The thyrd booke of coumfort

A he walketh here, walk he never so ëlo,
ride he with never so strong an army for
to his defence, yet himself is very sure thô
ough he lost in some season some other
pause to put it out of his mind: yet is
he very sure that, if escape can he not,
very well he knoweth, that he hath al
ready sentence given upon him to dye,

very, very he shall, and that himself
though he hope upon long respite of his
execution, yet can he not tell how soon
therefore (but if ye be a sole) he can never
be without fear, that either on the mor
ow or on the self same day, the grysele
crueull hangman death which from one
first coming in, hath ever bowed a lame
looked toward him, ever lain in a wait
on hym, all amind among all his royali
ty, his main strength, neither be
before hym nor make him more receiv
nor with any good maner despaire to
comet, but rigorously and ferrely
grypp hym by the verry back, and make
all his bones crack, a for long and ply
vers of somtence of hym also darke
dead in this pison, then cause his body
to be cast into the ground in a soule pit,
within some corner of the same, there to
cast and he caste with the vvertched
wones of the earth, sendyng yet his soule
out sforther onto a more searefull judg
ment, wherof at his tempel; all death his
successe is uncertain, and therefore
ough by gods grace not out of god hope,
yet for all that in the mean while in be
very seare and seare, a peradventure
in peril inevitable of eternall pse: to
methinketh therefore (collin) that (as I
toll the) this lepping of eveyn man in
this wretched world; for execution of death
is a very plaine imprisonment in deede.

And (as I say) such the greatest king
is in this pison in muche worse case
in all his welth, then many a man is by the
tother imprisonment that is in seare
and hardly handled; for where some of
those that are not there attained no;
condemned to death, the greatest manne of thy
world, and the most wealthy in this ini
fallall pison, is tayned in to be kept un
doubtedly for death. Weyncott. But yet
unle, in that case is the other prisoner to
for he is as sure he shall be prynce.

Anthony. This is very trewe (collin) in
deede, and well objected to. But then you
must consider, that he is not in danger of
deth, by reason of his pison into which
he is putte peradventure but for a light
fray, but his danger of death is, by the
tother imprisonment, by which he is pris
oner in the greatt pison of thy whole e
archy, in which pison all the princes ther
be prisoners as wel as be. If a man con
demned to death were put up in a large
pison, while his execution was repi
ned, he were for fighynge with his felowe
put up in a straight place past of hym,
name, he is in danger of death in that stra
t pison, but now be the being in that, for
therin he is but for ye fray. But his be
dly imprisonment was the father, the lar
gest I say, into which he was put in deeth
to the prisoner ye you speake of, is besides
the adowne pison, a prisoner of the broad
world, at the princes therin, prisoners ther
in pisoners with him: And by ye imprisonme
hard they be in like danger of deth, not
by that stra imprisonment that is common
ly called imprisonment: but by that
imprisonme, which because of his large
walkmen call it libertie, a which pris
on you therfore thougt but a fantastie
Sophistick to prove it any pison at all.
But now may you me thinketh, be ye
plainly perceine, that this whole earth
is not only for all the whole kind of man
a very plain pison in deede, but also that
every man without excep-tion, even those
that are most at their libertie therein,
they themselfe get to deede: possessors
of very great pices therin, and thery
were with wantones to freethall of
their own state, if they were thy band
in great welth, owe bande for all that in
deede, by the reason of their imprisonme
in this large pison of the whole earth,
in the self same condition that other do
band, which in thy narowe pisons (which
only be pisoners, which only be
reputed pisoners in the opinion of the co
mon people): bande in the most searefull
e in the most obious case, that is to say
condemned alreadie to deth. And now
(collin) if this thing that I telle you, some
what fantastick to your mind,
I would be glad to know what monete
you so to thinke. For in god fayth as I
have told you twice, I am no viler, but
I verely wene that the thing is thus of
vey plain trouth in very deede.

The xx. Chapter.

Weyncott. In god fayth uncle, as for
this last arte, I am not only can
make with anye reason no resp
tice theragainst, but also is very cer
ly proved that it can be none otherwise,
but that every man is in this world a
very prisoner, with we be all put here in

1244
Agaynst tribulation.

To a sure hold to be kept till we be put bin to execution, as solde alreadypde condemned all to death. But per uncle, or straight keping, collecting, Boyping, or Fworking, with being in Draw and on cold groode (which manner of hard heandling is bid in these special prisoners, or only be called camolise by some name) must needs make Ipsismoment which only be ther with some people of name, much more oblique bredfull, then the general imprisonment, where we be ever manifoldly punished at large, walking where we wold about 1/2 of the world, in which booke prison out of these narrow prisons ther is with the prisoners no such hard handling bid.

The case abiding in the large prison of the world.

A true thing that I purpose to prove you further yet, in this general prison, a large prison I mean of this whole world, folk for the time they be therein, as false handled as hardly, a wrenched, a waist, a braked in such payfull wile, that our herti (fare that we confed that it not) have with reason god and gret cause to grudge against, as farrethly as pertineth only to the respect of pain.

Celing is this in this prison, as toother that is in that. In deed uncle truth it is, that this you sayd you wold prove.

