against Tribulation.

A Vincente. I heard it (uncle) in deed, and to age the truth, it was not to this praise. How be it true, or somewhat that like praise might have succeed it, by more a great deal than hath. But this am I sure, had be it hence the worse that ever was made, the people had not been the least of one here. For they added to praise him to his face. Never consider how much the thing deserved, but how great a laude and praise themselfe could give his good grace.

E Anthony. Surely Cosyn as Terence (sah) the sport of Solomon, and much with the people mad, and much cause have their lodges to be right angry with them.

B Vincente. God hath in deed is Ivone. But as for their Lodges (Uncle) if they would after were angry with the three; so, they shrall be in my mind be then very great wrong. Whan it is one of 8 things that they specially keep them for. For those that are of such base glorious praise (be they lodges or be they meaner men) can be much better content have their deities commended than amended. And require they their servant and their ride never so special to tell them the very truth, yet shall be better please them, the speake them fayse, than if he telleth the truth.

C For they in the case that Bardell spoke of in the epigram, onto a chie of his that required his judgemen how he liked his verses. But he spake hym in ane wise to tell hym even the very truth. To whom Bardell made answer in this wise:

The very truth of me thou doest require.
The very truth is this my sincere care.
The very truth thou wouldst not gladly hear.

And in good faith, oye the set downe prelate that I told thee my tale of. (I bare be bold to declare it, I know it to surely, had on a time made of his own handwring, a certayne treatise I should serve for a lease betweene that country and a great Prince. In which treacie hymselfe thought that he had devised his articles so wisely, and enconced the so well, that all the world would alow them. Whereupon long time to be praised, he calleth unto him a friend of his, a manne well learned, so of good worthippe, and very well expert in these matters, as he that had bene biers times Embassadors for that countrey, had made many true treacies himselfe. When he toke him the treactice, and that he hadde redde it, he asked hym howe he liked it, and saide: But I praye you heartely tell me the very truth. And that he speake to heartely, that the tother hadde bene he woulde fayse have heard the truth. And in truth thereof, he tolde hym a faulte therein, at the hearyng whereof, he were in great anger, by the masse thou art a verie foola. The tother afterwarde tolde tullen, that he would never telle hym trouth again.

E Anthony. Without question (Cosyn) I cannot not greatly blame him. And thus they felle and make every man mache them, slatter them and deceave them, theone I say that are of such haynglok. If our mynde. For they behave contente to here the trouth, lette them than make much of those that tell them the trouth, and with theyr PIEACE FROM THE DOCUMENT.
A boaste blainie, a great maner mennes mothes blowing out his pape, wylt feintly doe him among them all, half so muche calves, as to have one boote blow upon his finger.

The little commoditie that menne have of roumes, offices, and authoritie, if they desye them but for their worldly commoditie.

The ri. chapter.

Et nos debe consider in lyke wise, what great worldly worthie ar right into menne, by great offices, rounes, and authoritie: to these worldly disposed people I saye, that desye them so for better purpose. For of them that desye them so better, we shall speake after anon. The great thing that they chisell like all therein, is that they may have a rule, commande and contolle other menne, and live commanded, and be commanded. And yet this commoditie I to little deed of, that I never was ware it was so great, till a good friend of ours merely tolde me once, that his wife once in a great anger taught it him. For when the houseband had no lit to grow grosse worldly worthie in the world, he neither would labour for office of authority, and over that to have a right worldly commoditie when it was offerd hym, the let in hand with hym (he tolde me) and all to requite him, and asked hym: what wyl you doe that you liuet not to purfyr your selfe as other folks doe? Why doe you lett the fire, and make goestings in the affesh wth a firke as children do? would God I were a manne: and take what I wyl. Why wyl you quod her housebande what wylde you doe? What by God goe forweise with the beste. Psas as my mother was wont to saye, God have mercy on her soule, it is evermore better to rule than to be ruled. And therefore by God I wold not I warrant you be to foolsh to be ruled, where I mighte rule. By my trouthe wife quod her housebande in this P pare you take trouthe. For I never solde you willing to be ruled yet.

Vycent. Well, Uncle! I wote where you bee now well enow, she is in bede aapon, in roumes and offices of autho-

ritie. By my troubt and me thynketh very we Fare there are of de that attaineth any great commoditie therein.

For first there is in every kingdom but one, that can have an office of such autho-

ritie, that no manne may commande hym, or controlle hym. One officer ought there shande in that case, but the lyngs himselfe, which one uncontrollable or uncontremanded, maye controlle and commande all. Power of all the remainder is under hym, and yet better be his, for one is better to commande officers and controllers to, than one, and some mannes that is in a great office, commandeth fewer thinges, and less labour to manage mannes that are under hym, than one that is over hym, commandeth hym alone.

Vincent. Perchas they be good (by cles) that mane may make courtly to them, and salute them with reverence, and stand barehead before them; or, unto some of them kneel paradoctice too.

Antony. Well, (Colin) in some partes they bo be, but play at gleeke, receive reverence, and to their covert play honour and gayne therefore. For except (as I saye) one a lyng, then the greatest in authority under hym, receiveth more reverence of no man, as according to reason he hath the honour to him. And twenty mannes courtly to hym not so much pleasure, as his own once having the hym power, his kin happe to be lose.

And if I were one a great officer of kings takes (and in good sayth therewhile he laide but as he thought that twenty men standing barehead before hym, hepe not his head half so warme as to keep on his owne cappe). No be neuer take so muche calves with their being bare before hym, as he caught once grief with a cough that came by hym, by standing barehead long before the king. But lest to be that these commodities be whatsoever suches as they be, yet consider whether that ane incorommodities ditties he so toyned therewith, that a man with other were almost as good lack both, as haued bothe. God hath lyng enuerease as every one of them would have it? That were so hard as to please at the people at once with one weather where in one house the housebande would have faire weather for his copine, a his wife would have raine for her lekes. So while they are in autho ritie, be not at euernone of one.
against Tribulation.

A one mype, but sometime barance among them, either for the respect of profit, of contention of rule, or for main

enance of matters, sundry partes for these sundry sciences, it cannot be, that both the partes cannot have their owne mype, nor often are they content whilst they see their conclusion quype, but ten
tymes they take the mynyge of theyr mype more displeasurefull, then other parte men do. And this goth not only to men of meane authority, but into the be

greatest. The princes them selve, can not have you, but yet they will. For

How were it possible, whilese of them almost wolde it might, be lesse on all the remanant. Then many men under them, princes in authority, are in feafe, that many malest and many bare, theyn, falsly speke the full fair, and passe the with their mouth, which whether happen any great fal into the ball and rise upon the like dogs.

Finally, the cost and charge, the ball, gers peril of warre, wherin their part is more then any man is, with matter more dependent upon them: and many a poke ploughman may set still by the fyre whilst they macte and walk.

And sumypry theyr authority fallith by change of their masters mype. And of that see we haply in one place of other examples such as many, that the parable of the philosopher can take no testimow, which spaken the seruants of great princes into the captors, with which men do caly acompt. For lyke as that counseur that had sometyme for a farthing, is sodainly set by and ad

bet for a thousand pound, and after as some set downe the same benefite to hand for a farthing again, so farth it (to) som

tyme with those that seke the waye to rise and grow up in authority, by the fa

our of great princes, that as they rise by high, to fall the downe again as low.

Howbeit though a man escape at such adventures, and aduys in greate authoritie to be bye, yet then at the last whyle many must leave it at the last. And that which we call at last, hath no serue longe time to it. Lette a man reke by

yres that are passed of his age, ere ever he can get by allost, and let him whan he hath it first in his fust, reken how longe he shalbe like to live after, so Bvene that then the most part hath have lyttle cause to rejoyce: theyr see the tympe lyklyhpe to be so lyke, that theyr honour, and au

thority by naturall endure, by lyke the manyfolye chanches whereby they may be lost more sore. And then when they see that they mus not thee it, the thing which they did much more let the

hear upon them sure they bad reasonable cause, what to doe they take therefore, that they had not thee it. And thus it fether into them Christ in good faith, and thynges, that in the heaping, the posite is not 1, gree, and the displease neither final 2, nor fewe, and of the lesing to many fyn 3, lyke chanches, and that by no means a

man can kepe it long, and that to parte 4, ther from, is suche a payntull greke, If I can see no very great cause, for why sych as an high worldly commodity, meanly should greatly depre it.

That these outward goods be desired but for worldly wealth, be not only lit
ttle good for body, but are also much harme for the soule.

The xi. Chapter.

