyl not fape it (Uncle for no boate) me thoughte by our Lyde for my parte, I querre my selte melelyuel.

And I lyfed my selte the better, because me thoughte my woordes beeinge but a straunger, wentr
The third booke of comfoort

Yet with some grace in the Almain song wherein letting my Latin alone me li- tered to iewoe my cunninge. And I hoped to be lyked the better, because I laue that he late nee me, and hold late his sentence after me, was an unlearned Vizard, soe he could speake no Latin at all. But when he came furth for his part with my Lords commendation, the lyple for, pade be so well accute, made in courte with the craftes of flattery, that he wente beyonde me to to face. And that I ought not by hym, what excellence a right meanes this may come to in one crafte, that in all his whole life
undideth and busieth his writte about no man but that one. But I made after a solempe bowe unto my selfe, that ifere he and I were matched together at that bowre agayne: when we would fall to our nativre, I woulde flatter in Latin, y he should not conten with me nomore. For though he should be content to be out runne of an hole, yet would I no more abde it to be out runne of an alse. But uncle here beganne nowe the game. He that saide physke, and was to speke, was a great beneficer man, and not a doctor ouerly, but also somewhat learned in deye in the labres of the churche.

A wordde it was to saye bowe he matched every mannes word that spake before him. And it seemed that every wordde the more proper it was, the more he liked it for the combeance that he had to study out a better to passe it. The manne even swette with the labours, so that he was saide in the while now and then to wipe his face, bowe in conclusion when it came to his course, we that had spake before him, hadde so taken up al among by before, that we hadde not lette hym one wordde word to speake after.

Anthony. I was good manne amonge so man of you, some good fellow howe have lente hym one. Sir Vincente. It need not as happe was uncle. For he found out such a wife, that in blaste, he passe by all the mapy.

Anthony. Why, what sayde he Cosyn? Sir Vincente. By our Ladye uncle nor one wordle. But lyke as Irow Plintus tellethe, that Iwan Appelles the papynet in the table that he papynet of the facrespe and the death of Jpigenia, hadde in the makynge of the nowesfull countenaunce of the nobel name of Greece that he helde it, sente oute to much his craft and bys cunninge, that when he came to make the countenaunce of king Agamemnon her father, which he returne for Agamemnon the laste, lette he not made his bylage before, he mufte in some of the other after, either have made his bylage laste do lauous than he could, and ther be have to borne some partes of his praise, or buyng the better of his craftes, myght happe have happe to made some other lookes more heauly for the pitte of her papyne, than her owne father, which hade ben yet a farre greater sault in his painting, when he came I sape to the makynge of his face therefore laste of al, he could desir no maner of newe heaulc there and countenaunce for herfather, but that he hade made there al ready in some of the other, a much more heauly. And therfore it blentent that no man shoulde see what maner countenaunce it was, that her father hade, that the papynet was payne to paynte bym, holde bys face in his handscher.

The like pageant in a maner plaide the ther this good ancintes honourable flatterer. For when he laue that he could fynde no words of people, that would passe at that happe been spoken before al readye. For I wolde speake newe a word, but he that wer rauished unto heauentwarde to the won der of the wisecom and eloquence that my Lords grace happe beeter in that Macon, he ferre a longe sigde with an oh from the bottome of hiss brest, and holde bys both bys handsdes, and lypte his head, and castes bys open in to the wincl and wepte.

Anthony. Forsooth Cosyn, he plaide his partes bery proprely. But was that great Pielates Macon Cosyn, any thynge piaple worthy? For you can tell I see well. For you woulde not I wone playes as Inuenna meryly discrye the bynde Senator, one of the naternels of Cyprium the Emperor, that amonge the remenaunte so magnifely ed the great word that the Emperor happe sente for them to beve them: whereby thiss bynde Senator (Pontan) I trode they called hym mercur led of as muche as anpe that merceped moote, and many thynge he speke thereoff, with somme of hiss wordes detected thereof, lookinge hym fel to cende bys lypte sype, whileby the thipe lay on hiss ryghte sype. You would not I trode Cosyn shene take bypon you to payle it to, but you hadde hearde it.