On earth (in) too much late I not colin, but I sayd I would if I could, and if I could not, then wold I therin gener one my part. But that (trut I colin I shall not note too, the thing semeth me to playn, Fos (colin) not only the prince or king, but all, though he have bothe angels and geniels he are gypes to use you: but the chast high payre over this whole booke prison the woold, is (as take hit)

God be the great forsetie to the recumpence of man of prisoners.

Then he sayd he would have ibe esp, he will never handle him in any such hard fascon as we most abhorre imprisonment for. But marpe if th place be such as the keper cannot otherwip be sure, then is he compelled to keep him after the rate the straiter. And also if the prisioner be unruely, and fall to fighting with his fellows, or do some other manner of sleeze turns, then beth the keper to punche him sundry wise, in some of such fashions as your felde have spoke of. So is it now colin, god the chiefe gaylor (as I say) of this booke prison the woold, is neither cruel nor concous. And this prison is also to sure and so subtile bipiled, that albeit that it lyeth open on every side without any wall. None can say in the world: yet man we never so far cape, about therin, the way to get out at that we never Find int, so that he neither nedeth to colier bs nor to laste bs for any state of escap ing away. And there except he sit some other cause the our only keeping for death: he letterth be in mere shrille, fayd long as he wold to recitbs, walk about in the prison, a soe therein what we will, using our felte in such wise, as he hath by reason & reculation fro time to time to dowe bs pleasure.

And herof it cometh in, that by reason of this favour for a time, we ware, as I sayd, so wanton, that we for great where we be, evening that we were lodes at large, whereas we be in deed (if we wold confed it) even shpe tune and out in prison. For of very trouble, our very prison for this earth is. And yet therof we cant be out, or but by conuances that we make among us, a part by force, and a part by violence too, dyuers partes by ourselfe to ourselfe, and change the name thereof fro the odious name of prison, (call it our own land & our livelode.) Upon our prison we beld: our prison we garnisht with golde & make it glorious: in this prison they byf felt: in this prison they drowne a chide: in this they runne together and fight: in this they dype: in this they card in this they pipe and recuell: in this they sing and dance: in this prison manes a man reputed right honest, lettereth not for his pleasure in the darbe, pruilege to play the haine.

And thus while god our king and our chiefe gaylor do, sussereth bs and lettereth bs alone. We wore our felte at libertee, and we abhorre the state of bose in whom we call prisoners, taking our felte for no prisoners at all.

In which false pervasion of welth, a false felteness of our own we ther state which is but a wandering aboute for a twible in this prison of this woode, till we be brought into the eercution of doth, twible we to get with our foly, both our
The thyrd booke of soulemort

Whyle and our gable, and our under gable
lers aungelles and deuillis both,  our
chief gable god to, god that is getith
not us, but saith vs the whole welth
ough, and being soe deliict to see
theouere rule kept in the gable (beside
that he sendeth the hangeman death to
putte to execution here and there some
time by the thousandes at once) he han
dith many of the remenaunt whose exer
cution he soe beareth pet unto a farther
time, even as hardy, a punisheth them
as sure in this comon prison of the
world, as they are any hander in those special
prisones, which for the hard handling
ved (you lay) therein, your heart hath in
such harshe and so sure abhorred.

Vvancet. The remenaunt will I not
gapel awaye; for (me thinketh) I see it so in
beke. But that god our chief gable in
this world, with all the prounlie fash
don punishment, that point must I
haves denye. For I neither see him lay
any man in these cotes, nor strike lettes
on his lettes, so much as yet him by
in a chamber either.

C Anthony. Ine no minstrel(colin) that
playeth not on an harpe: makeh no mia
melody but he that played on a lute; he
may be a minstrel, I make melody you
wonte well with some other instrument,
some rauenge fashioned peradventure,
that never was done before.

God our chief gable, as himselfe is
inviible, so beth he in his punishements
inviible instrumentes, and therefore not
of the fashion as the other gable doth;
but yet of like effect, as a ourefull in
shing as those. For he leeth one of hys
prisoners with an hore feuer, as oullit
at his ease in a warme bedde, as the other
gable lebethe his on the cold ground;
he wazeth the by the bowes with a megr
; he collecteth the by the neck with a
quinske; he hollethe them by the armes
with a paulc, that they cannot lift
their handes to their head: he manacheth
their handes with the goute in their fingres:
he wazeth them by the legges with the
creape in their shinnes: he bendeth the
to the bowe boarde with the crocke in the
backe, and lapeth one there alone, and
as unhablable to rise, as though he lape by
last the lute in the bocces.

Some prisoner of another gable, singeth,
danced in hys two lettres, and
seacheth not his lute for rumbling at a
stone, while Goddes prisoner that hath
his one lute lettered with the goute, lep
eth groaning on a cowche, and quaketh,
and cryeth out, if the sære there woulde
fall on his nose nomore but a cullition.

And therefore colin (as I sayde) if we
consider it well, we shall find this gene
rall prison of this whole earthes, a place
in which the prisoners be as for hand
led, as they be in the other. And euin in
s other some make as mery too, as there
were some in this that are very mery at
large out of that.