Ad thus fare have we considered hitherto, in these outward goods that are called the gifts of fortune, no fartuer but the other commodity, that worldly minded men have by them. But now if we consider farther, what harme to the soule they take by them, that depre them but only for worldly wealth of this world, then that we we perceive, how far more happy it is, that well leeseth them, the he that eulid findeth them.

These things though they be such as are of their own nature indifferent, that is to witt of themselfe things neither good nor badde, but are mater that may serue to the one or the other. after as we mayb

ble them, yet newe we little to dout it, but that they that desire them not for the worldly pleasure, s for no farther golde purpose, the diuel that sure turneth the fra

thynes indifferent unto the, s make the thinges very nought. For: though that they be indifferent of theyr nature: yet can not the be of them lightly land indifferent, but determinatly must either outward gose be good or bad. And therefore be that desire,

sryth them but fors worldly pleasure, do steth them not for any good. And for better purpose they be destitute of, to bette rse is he not lykely to use them, and therefore not unto good, but consequent

ly to naught. As for example, if tI consider it at the

chelle, he that longes for them as for thinges of temporal commodity, s not

A. l. 102 s
The thirde booke of comfort

For any godly purpose, what good they had do by them, Saul declared, where he worshippe into Enothe, with a volant devise, for siri, incident in tentationem, in aequum, dobit, de delectus iniqua et nocius, quæ mergunt hominum in reatum veritatem, they that longe to be lyche, fell into temptation, and into the gymnes of the humane, and into many despaire and night, and suche as depende upon them, with bearing downe of other innocent souls, and not able to do hurt, as edage to take harme. Then the lawes that are made againste man east, they shall make as an old philosopher false to be muchly lyke unto codswalles, in which he lyke to himself, and lyke a duck in a duck, and a duck about, but the great humble love their true, and by with so little. And then the lawes that are made as a bulker in the defence of innocent, those shall they make serve for a sword to cuttie and face wounde them by with and twill they, they owne soules for. And thus you se Colson, that of all these outwarte goodes why men call the goodes of fortune, there is never one to enuie them to good long therefor, nor for any godly purpose, but only for their worldly welth, hath any great commodite to the body, and yet are they all in some case despise that, license deadly destruction unto this soule.

Lest any men despise these outwarte goodes for their worldly welth, or for any good vertuous purpose, this perforcation of the Erth against the faith we declare, and the contemp that, both two may take, in the telling them thus.

Whethcr men despise these outwarte goodes for their worldly welth, or for any good vertuous purpose, this perforcation of the Erth against the faith we declare, and the contemp that, both two may take, in the telling them thus.

The lxi. Chapter.

In every good uncle thus thynge is so plaine elxe true, that no man may with any good reason despise, but I were a true, that there wol no man lay nap. For I see no man that will for berye shame confesse, that be despish riches, honoure, and resoume, offices, and riches of authoritie, for; his only worldly pleasure. For every man would be faire somme as hologe as an hose. And therefor will every man saye, and would it were to be believed, to, that he despish these thinges, (though for; his worldly welth with a little to) yet principally to merit thyself, thou dowe doubting some good therwith. Of Anthony. Thys is Colson very sure, that doth every man lay. But lest he that in the despise thereof, hath his respect in unto his worldly welth, as you lay but a little, so much as himself knewest were but a little, mapse somme a great beale to much.
against Tribulation.

And many men will say to you, that have principal respect unto those worldly commodities, and unto godward therein ye are nothing at all, and yet ye pretend the contrary, and that unto thy owne harme. Domini non iritius: God can not be mocked.

And some peradventure know not well their owne affection theyp selle, but theybuth more inperfection secrete in thes affection, than themselves are well ware of, which one bye God beholde. And therefore layth the pro- phet unto God: "Supræstium meum nilent e very occulti: Supine imperfection have thine eye beholden, for which the prophet pracheth: Ab occultis mei munda me domine, if to impe bybde ignites them thon mee your Lordes."

Persecution artail lyke a touc: None.

In exsit fra-med censure

A muche,

be winneth by the tolle, although he lost them but in some comon chance, remayne in And muche more bappye then, where the tolle he leseth them by such a meritorious owarde meane. And on the other lyke, he that kepteth them for some good purpose, entendinge to bewoll theym for the pleasure of God, the tolle of theym in this Turkes perfection for keeping of the faith, can be no manner grisse from him, Sith that by his so patrige from them he bewoldeo them in such tiple onto Goddes pleasure, that at the time when he leseth theym, he by no wape could be bewoll theym unto hys bygh pleasure better. For though it had been peradventure better to have bewoldeo them well before, yet lykes he kept them for some good purpose, he would not have left them undevelo sed, if he had somehowe the chance. But being now pentitted to by per- secution, that he can not bewoldeo them in all other good wate that he would, yet while he patrige for them, because he will not parte fro the faith, though the dutes Estetheour violentely take them from him, yet willingly genthe them to God.

A nother cause for which any man shold be contento to so go hys goodes in the Turkies said persecución.

The, viii. chapter.

I cannot cause for which any man shold be contento to so go hys goodes in the Turkies said persecución.

Turke. I can not in good faithe good Uncle, sake no to noise of this. And in deede unto them that by the Turkies over cunning of the country, were happe to be lyped and robbed, and al their sustance monuable and unmonuable byseete and locke alreadye, they doth perones onely sted and faute. I think that these confutation(considered there with that as you lately say, theyso out could not amende their chaunce) myghte into them be good occasion of comfort, and cause them (as you saide) make a vertue of necelittylle. But in the case Wele that we nowe speakes of, that is to to write, where they have yet theys sustance untouched in their own ban de, and that the kepyng of the looking thall hange both in their owne bandes, by the Turkies offer, upon the retypenyng or the renuncing of the Xl. xi. Chis
The thirde booke of comfort

A Chysten faith, here Uncle I finde it
(as you saue) that this temptacion is
more sore and more perilous. For I
fear me that we hall finde fewe of
suche as haue muche to seele, that haue
lyfe in thys partes so sodainely to
so take the goodes, with all thynge
that thingh that ye reheres, wherupon
they wolde waxe the more dependently.

Anthony, That looke I judge Conyn
to, but therby hall it wel, as I saie
appeare, that leueth thys never to be
good and vertuous before, and fared they
themselfe with never to gap a glese
of good and gretuous purpose that they
kept their goodes for, yet were thys
partes inwaribly in the depe lighte of
God, not sound and sure such as they
should be, and as peradventure some
had them selde they had dese, but
like a puffe syngre of Paris, holowe,
light and counterfaite in seele.

And yet they being even such, thys
would I fayne ake the one of them. And
I saie you Conyn take you thys
person upon you, and in this case answer
for him. What lettereth yow would I
ask so; we will take no small manne
for a tappre in thys parte, no hym
that had little to seele, for such one wer
we thynke to fare from all frame,
that woulde call a waye God so; a lit-
le, that he were not worthy to talke
with what lettereth I appere for your
Lord hyppes that you bee not gladly
content without anye deliberacion at
all, in this kinde of perfection,
rather then to leue your faith, to let go
every that ever you haue at once.

D Vincent, Sibhe ye put it Uncle, into
me, so make the matter the more
plaine that I should place that great mans
parte that is so wealthye and hath so
muche to seele, albeit I cannot be be-
vinge of a noother mans manne, nor
what a noother man wolle faye, yet
as soone others mynde cannot
conferre, I haue annother in this
parte that I wolle be hyppes.

And therefor to your question I an-
ter, that ther lettereth me thinke that
yoursell may lightly felle, the losing
of the manysold commodities which I
now haue, rochelle, and subsaunce,
landes and great possessions of sub-
stitance, with great rule and au-
thorite here in my countrey. Al thynge
thynge the grete Lurke graunter
me to kepe still in peace, and have the
enbasted to, that I will so take the
faith of Chyste. Pea I maye faye to
you, I have a vision secretely made
me farrther, to kepe all this yet better
cheape, that is to wittte, not bee com-
pelled bittirly to so take Chyste, nos
at the whole Chysten faith, but onely
some syche partes thereof as may not
stande to the time, lawes, and
ome so vertuous, Chysten, for a
true profeis, and servyng the Turke
trueips in bys partes agaynst al
Chysten kinges, I hall not be bytt to
pratise Chyste alse, and to cal hym a
good man, to worship hym a true hym
so. Anthony, Say nay my lord, Chyst
hath not so grete needes of your Lord
hyppes, as ther than to losse your ser-
vice, he wolle fa ir such eneunces
with you, to take your seruce as service
by hales to serve hym and bys eneyme hales,
both. He hath given you playn warn-
ing all ready by Sainte Danielle, that
he wyl hall in your service no par-
tinge folowe: One stories lack ad othere:
One autem commercio Chysti ad Belial;
Quod est in Capit.