And surely, as we were our self
out of prison now, so if there were some
tolke bozne and brought up in a prison,
that never came on the wall, noz loked
out at the bowe, noz never heard of other
world abode, but sawe some for they
bore some among themself, locked up
in straiter bowme, and heard them on
ly called prisoners that were so ferued,
and themself ever called tre tolke at large,
the like opinion would be they haue the
of these selves then, that we have here of our
self now. And when we take our self for
other than prisoners now, as beare be
seen noz bequeued, as these prisoners
should there be then.

Vvancet. I cannot(uncle) in good saph
lay nap, but that you have perfourned
all that you have promisst. But yet if
that for all this, there appereth no more
but that an they be prisoners to be weo
and that as some of them beo hadled,
so be some of vs too, for we not well for
all this that when we come to those pris
ons, we shall not faile to be in a straiter
prison then we be now, a to have a bowe
beyon by where we have none sette
on on now: this hall we be sure of at
the lest wise if there come no woze, thent
may ther come woze peo not well, it co
meth there so commly: wherefo for
all this, it is yet littell meruelle, though
mennes heurres grudge much thereas
gapent. Anthony. Surely colin in thiss
you lay very well. Hewheit, somwhat
had your lutes touched me the nerer,
it I had sayd that imprisonement we no
displeasure at all. But the thinges that I
lay (colin) for our counteour therein, is
those our fantasty framed us a false opinion
else, by which we concewe ourselfe and tak
it es forser then it is. And that bowe, by
the reason that we take our selfe before,
for more seer then we be and imprisonme
for a straunger thing to be, then it is
debe. And thus farre forth (as I sayde)
I have prooved trouth in very debe. But
now the incomodities that you reporte
against, those I sayde, that are proper to
the imprisonmente of their owne nature,
that is to witte, to bane lette room to walk in, and to hare the dore shut upon his, these are me thinketh so very tender and height, that in to great a cause as to suffer for goddes sake, we might be fesse amazed to much as once to blinke upon them.

Pany a good man ther is ye most wel, which without any force at all, or any necessitie whereof he should do, sustreth these two things willingly of his own chosse, with much other hardnes rode. Holy manke I mone of the chartered house order, such as never passe their celles but only to the churches set fast by their celles, and thence to their celles a-gayne. And sayt Bissittes order, and sayt Claris much like, in a manner clothe religious houses. And per Ancres & Ancresse most especiallie, all whose whole roome is leste then a metely large chamber. And yet are they there about content manie long peres together, as are other men, and better too, that walk about the world. And therefore you may see that the lostnes of leste roomes, the dore shet upon his, while so manie folks are so well content there with, and will

Exceus! Goddes love line to so chaste, is but an honore your enchaunted of our owne fantasy. And in dreme I will a woman once that came into a prison to viste of her charitie a poore prisoner there, whom she found in a chamber (to say so trounch) metely faste, and at the lease fight it was frig enough, but with manner of strait the prisoner had made it so warme, both under the lace and about about 5 wallis that in these thinges for the kepping of his health, she was on his behalfe gladde and very well contented, but amonge many other plesurys that for his sake she was fay for one the lamented much in her mind, that he hold have the chamber dore upon him by nighte, made fast by the gaper that should fethe him in, for by my trouth he, if the dore hold he shutt upon him, I would bene it wilde to topp the my birth. At that ponde of hers the prisoner laughed in his mynde, but he durske not laugh also we nose nothing to her, for somewhat in dede he wode in afe of her, and for her finding there muche parte of her charitie for anmes, but he could not but laugh inward lyke, why he will well enough, that she bled on the inside to that every night fully her owne chamber to her, both dore and windows too, 4 bled not to open them of all the long night. And what
which suffered you not to be tempted so that you may bear, but given also with the temptation a way out. But now if we have not lost our faith already by worse, therefore to forsake it for fear we know very well by our faith that by the forsaking of our faith, we fall into that state to be cast into the prison of hell, that can we not tell how some, but as it may be that God will suffer us to lose a whole here upon earth, to see it be that he will suffer us to be cast into that dungeon beneath, before the time that the world shall once ask us the question. And therefore if we fear imprisonments so sore, we be much more then madde, if we fear not worse, tr opposing the worse. For out of that prison shall no man deliver, and in this other that no man abode but a whole.

In prison was Joseph while his brethren were at large, and yet after were his brethren faine to take upon him to be their head.

In prison was Daniel, and the wise men were about him: and yet even there God kept him harne-lace, and brought him safe out again.

I knew that he will not doe what the likewise to do, yet let us doubt it he will do, and the like or better. For better may he doe to as he suffer us there to dye.

Saint John the baptist was (you not well) in prison, while Herod and Herodias fainst full mere at the feast, and the daughter of Herodias desired the with her daunsing, till at the feast did the dance of Saint John's head. And now fainted he with great fear in heaven at God's board, while Herod, Herodias fainst full beauty in hell burning both together, and to make the sight with the aunt the basin daulce in the fire for them.