Lowhappes is there betwene light
and damenelle, betwene Chyste & Belial.

And he hath also plaine told you &
himselfe by his owene mouth: Nemo pot.

et dominus servire; No manne may
serue two Lords at once. He wyl
haye you beleue al that he calleth you,
and do al that he biddeth you, and for
beare al that be for his beholdeth you
wayth out an maner exception. Beke one
of his commandements, and speake
al, so take one poynyte of yhs fapthe,
and so take al, as for any thanks you
ger of hym for the remnant. And therefor
ys you dempe as it were indev-
tures betwene God and you, what
thing you will doe for him, and what
thing you will not doe, as though he
should holde hym content with suche
service of yours, as your selve is ap-
pointe him, if you make you such in-
devtures, you shall seale both the
partes your selve, and you get the none
artement of hym.

And this I faye though the Turke
woulde make suche an appointmente
with you as you speake of, and would
when he had made it, hepe it, ther as
he wolle not I warrant you leave
you so when he had once brought you
so farre with, but woulde little and
little after ere he lefte you, make you
deny
against Tribulation.

And Christ also, and take Satan in his stead, and so doth he in the beginning, is he not the one that believe him to be God? For surely if he were not God, he were no good man neither, while he playeth such, he was God.

But though he were never so farre from thy sight, yet Christ doth so, as I say, not take in all and servile to him, but will that theLord love him with all your whole heart, and because that while he was lying here, at a certain time, and so to say this mindes of yours that you have now, which you would sake serve him in a some such fashion, as you might hope your worldly substaunce still, but rather to take his service, then put all your substaunce from you, he tellles you plains. For Christ doth his own mouth, that he will not such jpeg of you, saith, Non potes de servire et manere pecunia, you can not serve both God and your rebelles together. And therefore this thing is abided for a plain reason conclusion which you must not receive saith, if you have faith, and if you be gone fro that ground of faith, so, then is at our disputacion you wot not well at any rate, for whereas thou shouldest rather lose your goods then forsake your faith, if you have lost your faith and let it go, you then shall yet feste first for a ground, because the two twain is agree, that you have yet the faith kill, and intend to keep it always all in your heart, and are but in doubt, whither you will lees in your worldly substaunce rather then to forsake your faith in your only booke, now saith I reply to the point of your answer, wherein you tell me the loythes of the Lord, and the cost of the keeping, letted you to for go the, and moneth you rather to forsake your faith.

I let passe al that I have spoken of the small commodite of them to your body, and of the great harm that the hauing of them do to your soule. And soe the promise of the Turke made on you, for the keeping of the, is the thing that moneth you, and maketh you thus to dare. I say you first whereby you were, that when you have done all that he will have you to against Christ to the harme of your soule, whereby wotte you I say, that he will keep you his promise in these things, that he promised you concerning the retaunting of your wellbeloved worldly wealth, for the pleasure of your body.

Vincent. What surety can a man have of such a great prince, but his promise, which for his owne honour it can not become him to break. And this, I have known him and his father also; he break no promises than true, as great as this is that he shoulde here is he with you. Why shal come and call it in his time, if he he not a man of his promise? And the what careth he for those words, that he woteth well he that never heare; not very muche, although they were told him to. If you might come after and complain your grieue to his owne person, if your selfe, you shoulde he thy as thankeable, as a friend of such a merchant found and once the Solvane of Surrey. To whom being certaine yeres about his merchandises in that the London country, he gave a grete summe of money to a cerayne office home for hym there for the probable, where he feante hadd he granted and put in his hands, but that ere ever it was ought worth him, the Solvane sodainly told it to a mother of his own secte, and putte out Hungarianoute. Then came he to him, and humble, put him in remembrance of his grant passed his owne mouth, and signed with his own hande, whereunto the Solvane answered him with a grim countenance: I will thou buyst it, so pleased, that neither my mouth no mine hande Halfe myer over me, to bind at my body at their pleasure, but I will be lord and myer over them both that what to ever the tone saie, or the other wise, I will be at mine owne lybe to do what me like my folke, and alle them both no leue. And therefore go get the hene out of my countries shame.

Where now my lord, that Solvane and his Turke, being bothe of one false secte, you may not finde the bothe like fall of their promise.

Vincent. What must I needs do, for other suretye ther none be had.

Anthony. An bittisee subarding to put in dines in your soule in peril of damnation, by harding, the keeping of your bodely pleasures, and
The third booke of comfort

And yet without surtyse thereof must inbarnce them to.

But yet go a little farther io. Suppose me that you might be verite sure, that the Lurke would not make no playe with you: are you then surte penough to retaine at your substaunce spare? Vincent: Pee than. Anthony, What if a man should alke you how longer? Vincent: How longer? As long as I live. Anthony. Well let it bee so then. But yet as farre as I can see, though the great Lurke fauour you never to muche, and lette you kepe your goodes as longe as ever you live, yet if it happie that you bee this faire stite earl in age, all the fauour he can gete you, can not make you one daye younger to morrowe, but evere the faire stite you were eather then other, and then within a while make you for all the fauour hee lette all.

Vincent. Well a man woulde be glad for all that, to bee sure to note lab while he lymes. Anthony. Well then if the great Lurke give you your goodes can there than in all your life none other take them from you again.

Vincent: Verelye I suppose no. Anthony, Saye he not lest this countrey againe unto Chistian men, and you with the taking of this dayes, fall in the same perill then, that we woulde nowe elsewere. Vincent, Forsooth I thinke that if he gette it once, he will never let it after againe in our daies.

Anthony. Yes by Gods grace But yet if he lette it after you radeayes, there goeth your childrens inheritaunce awaye againe.

But be it noo that hee could not ever leste it, could none take your substaunce from you than: Vincent, So in good faith none. Anthony. Noe at all no: God Vincent, Gods what yes perdy, who doueth of that? Anthony, Where he that doueth that doueth all, therer bee any Gods by no.

And that there lacheth not some, the prophet teareth not where he faileth: Disfrument in corda sio nos off Deus: The soole hath eade in his soole, there is no God. With the mouth the more foolish will to deare to faile it unto other folke, but in the soole they lette not to faile it soulye to them selfe.

And I fear me thee manimo such fools than evere man woulde were thre were, and woulde not let to faie it ouyly to, if they foare it not more 0 for deade 0 of igname of men, then for any fear of God.

But nowe those that are to sanctifie foolish, so as to wrenne there were no God, and yet in their wordes conside him, though that, as Saintes pales, in their wordes they denye him, tow thail lette them palle till it please God before him stelte unto them, eather inwardly by name by his merciful grace, or elles outwardly, but over late to steym by his terrible judgemen;

But into you my Lorde, stithe you believe and conside lyke as a wife ma shoulde, that though the Lurke keep you promis in letting you kepe your substaunce, because you doo your pleasure in the resolting of your faith, yet God whose fayth you fayl out, and theretho doo your displeasure, maye to take the cro you, that the great Lurke with all the power he hath, is not able to kepe you thither, why will you be to unblew with the lost of your soules, too please the great Lurke for your goodes, while you wottee well that God whom you displease there with, is able to take them from you to:

Besides this the you beleue there is a God, you can not but beleue ther with, that the great Lurke can not take your goodes from you, but without his will all substaunce, no more then the bowell coulde eco Job, and think you then, that if he will suffer the Lurke take always your goodes, all bee it that by the keepinge and conseting of his faith ye please him, howe will when you displese him by so slakingis his faith, suffer you of those goodes that you gette or kepe thither, to resloype to enioye anke benefite.

Vincent, God is gracious, 0 though that meane of bende him, yet be take, reth them manie times to live in prosperitie longe after. Anthony, Long after, as I sawe by my trouthe my Lode, that dothe be no manne. Soe howe canne that bee that hee hould suffer you byn in prosperitie longe after, when your whole life is but hole, in all together, and eather almoote halfe thereof or more then halfe, you thinke your selfe I dare sayes, spent out alrede bee before: Canne you burne out half a throte candell, and then have a long one lettre of the remnannt.

Ech
There can none in this world be a vourle mynde, that a man to delite and take comfor in anie commoditie, that his taker by sennsible onely.

So it is the verpe straught wape toward the taking of boldness and courage in lyne, and snealise to fall into inidelis, and thinke that God caroth not, nor regardeth not, what thinges menne doe here, nor whatLYNCE we bee of.