Finally let come, to simple this piece with, our favour was himself take prisoner for our sake, and prisoner was he kept, and prisoner was he brought such before Anne, and prisoner from Anne carried into Caiphas, than prisoner was he carried from Caiphas into Pilate, and prisoner was he sent to Pilate to king Herod, prisoner from Herod into Pilate again, and so keipt as prisoner to the end of his passion.

The time of his imprisonments, I granted well, was not longe, but as for heade, delying, where our hearts most abhore, he had as much in that so whole, as many among them all in much longer time. And surely this is a wretched case in the time that the was a put upon the with that he was prisoner in suche place as thy wife for our sake: we shall I truwe (but yet, if we see worse then wretched beakles) never so blamefully play the villain cowardly, as for fear of imprisonment timefully to forsake him, nor so foolishly as, as by forsaking of him to give him sanctuary againe, to forsake him, and with the appounding of an easy prison, fall into a worse, and in sebe of prison that cannot hope us long, fall into that prison out of which we can never come, where the worse imprisonments will winne us everlasting libertie.
Agayntribulacion.

...that it runne not oute to farre lyke an head strong boiste, that spire ofoure teeth, it carie us out unto the deuil.

Lette us therefore noe wyse confider and oversee this thing that we do; for to loose, that is to lie, shamefull and painfull beate.

Of death considered by himself alone, as a bare leaung of this lyke only.

The rii. Chapter.

...these two thinges that you typacy unto beaste, that is to witte, shamefull and paynefull: you would commaeth so much the more, and therfore the deuil, if he should come alone without eother blame or payne. 

...That I believe well còn: and the more pittie it is, for heareth affection happeneth in very weue, but that either the cause is lacke of sapthe, lacke of dope, or finallly lacke of wyte.

They that believe not the lyke to come after tydes, and we cruell stite here. And therfore commaeth the manifold twilite the unsaytful towdes which are sorps in our manye mouthes. This we knowe, and the tother we knowe not: and therfore we se in sport, and thinge in earnset: The deuil is not so blake as he is pyned: and let hym be as blake as he will, he is no blaker then a crowe: and manye sache other twilite fantasies of the same sort.

Some that believe well engong: yet theynwo the lewdenete of lving, fall out of our hope of saluacion. And that though they be lovd to dye, we are little mercayble. 

...albeit a very god will gladlye to dye and to be with Godde, in our mind to thankfull, that it wer well habile to purchase as full remiſſion both of lyne and payne, as peraduenture ho
The third booke of comfort

were thyke if he liued to purchase in man-
which penance: yet will I not tase,
that theke kynde of lothenesse to tase,
mape he before god allowable.

Some are there also that are lost to
tase, that are per verpe gladd to tase, and
long to; to be deadde.

Vience, That wer uncle a very strange
cafe.

Anthony. The cafe I fear me (cosyn)
fallen not verpe often, but per somete
it doeth. As there is any man of
that god mynd that Saynt Paul was
which to; the longing that he had to
tase with God, would be payne have been
dead. But for the profet of other kykes
was content to live here in payne, and
difer and to bear for the whole, his
incendiable blisse in heaven;

Philip.4

But of all these kyndes coyn, of fol
tes that are lost to tase (excepte the sp"d
kindle onely that lacked faith) there is
I suppose none, but that except the
fame of Shame or perpaye toppen into
death, should be the lette, Worldes ailes
for the bare respect of death alone, lette
to departe hence with god will in this
case of his faith, well sitting by his faith
that his death taken for; the faith, should
cleane him cleane of all his lines, and
sende him fraught to heaven. And some
of these (namely the last kind) are such
that Shame and payne both toppen into
death, yet unlikely to make them lose
death or fear death to face, but that they
would suffer bet in this case with god
will, lest they know how we that the red
sting of the faith for; the cause in this
worlde (were the cause never so good in
spight) should yet fasten them from god:
with whom (for sake of other kykes profit)
they to payne would be, and charitie ca
it not be, for the profet of his whole
world, deadely to displeace him that made it.

Some are there I say also, that are
lost to tase; sake of wittche, which albe
it that they believe the world that is to
come, and hope also to come thither, yet
they love to muche the wealth of this
world, and such thynges as delpte them
therein, that they would payne hope the
as long as ever they might, even with
tooth and naple. And when they may be
suffered in no hope to hope it no lenger,
but that death take them therfrom; then
if it may be no better, they will agree
to be (as some ther be hence) haunted
bypo in heaven, and be with god and by

by. These kykes are as verpe mypdeote
foles, as he that head kept fro his chil
hoode a bagge full of cherie stones, and
call such a fantasy thereto, that he wolde
not go from it for; a bygger bagge filled
full of golde.

These kykes fare coyn, as Elope tol
die in a fable that the same bidde Fro.
when Jupiter (whom the Pomes pyne
for the great God) inpued all the pos
boumes of the earthes into a greate so
lemne seafe, that it pleaded hym (I have
forgottone byppon what occasion) byppon
a tyme to prepare for; them: the same
kept her at home, and wold not come ther.
And when Jupiter affide her af
fer, wherefore the came not at his faull
where he sayde the Houde haue beene
welcome and haue faren wel, and wolde
have seen a godlye palise, and been
dlighted with manye godly pleasures:
the aunthwered hym, that he loved no
place to well as her owne house. With
which aunthwerde. Jupiter warde to
angry, that he said, fith she loved her house
so well, she should never after goe from
home, but should alway beare her
house upon her backe wherever she
went. And so hard the done ever frinc
as they lay, and at the laufft wife I wot
well the death to none, and hath done
as long tymes as I can remember.

Vience. Fowleth uncle I wote would
take thee not at mynd. For I thinke
derely that so much of your tales is true.

Anthony. Elope meane by that spelyd
faulle, to touche the solye of fowles such as
The soly of to sette theys fantasie byppon some small
paclepleasure, that they cannot spide
in their heart to souber it, neither for
the pleasure of a better man, nor for the
gayninge of a better thing. By whiche
theys fonde stroward fashion, they some-
time fall in grete indignation, and take
their no little harme.

And surely such cattlen kykes, as by
their soule affeccion, which they have
let like the same upon their owne house
here this earth, cannot for the lotheness
of leauynge that house, sende in their
with their god will to go to the
great feale that god preparde in heave
of his godnesse so genlye called them
which mynde in tymes to be ferued as the
same was, and yet muche wolle to.
For they be like to haue their house here
the earth, bounde fast upon their baches
for ever, and not to walke therwith where
they will as the same creped about with

1250
Agains tribulacion.

Q with hole, but ye sate bounde in the myndes with the losie fyre of hell about them.

For into this solpe they Yongen themself by their owne faulte, as the drunken manne byngeth himself into drunkenness, whereby the right he weth in his drunkennes is not foruen for his solpe, but to his paine imputed to his faulte. G Vyncent. Surely uncle this lemh not unlikely: and by these faulte they fall in such solpe in deede. And yet if this be solpe in deede, there are then some solpe solis that beene thennesle yghthe ynpes. G Anthony. That weene themself ynpes? Nay, I never sawe solpe yet, that thought hymselfe other then ynpes. For as it is one sparkes of Tobernere deke in a browne headde, when he perceueth himselfe drunk and gegetteth himselfe to bedde; so is a solle perceueth hymselfe a solle, that ypint is not solpe, but a little sparkle of wyte. But noyle coven, as for these kyndes of volutes, for they be both to dye, for the lone that they bear to them worldly fantasyses, which they shoude by their death beabe beynge them and forsake; they that shoude for that cause, rather to take the solpe than dye, wold rather to take it then leave their worldly goodes, though there were offered them no peril of death at all. And thus as touching those that are of that mynde: we hawe you worte well, sape as much as your felse thought sufficient thys after none here before.

G Vyncent. Berebe uncle that is berpe crewe. And now we hawe you rehearsed as fare as I can remember, all the other kyndes of them that would be lode to dye, for any other respect then the gresious qualities of grace and paine top ned unto death. And of all these kyndes, except the kynde of infidelitie, when no counsaile can helpe, but counsaile pyns to the atteyning of faith, which faith must be to the receyving of counsaile presupposed and hadde readie before, as you shewed in the beginnyng of our communicaci the first daye that we talked of the matter: but elles I say, except that one kynde, there is none of the remenaunt of those that were before untouched, which were likelye to for sake their faith in this persecution, for the seare and dreade of death, save for those gresious qualities (passe I menne and thame) that be set well woulde come therewith. And therefore uncle I praye you gueve us some counsaile as
The thyrde booke of comfort

that ye were going, ther wer on the one side of it want a roole of ragged beggers and madde men, that would beplea\, dis\, praise you, with all the shamefull names that they could call you, \, all the bilan\, nious words, that they could say to you: \, that ther wer then all along the other side of the same stree where you should come by, a godly company standing in a large range, a rowe of ripe and woor\, chful folk, alloowing and commending you; no then, ch times as many as 1\, that rand of ragged beggers \, rapping madmen are; would you let your wave

by your will, weeing that ye were went\, to your shame, for the shamefull tey\, rapping of those madde solish wretches; \, hold on your way with a good cheer \, glad heart, thinking your life much the honoreable, for you are appro\, ciative of that other handordable for your,vain, \, my mouth and there is no doubt but \, would much regard the commendation of those commendable folk, \, not regard a rope the rapping of all those r"

no man that hath saith, account him selfe thaine here, by any manner death ye be suffred for the fa\, of Chrift: while how vile \, how shamefull fouer it seem\, in the sight here of a few worldlie wretches, it is slowed and appro\, vey precious, and hono\, able in the sight of gos; as the glorious company of Bea\, which as perfectly stande \, behold it, as those pleasing people doe, ye are in number mo\, then an hundred to one. And of that bulge, every one a hundred times more to be regarded and esteemed, then of the other an hundred suche whole rables. And now a man bold be so mad, as to feare of his rebuke \, ye shuld haue of such rebukefull bea\, he would be ashamed to confesse the fa\, of Chrift: then with being in a shadow of shame, ye should fall into a vey shame, \, a de\, ly painfu\, shame in dede. For ther bath our fau\, made a sure promise, \, he shal\, himselfe ashamed of that man, before ye father of heauen \, all his holy Angels fa\, in the st, C. of S. L. ub.