But into suche mindes folke speakes holve scripture in this wone: mihi forece, & mihi mihi accidit trip; patient

Ennius reddier est domini. Saye not, I have lynned, and yet there hath happed me none hurt, for God suffereth before he stryke. But as saynte Augustine sayth, the lenger that the thyng or he stryke, the sooner is the stroke when he stryke.

And therefore if ye will well do, rekenn your solfe very seure, that when you despaire displeases God for the gettynge or keping of your goodes, God shall not suffer those goodes to do you good, but rather shall tak them, as he seeketh from you, or suffer you too keepeth them for a little while to your more harme, and after shall he when you least leaute therefor, take you as wape from them.

And then what a heape of heaynysse wape ther eatyn into your heartes, when you shall se that you shall to sodanely goe from your goodes, and leave them here in the earth in one place, and that your body shall be putte in the earth in another place, and which then shall bee more heaynysse of all when you that seeke (and not without great cause) that your soule shall suffre soothly with, and after that the sinnell judgment your body to be opene howne downe towards the centre of the earth, into the hye pette and dounge of the dwulle of hell, there to tary in totemp world without end.

What goodes of this worlde cannone anie man imagine, whereof the pleasure and commodite could be suche in a thousande pearre, as were able to recompence that intollerable payne, that ther is to be suffred in one pearre or one daye or one houre either. And then what a madnysse is it to the pozse pleasure of your worldly goods of so fewe yeeres, to cause your selfe both bodye and soule into the eueryslange type of hell, whereof ther is not anyished the moutenance of a momente, by the yenge there the space of an hundred thousand yeeres.

And therefore our sauncoure in few wonges, concluded and confinth all these folyes of them, that for the shortest of this worldly substance, lose hyne, and hys satehe, and sell ther soules into the dwulle for ever, where he sathe. And so is it betwixt a man if he wanne a bread, what auaileth it a man if he wanne his soule? This was me thynkest cause and occupaion enough, to hyne that hadde neuer so muche parte of this world in his hand, to bee content rather to leesse it al, than for the rest moving of encresseinge of hys worldly goodes, too lesse and destorpe hys soule.

Vincent. This is good UNCLE, in good fythe the verpe true. And what other thing any of them that wolle not for ther be content, have so to alledge in reacon so; the defence of these folys, that canne I not imagine, nor lesse in this matter to playse; parte no lenger. But I praye God gyve me the grace to playse the contrary parte in hewe, and that I never for anie goodes of substanccie of this ghosch wold, so take my faith toward God, neither in hact nor loute, as I truede in his great goodnes I never sal. (.)

Con the kynde of tribulation togeth what mynde menne have to their goodes, whiche they that are wyse wyll at the same thinc of, see well and wysefully layed by sate before.

C. the 9. Chapter.
The third booke of comfort

Anthony. Be thynke thoue Cosiner, that this perfection, shall not onelye (as I sayde before) terme mennes hartes when it commeth, and make them knowe theye owne affections, whether they have a corrupt greivous morose mynte or not, but also the berpe same and expectation thereof, maye teache them this lesson ere ever the things fall upon them. For they have no little feinte, if they have the wyte and the grace to take it in thyme while they mape. For nowe may thet finde sure places to lay their treasures in, so that all the Lokes armpe shall never finde it oute. Vincent. Harpe Uncle that wypte theye wypte I warrant you not forgette, so near as theye wyptes wypte I lerne them. Yet ye haue I knowne some, that have ery this thought, that they haue blyphd theye monye safe and sure enough, digging it full deeppe in the grounde; and have mypted it yet when they came againe, and haue founde it digged oute and ca
treasure away to thei handes.

Anthony. Haue I knowne theye handes I waspe theye saue. And it was no mannerlye. For some saue they haue I known.
too. But the haue blyphd theye goodses full safe in suche place as theye were well warned before that theye shoule not. And that were theye war
ned by hymp, that theye well knewe for suche one, as well well enough whate would come thence. Vincent. Then were theye more than madde. But blyphd he tell them too, where theye shoule haue blyphd it to haue it sure? Anthony. Pca by saint Harpe did he, for eis bad he tolde them at halfe a tale. But the tolde them an whole tale, byblding them that theye shoule in no wyte hide their treasure in the ground, and he shewd them a good caufe. For ther thares blyphd to diggete it out, and steale it atawe. Vincent. Why where shoule theye blyphd it then savede? For thes may haue to hynde it out in any place. Anthony. For soode he contayned the to hynde their treasure in heaven, and there ipte it blyphd. For ther it shal
le safe. For either he faile there can no thes come, till he bale take his shelf, and be waene a true man skit.

And he that gave this commalie, wate what he said well enouge. For it was once Sainioure hymselfe, whiche in C the thirtieth chapter of Sainte Matheue deth l
n the erth boune. Novi d thefauure doth be thefauier in terra, vtergo vtrgo 
terio, and terme doeliner, or ther ere eye
nasser in terrari. Thefray se aum vtrp doct
po in stello. vtrp doct nae, acque terrae doeliner, er
ner eaffine oae loquent er fustte, vtrmen aera" 
daur, diri corium. Poide he not blyphd your treasures in erthe, where ther rust and the mothe create it oute, and ther these blyphd it oute and steale it atawe. But blyphd uppe your treasures in heaven, where neverth the rust nor the mothe create them oute, and ther these blyphd them not oute, nor steale them away. For ther as is thy treasure, there is thyne heart too.

If we woulde well consider these woodes of our Sainioure Christ, we shoule as me thynche neede no more cowntayle at all, no more comfort neither, concerning the loste of our temporall substance in this Berpes perfection for the fayte. For her
ter our Lode in these woodes teastedeth, where wee mape laye by oure subst
naisse saufe, before the perfection come.

If we putte it into the poore mens bolsome, there shal it lys saufe. For who woulde go ferche a beggers bag for monye? If we beluyver it to the poore for Christes sake, we beluyver it into Christe himselfe. And then whate perfeccor canne there be so strong, as to take it oute of his hande.

Vincent. These things are Uncle builtile so true, that no man mape with woodes whasse therewith, but yet euere thes hangen in a mannes harte, a lothenesse of a lacke a lyngyne. Anthony. These thes in deede, in theses that either neuer or but seldom heare any good cowntayle there againste, and when theye hear it, bar
ken it but as theye woulde an thel tale, rather for a pasyng, or for the manner tale, then for anye substantial entent and purpose to solowe good advertis
tment, and take anye scute thereby. But there thyse if we woulde not onele ye
laye oure ears, but also oure herte thereto, and consider that the fayte of our Sainioure Christe, is not a poetes fable, nor an Harpers songe, but the berpe holpe wode al myghty
the God hymselfe, we would and we
Against Tribulation.

We mightly full fote ashamed in our selues, and fall foyse to, when wee fole in our affection this woode, too haue in ouse hartes no more strengthe and wapighte, but that we remayne still of the same dull impoyned as we bid before we hearte them.

Thys manner of ouse, in whose breastes the greatest good countrey of God no better gettileth not takeby no better route, maye well declare vs, that the thrones, and the hyms, and the branches of our worlds substance, growe so thick and hyppye bygge in the gronne of our hartes, that they foragle (as the godspell sayethe) the woode of God that is sowe therein. And therefore is God bere good lydeth to vs, when he causeth lyke a good husband man, his folke to come on scide (for vs the persecutours be his folke to this purpose) and vs ther books and thy notke, grone, grubbe lyke these weere weddes and buithes of our earthly substance, and carpe them quyte awaye from vs, that the woode of God sowe in ouse hartes maye haue crowne therein, and a gred rounde aboute, for the warme flame of grace, to come to it, and make it growe. For surelye shone wyfers of our Saviour, hall we finde full true: As thys stabeus our, shoth our turne, when as thi treasure is, there is also thihe harte. If we lay by our treasure in earthes, in earthes shall our hartes. If we sende our treasure into heauen, in heauen shall we have our hartes.

And surelye the greatest countrey that any man maye haue in his tribulation, is to haue by harte in heauen.

Our heartes in heauen.

Thys harte were in deede oute of this woode and in heauen. All the kyndes of countrey that all this woode could decyple, could be giste to no paper here. Lette vs then sende our heartes hence thither in suche manner as we maye, by sending thither our worlds substance hence, and lette vs never doubt it, but we shal (that once done) sende our hartes to conuerst in heauen, with the glad consideration of ouse folowing the gracions countreys of Christ, that the countrey of his holy spirit inspired by ther foyse, shall mitigate, minify, alwayes, and in a manner quenche, the great surrous furnoure of the paper, that we had happen to haue by his losing sustinance for our further merite in ouse tribulation.