Luke 9. Que me erubebi \, mes pernones \, hunc filius hominis me\, erubebi, quum veniri in magis\, su\, g patris \, sanctorum angelorum: He is ashamed of me \, my words, of him shall the tone of man be ashamed, when he shall come in the matter of himself \, of his father, \, of his holy angelles. And what manner a Shamefull shame shall be then? If a mans cyches glowe sufftunce for shame in this world, they will fall an spe for his shame, when Chrift shall shew himselfe abandoned of them there.

To suffer the thing for Chrifts saith\, we worldly wretched souls were \\, suffer shame bilan\, a shame: the blessed apostles ree\, for Chriftes need for great glory; for ther when they saith\, we with deplighte thy shame courag\, Acts, 5. therupon commended to speake no more of the name of Chrift, went their way\, to the comfort of that glad, that god had vouchsa\, to doe them the worship, to suffer Shamefull deplight for the name of Jefu. And so proud were they of shame and bilanous payn put in them, \, for all the forbiddynge of that great cost alle\, they ceas\, not every day to preache out the name of Jefu till not in the tey\, only out of which they were for西南, for the same behalfe, but also to the heauenly name of Jefu. I name about from house to house to.

I would lye we regard to ge\, the designation of worldly folk; we would a\, mong many nappy things that they do, regard also some such as are god. For it is a maner among them in many places, that some by hande create, some by marchandise, some by other kynde of living, art, come forwa\, in this world. And common folk are in youth let such to content, it matters, under wher they be brought by a grow. But now when\, souer they find a serva\, such, as he dis\, be\, to doe such thinges as be that is his master bid wile he was serva\, himsel. That serva\, every man acco\, for a powde undertake, never like to come to good price. Let us to markes consider this, weigh well therewithall, that our master Chrift (not my master on\, but the master to, of all this whole world) was not to pride to dissemble for our sake, the most bilanous and most Shamefull death, after time worldly count, that then was sle\, in this world. And the most depli\, mocking ther with: top\, ned to mors greenes payne, as crow\, ing him to sharp thones, the blind ran about his face, the they gave hym a cewe in his hand for a cewe, \\, turned towne to hym is faild him by a king in knorn, but the end upon ye harp thones about his holy head. How fath our fau\, our liau; ye disciple is leuate is not about his master. And therfore lye our master endures to many kinds of pain\, ful shame: very proude bea\, may we well think our self, if we be\r

rowe
Against tribulation.

A rope's flame ascended into glory, we would be so mad, that we rather will fall into everlasting flame, both before heaven and hell, then for fear of a short worldly flame, to follow him into everlasting glory.

Of payson full death, to be suffered in the Curkes perfection, for the faith.

The xxvii. Chapter.

In God's faith uncle, as for the flame ye shall need to take no more payn. For I suppose surely, that any man that had reason in his head: shall hold himself satisfied with this. But of truth uncle, at the pitch in the pain. For as for shame, I perceive well now, a man may with wisdom to satisfy it, that it shall nothing move hym at all: for so such that it is almost in every county become a common poverde, that shame is as it is taken. But by god uncle, all the wisdom in this world can never so satisfy payne, but that payne will payn full, spite of all the wite in this world.

Antony, Trouble it is sain, that no man can with all the reason he hath, in any wise change the nature of payn, that is the thing of pain, he sees it not. For but it be felt, it is very no payn. And that is the natural cause cause, so which a man may have by legge stricken of by the knee and grieve hym not, if his head be of but haste an houze afoze. But ron may make a rebol take man though he wold not be so fall by as cause to fall therein, yet upon god causes, either of gapping some kind of gret prouf, or auoluying some kind of gret losse, or elsehow thire by the sufferings of fat greater payn: not to think thereof, or refuse it to his most hurt and harm: but for his so so greater advantage and commoditie, content and gladde to sustaine it. And thus both reason alone in many cases, where it hathe the muche leat help to take halde of, then it thalde in this matter of faith. For well you woot, to take a houze and a bitter pocon, is gret grieves and displeasure. And to be launced and have the houze cut, is no little payn. Sowe when such things shall be minke: bine into a chiple, or some chibitise man eather: they byll by them owne willes, rather lette they spichette as they lose grove into theye more griete. If it be come inable, then abyde the payne of the cureing in time: and that for a most heart torne with lacke of discretion. But a man that hath more wilde, though he wole without cause no more abyde the payne willingly, then woulde the other; yet many reason thewth hym what good he shall have by the sufferinge, and what harme by the refuinge: this maketh him well content and glad also to take it.

Now then if reason alone, be sufficient to move a man to take payne, for the gapping of worldly rest of pleasure, and for thanopiny of another payn (though peradventure more, yet endurable but for a short seacen) why should not reason grounded upon the sure foundation of faith, and helpen also forwarde with ye of Goddes grace (as it ever is doubtlely, when folke for a godly mynde in goddes name commen together there: our savior f tossed himself. Verum dico, vel tres congratia in nomine meo, hi & ego sum in meo dio coram, Where there are two or thee gather together in my name, there am I also even in the verie middle of them.)