And therefore lyke as if vs sawe that we shoude be withen a white bryne oute of this lande, and fynge to ape into a mother, we woulde veme that man were madde, which woulde not be content to forbeare his goodes here for the while, and sende them in to that lande before hym, where he saue we shoude lyne at the remaunt of his lyfe, to maye we berly thinke yet our solse muche more madde (feylne that we be sure it cannot nother longerc we shall be sent lyggede of our teeth oute of this woode) of the feare of a little lacke; of the love to see our goodes here aboute vs, and the lothenesse too parte from them for this little while whiles we may kep hem here, shall bee able to lette vs to the sure sendynge them before vs in to the other woode, in whichs we maye be sure to spee wealthys [sp] with them if we sende them thither, or elles thay selvey leaye them here bydende vs, and than seand in greate espandge there to spee wychetes for euer.

Vincent. In good fayth goodWrite, me thincketh that concerning the lose of these outerdwe thinges, these consideracons are so sufficent comptes, that for myne owne part fane onely grace wel to remeber hem. I woulde ne thinke no more.

Another comptes and engage against the lose of woaldys sustinance.

C. The sib. chapter.

Nooby. Such leste then thys maye sere Cope, with callinge and trustyng upon Goddes help, without whichs, muche more than thys can not steve.

But the furnoure of the Christen saythe to fayse saynteth nowe adaptes and
The third booke of comfort

And decypher, commynge from botte
The femure utoke luke warme, and from luke
Euroce utoke hote colde, that
Mene meus noxe beaye as a
Ipe that is almowte ote, to lave many
Typper ytstere, and so suche
Ilosing the thare. But elles woulde I
Weene (by my trouthe) that utoke a
Warne syffull manne, one thynge
Alone whereof we soke yet no more,
Were confort thoughe in this kynde
Of perfection, aginst the losse of all
Hys goodes.

B

Vincere. What thynge maye
That be Uncle? Ceantone. In good
Saphe Tophen, euyn the bare remem-
Biance of the povertie that our Sa-
Insure wylingly talked fo vs.
Fos I brythe suppole, that if dere were a
Great henge, that bowde so tender
Love to a femure of his, that he had
To help hym oure of buruer, forstake,
And lesse of all hys woorldy
Wealthy and toylthy, and become
Poor in the canke fo; his sake, that fer-
Quant coude shane be founden that
Were of suche an unhede, weyplaine
Courage, that if hymselfe came afer
To some substanse, woulde not wyth
Better well leefet all agayne, than
Salumetyle to forskake luche a
Mayer.

And therefore as I saie, I do ture
Lye suppole, that if we shoude be wel
Remembe and inwardly consider
The great goodnes of our Sauint to-
Wards vs, no yet beyinge hys poore
Sinefull femuranties, but rather hys
Advertatys and hys enemies, and
What wealt of hys woold, that hee
Wylingly fo looks fo: oure fake
Byinge in deme bindefall lving therof,
And so hauynge the power in hys
Hume bande to hauue hid if he hadde
Woulde, in rede whereof (too make
As yeche in heauen) hee loved here in
Needynge and pountre all hys lye,
And never woulde have autoritie,
No: keepe neither landes no goodes:
The depe conspyracion and earnst
Abudement of his one pounte alone,
Were able to make any kynde Chri-
Sten manne; woman, we'll content
RATHER 30 HYS fake agayme to glae by
All that ouer God hath lent them (and
Lent them bathe he all that ouer they
Haued) than unbyplyche, and unfaith-
Fullye to forskake hym. And hym they

forsake, if that so: feare they forskake &
The conyngue of hys Christen
Saphe.

And therefore to synyp the hys pece
Wyth al, concerning the hie of les-
Singe oure outwardly woorldly good-
Des, let vs consider the tender con-
Serue of our mobiute that they bringe, with hote
Labeure they be boughthe, hote lythly
What they abuye with whom so ever
They abuye longest, what payre they;
Pleasure is mynyed wyth all, what
Harmer the loue of them dothe unto the
Soul, what soul is in the kepyng,
Christes saphe the refued for theym;
What wyning in the losse, if we lese
Coven for Goddes sake, how much
Most profitable they bee wyll wynter
Then will kepe, and stynall what
Unkynde ferre were if we would not
Rather forskake them for Christes sake;
F than unfaithfulley for forskake Christe
For theym, wythche whereas helpet fo;
Our fake forskake all the woorld, by-
Lyde the sufferyng of shamefull and
Paynfull benefte, whereof we shall
Speak after.

If we these thynge I saie wyl
Consider well, and will pray God
With hys hoke hande to pynpt them
In our hartes, and will abuye and
Well speke in the hope of hys salue,
Hys trouthe hall (as the prophet say-
Ede) so compase vs aboute with a
Poynte, that wee all that not neede to be as
Scared of incurreret demonio meruientes, of this
Incuracion of hys myndes ape Huee,
Hys opene purificacion of the
Lurke, for any losse that wee canne
Take by the byppynge from vs of our
Watched woorldly goodes, for whol-
Sorte and small pleasure in hys lye
Forsounde, we shall be wyth heav-
Nenlye substanse euert.

Singlye recompensete God, in topfull
Blythe and
glory.

Oof boopy paine, and that a man
Hath no caute to take discomfor:
In perfecertion, though hee
Hym felte in an horroure at the
Thincking upon boolee paine.

The xxvii. Chapter.

Cyment.
A

against Tribulation.

1235

Math. 21.

inspiration of his holy spirit, as he was with the personall presence Luke, of that Angel that after his agony came and comforted him, that you shall as his true disciple follow him, and with good will without grudge do as he dyd, and take your crosse of paine and passion upon your backe, and dye for the true blood with him, and thereby reigne with him crowned in eternall glory.

And this I saye to you warning of the thing that is true, in the entente when a man feeleth such an honour of death in his harte, he dyd not therefore and in ouracions fear that he were falling. For many a such man standeth for all that fear full, and finally better abhors the haunt (when God is good unto him as to bring him therto, and encourage him therein) than bathe some other that in the beginninge feareth no fear at all. And yet maye it bee, and most often so it is. For God hateth many mancions, and all wonderful wealthfull in his fathers houte, certified not every god man by to the glory of a sact 2, but forseligne they intempestfull, that though the be of god will before, and peradventure of right good course, woulde yet play saint Peter, if they were brought to the point, and thereby bye their souls into the peril of eternal damnation, for they did so vouch themselves for the fear, and both those otherwise for they be, forsoe they come thither, and either findeth a way that menne shall not have the mind to lay any handes upon the, as he found for his disciple whome his self was willingly take, so that they did stand on them, that shall have no power to hold the as he so doth so. John the evangelist which let him therto, fall fro him, whereupon they caught hold and so led hymselfe naked away, and escaped from them, so though they holde him, and bying him to pvpoton, yet God sometime delivere him thence, as he by Saint Peter. And sometime maye them to him out of the pypson into heauen, and suffereth them not to come to thos torment at all, as he bath done by many Romanes that a good holy manne, and some he let should be brought into the torment, ben described, and yet suffereth not to dye therein, as Sclavibus but ipse many peaces after and dye, eterne, their natural deathes, as he dyd by
The third booke of comfort