Why should not then reason I say thus forthered with faith and grace, be much more able, first to engender in all such an affection, and after by long and dephe meditation thereon, so to continue that affection, that it shall turne into an habitual talk & expedted purpose, of pacient suffering the paynfull birth of this body here in earth, for the gaining of everlastying life in heaven, a auoluying of evelastying paynfull death in hell.

Cynesed. By my trouth uncle, wode can I none find, that should have nepe reason with them (faith) always profess, as you profess in the beginning to; a gronde I say can I none find, wherewith I might replouy so terplede thys: that you have sayde here already. But yet I remember the tale that Cope telleth, of a great old man I saide of, that had lied from a little batch, which lode, had made him after hym, and chaide hym so long, that the had lovd him, and as he hoped, more then halfe gaven him over. By occasion whereof, having then some time to talk, and metting with another of his fellows: he fell in deliberacion with him what ver bet for him to do, wherether to ronne on Syll and sye farther from her, or teurne agayn and fight with her. Whereunto the other hart aduped hym to sye no farther, lefte the
The thyrde booke of comfort

The bitchem might happen to finde him again, at suche time as he should with the labour of further sleping, be fallen out of bed; and thereby at out of strengthe too; and so hold he be led by, where he could not breake him. Whereas if he would turn his right, he were in no peril at all. For the man with whom the hunteeth, is more then a mile behind her, and she is but a little body feare half so much as thou, and this horses may thinke her thou before she can touche thy fleche, by more then ten tymes her tooth length. By my trouth y tother hard, I like your counsell well.

And me thinketh that the thinges is euene soothly such as you say. But I fear me whe I hearre once that this in this backe. I shall fail to my fate and foogate all together.

But yet you will go backe with me, then me thinketh we shall be strong enough against that one bitch betwene us both. Whereunto t other heart agreed, so they both appointed the chere. But ene as they were about to holke them forward to the back, the bitch had found the fate agayne: on the came gerking towards place: whom as same the harte her; they to go both twain apace.

And in god faith uncle, es so fear it would fare by my selfe many other too; though we thinketh it reason that you say, you in my mindes agree that we should doe as ye say, ye do peradventure think alio we would in bebe bee as ye say: yet as same as we should once hear thoe thine houndes these Curkes come paling the balling bee vs: our bestes should some fall as clene from us, as these other harte the so the houndes.

Antho. Colvin in those despes that God spake of, though those harten and other hunte bese no (as ye say) the power to speke as talke, in their talking power to talke reason to yet to follow rexon rule themselfe therewith, therfore they never gave them power. And in god faith, colvin, as for thace thinges as pertin to conduction of renowable men to saluacion: I thinketh with our helpe of grace, men resoning hath some little more. But then are you sure as I said afoe, as so: gracefull we may see it god is at such resoning alway present, very ready to give it: and that the will afterward willingly cast it away, he is ever still as ready to recep, so time to time glad to exercise it. And therefore bybeth us our lord by the mouth of the Propheete, that we should not be like such brutish and unreasonable beastes, as wer those harten, and as are houles. Noli serviere equos et mulas: quibus non est intelligere: We not you, like a houle and a mule that hath none understanding. And therefore colson lettes be never breth, but that if we will apply our minde to the gathering of commote and courage against such perfections, and heart reyon, and let it lyke into our heart, and cast it not out agayne, bonite it not by nor even there choke it by and lyke it, with panymering in and butting by our Romakes with a sorte of wo, lop dainties: god hall to well wark therewith, that he shall seel strengthe therein: and strong may not in such wise have all such shamefull wanting to conquer his heartes, as to sooke our brave pacquetes, and to thereby lose our owne self: death, vocation and runne into eternall fire for fear of death joined therewith through bytre and tharpe, yet those for all that, and in a maner a momentary panye: Clymense. Every man uncle, naturally groundeth at panye, and is very loth to come to it.

Antho. That is very trouth; no man bydbeth any manne to goe runne into it, but that he be taken and make not see: then we say that rexon playlybe tellus thys, that we should rather suffer and endure the lesse and the ester here then in hel the foser, and so farre the lenger to.

Clymense. I heared uncle of late, where such a rexon was made as make me nowe: why should rexon not have and uneuitable to me. Yet herd I late as I ape, a man annwere it thus: He ape, that if a man in this persecucion should stand still in the contension of his faith, and therby fall into poyntfull tur- mentre, he might peradventure happe for the handness and bitternesse of the panye, to sooke our sainour even in the middes, and yse there with his lynee, and to be dammed for ever. Whereas by the forsypring of the faith in the beginnyng betyme, and for the tymes, and yet not but in word neither, heppy it still nevertheless in his heart: a man may see hymself from that paysfull bet, and after also mercye and have it, and lye long, and yse many god bedes, and be fauced as Saynt Peter was.