St. John the Chuaungeplotte, and  
by my nature or noe, as we may  
well see both by sundrie prope, and  
in the pistles of Saint Cyprian also.  
And therfore which way God will  
take with us, we can not tell. But ture  
ly if we be true Christen menne, thys  
can we well tell, that without any bold  
warrauntrife of our selfe, o; foolde  
trule in oure owne strengthe, we be  
bounden upon paine of damnacion,  
that we be not of the contrary minde,  
but that we wil with his helpe, howe  
forthwith we fee our owne face)  
rather then to take hym o; hym  
faith afore the world (whereof pve  
do, he be promit to us, a  
fist his father and all his hols compa  
yne of heauen) rather I fape then we  
woulde so do, we woulde with hym  
help me endure and sustaine for his sake  
all the sonstyme that the dulle with  
al his faithfulles tomentous in thys  
worlde woulde becopie. And then whe  
be of this mynde, and submit our  
will unto his, and call and praye for  
his grace, we can telw elough that he  
will never suffer them to put more vp  
on us, then his grace will make us a  
ble to bear, but wil also with the  
temptacioun, provost for vs a sure way.  
for fas added of d Genesis the apostle Paule  
qui non paratur vos tentariu supplic qui potestis,  
sed dat eum cum tentatione prorsum: God is  
(faith the apostle faithfull, whereof  
lessereth you not to be tempted as oure  
that you maye bear, and be gracefull also  
with the temptaciun awaie out. For  
ithe as if sayde the he be not to out  
of the handes though he before suff  
ered us to be feared with them to  
prowe our faith by what he, that we  
maye have by the remembaracion of oure  
owne mynde some comforne, in hope  
of his grace, and some fear of oure  
owne falsitype to dyveus to call for  
grace o; elles if we call in they  
handes (so that we fall not for the truth of  
hym, nor cease to call for hyms helpe)  
hs trueths (the prophet faith)  
somme aboute with a powerawe,  
that we shall not neede to seare thys  
neuell of thys midday deuill. For  
either shall these Turkes hs tome  
tours that shall enter this lande, and  
perceue vs, either they haue naye  
thee power to toche oure bodies  
at all, o; elles the horse payne that  
they shall put unto oure bodies, shall  
turne vs to euerall profyte, both in  
our foules and in oure bodies to. And  
therefore Colsin to begynne with, let  
us be of good comforne. For in us we  
be by our faithe verie lute, that holpe  
Scripture is the verie woode of God,  
and that the woode of God can not  
be but true, and that we see that by  
the mouthes of his hols Prophet, and by  
the mouthes of his blessed Apostall al  
of, God theke made vs to faythfull  
prospes, bothe that he wol not sufer  
us to be tempted aboue oure power,  
but wolde the prospew a waye oute  
for vs, and that he wil also rounde  
aboue to compasse vs with hyms pa  
uyce, and defende vs that we shall  
haue no caule to seare thys middaye  
duell with all his perfeccion, we  
can not noe but be very sure, or yet  
we be verie shamefullie unworthy  
of hart, and towarde God in fayth  
out of measure payne, and in loute  
lesse then later warme, or warken an  
kape colde) we maye be verie lute I  
sayde, that either God shall not suffer  
the Turks to encede this lande, o;  
if they doe, God shall prospew suche  
resistence, that they shall not prospew,  
0 if they prospew, yet if we take the  
wape that I haue tolde you, we shall  
by their perfeccion take little harme,  
or rather nones harme at all, but that  
that shall some harme, and in deede be  
too vs none harme at all, but good.  
For if God make vs and hepe vs good  
menne, as he haue promised to doe,  
pve will payne well therefore, then faith  
holpe Scripture: Bonum omnium coopeartur in  
bonum, unis a good folke at things turne  
them to good.  
And therfore Colsin, fiste that God  
knoweth what thys hall happen and not  
we, lette vs in the mean while with  
a good hope in the helpe of Goddes  
grace, have a good purpose with thys  
of sure standinge by his holpe fayth the  
A purpose to  
againste all perfeccion, from whome the  
chief we thould, whiche our Lord  
forbiddhe, hereafter either for: seare  
yr payne, for lacke of his grace leat  
in oure owne derata, iplhappe to be  
decline, yet hadde we bothe wonne the  
well spent tyme in thiss good purpose  
before, to the mynthesemente of oure  
payne, and were also muche the more  
lyhepwe, that God shoule lit vs bypp  
after oure fall, and giue vs hyms grace  
againye.
against Tribulation.

And therefore must he pruge somewhat in composure and peace before, whereby we may the more quietly consider all things (whether he be somewhat more hasty and difficult to do, when the heart is before taken up and opposed with the troublesome affection of heavy sorrowful fear) let us examine the weighty and the sub

And on the other side, while we know that thereon (as not to think thereon in so great a degree thereof), I have no wife man can: how thou be to the fear of worldly love, or bodyly pain, framed in our own minds, thinking that we would give over, and to save our goods and our lives, to take our courage by every of this farther, when they the Turks come or come not, we be gone for God the while. And if they come not in bed, (but be done to Light), what a shame would this be to be before you face of God, in to shame full cowardly wife to to take bim.

For fear of that paine, that we never felt now: never was falling cowardly to, Vincent. By my truths Uncle I thank you. If I thinketh that though you never fande more in the matter, yet have you ever with this that you have of fear of body paine in this persecution spoken here alredye, metaphorously comforted me my hart.

Anthony, I am gladde Colson yf your hart have taken comfort therby. But and if you to have, guie God the thake and not me: for this is his and not mine. For neither am I able and good thing to say, but by him, no at all good words in this world, no not the holy words of God hymnse, and spoken also with his own holy mouth, can be able to prospere the man with the sounde entry in his heart, yet if the spirit of God therewith inwardly doothe in his soule. But that is his goodness ever repy to, except the let be through the bowowdresses of our owne toward bly.

Of comfort against body paine, & first against capturpse.

The 8th Chapter.
And in what countrey so ever we walk in this world, we be not but as pilgrimes and wastaryng men.

In which is min oun countrie, or myne owne, it must be the countey to which I come, and not the countey to which I came. That countey that haue to me the to; a while so straunge that to madre it no more straunge to me; no leser straange to me neither, then was myne owne natura countrey when I came first into it. And therefore if that pointe of my beinge tarne from hence, beverye greevous to me, and that I finde it a great payne that I am not whe I would be, that grief will greate parte growe for lacke of care letting and letting my payne in God where it should be. Which saue of mine when I mende, I shall some eafe my griece.

But now, all the other grieves and paynes that are in captiuitie, brabdom, and bondage, I cannot bende but many there are and great. How be it, they see new somewhat what sake I somewhat, I may fay a greate deale the more, because we tooke our former libertie, or a greate a deale then in deed it was. Let us therefore consider the matter thus.

Captainitie, bondage, or brabdom, what is it but the violente restraine of a man, being to subdued under the domino, rule, and power of an other, that be must do what the other list to commande hym, and manie not do at his libertie suche thynge as he list by himselfe.

And when we shall be caried away with a Turke, and be fampe to be occypyt aboute suche thinges as he list to set vs, here shall we lament the losse of our libertie, and thinke we bare an hardy burden of our servite condition, so to do we shall have I graunt wel many times great occasion. But yet shalde we (I suppose) set thereby somewhat the losse, if we would remembe well what libertie that was that we lost, and take it for no longer then it was in deed. For wee reken as though we might before do what we woulde. But therin we decrete our selfe. For what free man is there so free, that can bee suffered to doe what him list? In many thinges God hath restrained vs by his highe commandement; so manie, that of those thinges which els we would doe, I wene it be more then the halfe. But yet because (God for gyue vs) we let to little therefore, but do what we list, as thought we heard him not, we reken our libertie never the less for that.

But then is our libertie mucho re-trapped by the lawes made by men, so the quiet and politike governance of the people. And these wole (I wene) let ouere libertie, but a little neither, wer it not so: for eare of the paynes that fall thereupon.

Looke then whither other men that haue authorte over vs, commaundes vs neuer no bullynges whiche we dare not but do, and therfore do it full ofte, full losse against our wits. Of whiche thinges the searce is sompyre to painfull and to perselines, so that no Lord can lightelie commande his bond-man wulle, nor lende bothe commaundes him eafe so lye.

Let euerie free man that rekeneth his libertie to haue in boeing what he list, consider well these pointes, and I wene he shall then finde his libertie much eafe then he taker it for before. And yet haue I left untouched, the bondage that almost euerie man is in that holtes himselfe for lesse, the bondage I meant of synne, which to be a very bondage. I shal haue oure sayn our himselfe to beare me good recompes, for he shal holde no such servite condition, as is the thall or the bondman of synne. And then if thes be thus (as it must nedes be so, Sith god faith it is so) who is there that may make so much bold of his libertie, that he should take it for lesse a thing thes so straunge to become thes be oure chaunce of warres bondne unto a man, while he is already through synne, become willingly thal and bond eu the duel.

Let us looke well bowe many thingges, and of what buse whetche sete, the dysullle byweth vs to do dally, thorow the rathie haptys of our bipos affections, which we be for our fantasiefull lacke of grace synne to follow, and are to feable to restrayne. And then that we finde in our natural freedome, our bond servite lych, that newer was there any man Lord of ange to bile a byplaine, that ouer woulde for berpe shalme commaundes hym to shamefull servuyce.
A And lette vs in the doing of our ser-
vice to the manner that we be saue unto,
remember what we were wont to do
aboute the same tyme of the daye, tobye
were at our free liberty before, and
were well likely if we were at liberty
to do the lyke againe, and we shall per
adventure perceive, that it is better for
us to do this business then that.

Bowe shall we have great occasion
of comfort, if we consider that our ser-
vice (though in the compass of the world
it seeme to come by chance of warre)co-
meth yet in very deed unto us, by the
properltye of God, and that for
our great good if we will take it well,
both in tempation of sinnes, and also mat-
er of our mergte.

The greatest griefe that is in bon-
dage or captivitie, is this (as I trovde)
that we be forced to doe suche labour,
as with our good wyll we would not.
But then againe that griefe, Senek
teacheth vs a good lesson; Semper da opes
van, quae_ quod inuitas suae. Enben our selfe
euermore, that we do nothing against
the wyll, but lyke ought as we shal
needs do, let us be alwaies to proue our
good wyll thereto.

C Vincent. That is unfeele doone sap, but
C thynke to doo. C Anthony. Pure for-
ward, mynde makest every good thing
harde, and that to our owne moe hurte
and harme. But in this case if we wyll
be good Christen menne, we shall have
great caufe gladlye to be content for;
the greatest comfort that we may take therby,
and while we remember that in the patient
and glad using of our servyce unto that
man for Gods sake, according to his
high commanment by the mouth
of Sainct Paule, servi obiitvs dominus carnalitius.
We that haue our thank and our whole
reward of God.

D Finallye if we remember the great
Christes meh humble meeknesse of our Sauors
dees, Christes himselfe, that he being very al-
most mee God, humiliatus semper eformam per
serviitutem humbled himselfe and tooke the
name of a bondeman o: skue, rather th
his father shoulde for sake us, we maye
thinke our selfe verie unhinde captvies,
and beyme feartylye teakes to, if rather
then to endure this wylls wyll bondage
for a while, we would for sake him, that
hathe by his owne behaute, defiuered us
out of everlastinge bondage of the dy-
well, and wyll for our hyest bondage,
gene vs everlasting libertye.

E Vincent. Well fare you good uncle, this
is very well sayde. Albeit that bondage
is a condicion that every manne of any
courage woulde be gladde to eschewe,
and wyll be to fall in, yet have you
well made it open, that it is a thing nei-
ther to strange nor to lose, as it before
seemede unto me: and specially sarrer from
sache as any man that any hytre bathe,
thende for here thers, lykewowe from
the conscienc of his: And now ther
fose I pray you ten at speake of im-
posionment.

C De imprisonmen, and comfoite F
there agayn.

E The 15. Chaptehr.

Hibbong. That shall I sayne, I thynke
with good wyll. And therefore,
if we conde consider what
thing imprisonmen is of bys
owne nature, we shoulde not
me thinketh have to great houre thers
of. For it seeth it is perdue, but a
straine of libertye, whiche lettereth a man
from going whethir he woulde.

C Vincent. Yes by lamente Marpe Uncle,
me thinketh it is unfeele more sowth then
so. For bys the lett and redicte of
libertye, it hath many noe displeasure,
and verie lofe griefes kneppe and abrip-
ned thereto. C Anthony. That is Cofin
hyrse true in deede, and those paitnes amog
mane loyer then those, though I not
after to sofet; Godowe it purpose now
to consider the imprisonmen, but as
imprisonmen oneleye without any wether
im convincible bys side, he maye be perdue imprisonned,
and yet not
letters in the coffes, no: colored tayle by
the necke, and a man maye be let walke
at large where he wyll, and yet a payge
of letters fant riucted on his legges. For
this countrye ye wotte well, and in
Cypil and Popynagall to, to go there al
the dayes.

Howe be it, because that for suche
things mennes hartes bathe the sehee ha-
our thers, albeith that I am not so mad
as too go aboute to pone that boplye
paine were no paine, yet lyke that be-
cause of these maner of paimes, we spake
ctially abowe the state and condicion
of prisioners, we shoulde me thinketh wel
perceive, that a great parte of suche
hauour, your growthe of our own fantais, if we
woulde call to mynde, and solide the state
and cons
And first was I thought to begin because those other kinds of griefes that came with imprisonment, are but accidents thereunto, and yet neither such kindes of accidents, as either bee proper thereunto, but that they may almost al so to a man without it, noe are not such accidents thereunto, as are unspecifical thereto, but that imprisonment make to a no mans none of all the therewith: we wil I say therefore begin in the order of what manner of thence ours and incommodities we should then imprisonment to be of him selfe, and of his owne nature alone. And then in the course of our communication, I say as now lyseth, excuseth and aggreeth the cause of your harses, and the terror of those papenful accidents.

Vincent, I am sorry that I could interrupt your tale, for you were about (I see well) to take an orderly way therein. And as your selfe have beseched, so I beseech you proceed, for though I then imprisonment much the sooner troying, by forse and hardely handling therein, yet when I not the imprisonment of it selfe, a nere selfe then a thing verye ynowe, all were it died in the most favourable manner that it possible might. For uncle, if it were a greate prince that were taker papmoner upon the field, and in the band of a Christen king, whych be in suche case (for the consideration of theyr for doubling and mutable chance of the warre) to dyve much humanely to the, and in verye favourable waye entreate them. (For) they infallibly Emperors handle oftentimes the princes that they take more by p nouvelpee, then they do the poor men, as the great Sannerlane kept the great Duke, when he had take him to tryst on his bache alwaye while he lef upon his bache, but as I begane to saye by the example of a prince taken prisioner, were the imprisonment sever to favourable, pet were it in my mynde no little griefes in it self, for a man to be pinne by, though not in narrow chamber, but all though hys walke were right large and right faire gardines to therein, it could not but grieve his hart to be restrained by a nother man with interant limits and bounders, a lease the by betor to be where h, my little. Anthony. This is Conyn, well considerd of you, for in this you perceiue well, that imprisonment is of him selfe and hys owne very nature alone, nothing els but the retaining of a mans person, with the circuite of a certaine space, narrower or larger as that be limited to hym, and all the other, hys liberty fro the further going into any other place. Vincent, Very well sayd as me thinketh. Anthony, Yet fozyr I Conyn to alke you one quytte.

Vincent, What is that uncle, Anthony, This to. I of there be two men kepe in two severall chambers of one great castell, of which two chambers the cone is much more large then the other, why therbee hys papsoners bothe, or but the tone hath the lease room to walke in Vincent. What question is it uncle, but h they be papsoners bothe (as I sayd myselfe before) although the tone lay fast locked in the stocks, and the other had at the whole castell to walke in. Anthony, He thooke thee to Aplye Conyn, that you save the trouthe. And that hys imprisonment be suche a thinge, as your selfe agree it, that is to wryte but a lack of libertie to go wherether we list: now wold I sayne wyt of you, what any one man you know that is at this day out of pryson. Vincent, That one man bache marr I know almost none other. For liurie papsoner am I none acquainted with that I remember. Anthony, Then I see well you bilt poor papsoners selb. Vincent, As by trouth uncle, I say God mercys. I lende them somptyme mine almes, but by my trowthe I long not to come my selfe where I shoulde see the bache. Anthony, In good faith the Conyn specialty, though I save it before you, you have many good conditions, but surely though I save it before you, that condition is none of them. Which condition if you would amende, then should you have yet the mo good conditions by one, and peradventure the mo by three or foure. For I assure you, it is hard to tell how muche good to a mans fortune, the personal bishenge of poore papsoners dothe. But nowe is the ye carne name me none of them that are in pryson, I pray you name me some one of all themin that you hew (as you faire) better acquainted with, men I meane that are out of pryson. For I knowe the chincaster, as weoll gone out of of them, as you now of the tower. Vincent.
A Caution. That were (uncle) a strange cafe. For every man is, buncle, out of prison, that may goe where he will, though he be the poorest beggar in the towne. And in good faith buncle, because you reckon impromptum to be small a matter of it, you, the poor beggar that is at his libertie, and may walke where he will, is (as I seemeth) in better case then is a king kept in prison, for you cannot goe but where men give him leave.

A Caution. Well esoin, whether evere way walking begger, be by reason once out of prison or no, we shall consider further when you will, but in the means while, I can by this reason for no prince that fetheth to be out of prison. For if the lacke of libertie to goe where a man will, be impromptum as your self say it is, then is the great Burke, by whom we are to seare to be put in prison, in prison already himselfe. Foe he may not goe where he will. For he might, he wold into Portugale, Italy, Spain, France Almaynp and England, and as farre on an other quarter too, both Peter Johns land, and the grounde Caes to.

A Caution. Know the begger that you speake of, if he be, as you saye he is, by reason of hys libertie to goe where he will, in much better case then a king kept in prison, because he cannot goe but where men give him leave, then is he a begger in better case, not only then a prince in prison, but also then maye a prince out of prison too. For I am sure there is many a begger that may without lette walke neither upon other mennes grounde, than many a prince at his self libertie, maye walke upon his owne. And as for walke out aborde upon other mennes, that prince might happie to be lade nape and holden fast, where that begger with his bagge and his staffe, should be suffered to goe farre and hold on his way.

D For as much as your, as neither the begger no; the Prince is in libertie to walke where they will, but that if they would walke in some place, neither of them both should be suffered, but men would withstand them and saye them nape, therefore if impromptum be, (as you graunt it) a lacke of libertie to goe where we lik. I cannot see but as I say, the begger is the prince whom you reckon both at libertie, be your owne reason restrained in prison both.

A Caution. Pea but buncle both the tone & the tother have way enough to walke, the tone in hys owne grounde, the tother in other mennes; as in the common high way, where they may walke till they be both very of walkingere any man save them nape. A Caution. So may esoin, that king that had, as your selfe put the cafe, all the wholle caffell to walke in, and yet you say not nape but that he is prisioner for all that, though not so strictly kep, yet as begerly prisioner as he that lyeth in the stocks. A Caution. But they may goe at the leaft wise to every place that they nede, so that is commodious for the, and therfore they do not will to goe but where the may go. And therfore be they at libertie to goe where they will.

A Caution. We needeth not esoin to spend the time about the impuning every part of this antwver. For letting passe by, that though a prince were with his keeper broughte into every place where need required, yet little might be not thy he wold goe where he wold be for hys only pleasure, he were not wel a prince anyly. And letting passe over also this, that it were to this begger nede, so that this kyng commodious, to goe into prynters places where neither of them both may come, a letting passe also, that neither of them both is lightly so temperately determined, but that they both sayne so woulde doe in dede, if this reason of yours put them out of prison, and fetce them at libertie and make them fre (as I woul graunt it doeth if they so doe in dede) that is to witt, if they have no will to goe but where they make doe in dede, then let us looke on our other prynters enclosed within a caffell, and we shall finde that the fraughted kept of the both, if the great the wise, some the grace to quyre his own mynde, and hold him self content with that place, so longe not like a woman with child for her lust, The prynter to be gadding out any where elles,by out of prison. The same reason of yours, whye his will is not longeing to be any where elles, he is, I saye, at hys free libertie to bee where he will, and so is out of prison too. And on the tother lybe, if though his will be not longeing to be any where elles; yet because that if hys will to wer he shoule not to be turrerd, he is therefore not at hys free libertie, but a prisioner still: so let your free prisioner that you speake of, and the prisioner that you calle out of prison too, though they be (which I were very few be) by some speciall wisedom so temperately disposed, that they have not the will to bee, but where they see they may bee suffered to be, yet by that
The third book of comfort

...if it would have that will, they could not be from where you would do, they take the effect of God, as is, be both...in prison. Vincent. Well
...if every man butth referral he by this reason in prison already, after the very propriety of imprisonment, yet be imprisoned in this special manner, which imprisonment is only commonly called imprisonment, is a thing of great joy and care both for the lightness of keeping, the hard laboring that many men have therein. Of all which griefs, pains, displeasures, in this other general imprisonment you speak of, we feel nothing at all. And therefore every man abhorred the tone, and would be loath to come into it, and no man abhorred the father, for they felt none harme but find no fault therein. Wherefore (uncle) in good faith, though I cannot find an argument consonent to what you would to you the very truth, by mine finding not it, myself satisfied in this point, but that ever I thinketh these things wherewith you rather compunction and conclude me, then induce a credence and persuade me that every man is in prison already, but sophistical fantasies, and that, except those that are commonly called prisoners, other men are not in any prison at all. Anthony. Well spake this hearted good cousin Vincent. There was in good faith no way that you spoke since we spake of these matters, that half so well liked me as these that you speak now. For, if you had attented in worse and in your mind departed unperwaed, then the thing be true that I say, yet how you lost it. And if it be peradventure false, my self deceived therein, than while I would were that it liked you too, you should have confounded me in my self. For in good faith cousin, such an one tale and I, this thing, in the persuading wherefore unto you, I had not I had quite me well, when I have al done apprehend to your mind but a treble sophistical fantasy, my self have so many peres taken for so very substantial truth, that as yet my mind cannot general to think it any other. Wherefore, I thought, I had left behind me, with the seconde and I thought that it must needes be so: it was absame to save it thus, to entreat that you may the better perceive me, or the better my selfe, we shall here betwixt us a little more consider the thing. And hard...
Agaynst tribulation.

9 that he should ever be surely seen to, as weeping for a scape, or for he never so much of his own mind in the maine, while all other ways were more escaping, yet the paines to that shape he couldn't, and that when he was called, to execution, and to death, he should turne: no more so oneth Vincent, what word you call this man? A prisoner, because he is kept for execution; no prisoner because he is in the state while so favourably handled, and sufferd to doe all that he would save shape. And I bidde you not here be hasty in your auntries, but abisse it well, that you grante no such thing in hale, as you would after mileyhe by lespire.

and think your self deceived.

Clymene. May by my trouth wulle this thing nedeth so strafe in all my mind, but that for all this favour shewed me and all this libertie lent him, yet being commended to death, and being kepyd therefore, add kept with such care watch laid upon him that he cannot escape, he is al that while a very plain prisoner still. Anthony. In god sayd cosyn, me thinketh you saye very trewe. But then one thing must I yet besse you (coyn) to tell me a little further. If ther were another Escap in prison for a scape, and there the guards displeasure were bolted and fettered, and lapsed in a low dungeon in the rocks, where he might happe to live peradventure for a while, and abide in the meanse season some paine, but no daunger of death at all, but that one sayne he shold come well pouche.

Of the sorts of prisoners which in worst case.

Of the sorts of prisoners which in worst case:

that these two prisoners stood in worst case: he that hath all this favour or be that is hardly handled?

Clymene. By our lady uncle I wene most part of menne if they should needs choose, had never be induly prisoners in very paine, as he that destroys liberty in the rocks, then in every point such, as he that destroys liberty weareth aboute the parks.

Anthony. Consider then (coyn) whether this thing seems any sophistry to you that then you now. For it shall be such as you'd in god sayd substantial true to me. And if it so happen that you think otherwise, I will be very glad to percyne which of us both is begynne.

For it seemeth to me (coyn) first, that esery man comming into this world upon earth, as he is created by God, so commeth he hether by the providence of God. Is this any sophistry firte? or now? Clymene. Nay beryle, this is very sub-

francially true. Anthony. Thus take I this also for very truth in my mind, that there cummeth no man nor woman hither into the earth, but that ere ever they come quicke into the world out of the mothers wombe, god commendeth them unto death by his own sentence a judgement, for soiynally synne that they bring with them, contract in the corrupted rocke of sure forefather Adam.

Is this thinkes you confin beryly thus or not? Clymene. This is true and very true in deed. Anthony. Then seneth this trewe further unto me, that god hath put every man hereupon earth, under to faire and under to sake keeping, that of all the whole people living in this wide world, there is neither man, woman, nor child, who they never to faire nother about a, teke, that possibly can find any way where by they may escape fro death. Is this coyn? and imagynation fantasie, as is it very trouth in deed? Clymene. Nay, this is none imagynation beryle, but a thing to clearely passe true, that no man is made to scape.

Anthony. Then bese I no more coyn. For then is all the matter plain and open evident trouth, which I sayd I tooke for trouth, which is very now: a little now then I tolde you before, when you took my prose yet but for; a sophistical fantasie, and said that for all my reasoning that every man is a prisoner, yet you thought that except these whom the common people call prisoners, there is els no ma a very prisoner in deed. And now you grant your self against for very substantial open trouth, that every man is here (though he be the gretest king upon earth) set here by the ordinance of god in a place (be it never so large) a place I sayed you say the same out of which no man can escape, but that therein is every man put under faire sake keeping, to be realyse fartht when god calleth for him, and that then he shall fare die, and is not then (coyn) by your owne Every man graunting before, every man a beryle a prisyn, when he is put in a place to be kept to be brough fairth when he would not, and himself lost not whether.

Clymene. Pen in god faith beryle I cannot but well perceive this to be so. Anthony. This be (you war well) trouth, although a man should be but taken by the armes, and in faire maner leave out of this world unto his judgement. But now while we well knawe, that there is no hing so great, but that all the whole

...