Antho. That manner rexon colson is I answer like as these sated soul, to rotring ones; these foule very side, y who sit theron, maye long hole. Take a foule fall. For these are these fele of this rotring hole, fantastically fear, falte
The first for a false faith, false flattering hope. For it is a fantastical fear of the man conceived, that it should be pestilence to stand in the continuance of the faith at the beginning, lest he might afterward fall with bitterness of pain, fall to the forsaking, so dye there in the pain, therewith out of hand, and thereby be bitterly damned. As though it is a mix by pain over overcome, and so to lose his faith; God could not or would not otherwise give him grace to repent again, so therupon gave him forgiveness: as him so lose his faith in the beginning, did let to little by him, he would rather so task him then suffer for his sake any manner payne at all. As though no more payne, so that a man might suffer for God's sake, yet would he to him. As his reason were not unreasonableness, then should our soul not have payne as he did. No termament his god's ordinance, or go in non sostenent tens patientia, or so come. Fear not them that may the body, as after that nothing they can doe further. For he should by this reason have said: Dize he were not to make the body, so they may by his torment of painful death, but it then to make me by the end in the beginning, so cause thy life, so great of mercy Pardon, for forgiving, make the poor adventure to take me to late, so to be damned for ever. The second state of this tormenting soul, is a false faith. For it is but a former faith for a man to say to God secretly, he believeth him, trusteth him, and then open up where he would to God's honour tell the same tale, therby prove that he doth so; there to God's bithome as much as in him is, after God's enemies, doe them pleasure and lovingly worship, with the forsaking of God's faith before the world: this is either faiths in his heart, or else in the well he dwelt, God this delight even when his own face. For except he be faith, he cannot but know, and be every where present: while he is harmfully so falleth him, fall angry, so leteth on. The third state of this tormenting soul, is a false flattering hope. For such a thing as he doth when he so falleth his faith for fear, as by mouth of God, upon his pain of eternal death for blood: though God of God's great many folk, so far, yet to be bolder in offending, for the hope of forgiving, is a verie pestilent hope, when with a man flattereth himself toward his own destruction. He that in a sodain bryde, so fear, or other affection of unbelief, falleth, after in baying to rise again, overcome himself, with hope of God's grace against the grace, walketh in sway, walketh toward his salvation. But he with the hope of God's mercy, weeth himself to live, therewith offended God's right. I have no power to let the hand of God for going out his pardon where he let; no would if I could, but rather help to pay therefore. But yet I very see, that such a man may refuse the grace to require it, in such effect all wise as to have it granted, so. I can not so easily now remember any sample of promise expressed in holy scripture. So the offender in such a hand shall have grace offered after, such wise to seek for pardon, God (by his other promises of remission promised to penitents) doth himself to grant it. But this kind of prevision under pretence of hope, semeth rather to bave weere on the tone side as dissipate doth on another side toward the abounding sinne of blasphemy against the holy God. Against which sinne, encountering the holy ghost that never be forgiven neither in this world, nor in the world to come, and where man payn speaketh, take in his reason a sample of S. Peter, whiche so falleth our caution, and gate of forgiving after, let him consider, again on the other side, he so falleth him not upon his volubleness of any such infinite guilt, but was overcomen a banquished upon a sodain fear. And yet by so falling, S. Peter wane but little, for he did but delaye his trouble for a little while before, yet he repented so. For except he so falleth with verie, so he so had done, kept therof by and by fully bitterly: he came forth at B. Whitunday enticing, confessed his manner again; one after that, he was implimented therefore not ceasing so, was therupon fuced for the confession of his faith: yet another after that, implimented again a fethers, being next therence delivered, hindered not to preach on still, until that after manifest labors, tribulations, troubles, he was at last crucified, and with cruel torment slain. And in lywensyle, I wene I implore in a manner well warrantee, that there shall no man which bere our favor once, and after attained redemption escape the same that denying one
The thyrde booke of comfort

A peylye the better chepe: but that he shal
ere he come in heauen, full sure hep e pape
therefore.

Chyvnet. He shall perambell the bucre,
afterward besi on, in the fruitfull
workes of penance, piai, & almes beho
vere in true faith & true charitie, and
servery in suche wise for geenelefe welle
ynough.

Chambor. All his forswennes goeth(co
fyn you se well) but by perhappes. But
as it may be perhappes ye:so may it be
perhaps nap, where is he than? And
yet you wot well by no maner happe, he
shall neuer happe finally to scape from
death, for seare of which he fysake hys
fayth. Chyvnet. No but he may dye for
natural death, and escape that blysent
death; then he faueth himselfe for muc
pappe, and to winne therwith much
nafs. For euermore a blysent death is
paynfull, Chambor. Peradventure he
shall not avoide a blysent death thereby.

For god is without doubt displeased.

Can using him shortly to a death as bly-
sent by some other way.

Howell I se well that you rechon,
that who so blych a natural death, blych
like a wanton eufl at his ease. You make
me remember a man that was once in a
galer stillit with vs on the sea:which
while the sea was soe wroughe, and the
waves roze verbe blygh, and he came ne-
uer on the sea alowre, and las tost bether
and otherthe: the bayre foule gromed faze,
and for payn he thought he would berve
fayn be dead, and cast he wished: would
go I weren lande, that I might dye in
reg. The waues so troubled thym the rea,
with tosting him bype and down to
and fro, that he thought that troublet
ment to dye, because the waues wold not
let him reke. But if the might gett once
to land, he thought he shoule then dye
there even at his ease. Chyvnet. Pay
broke, this is no doote, but that death is to
every mon paynfull. But yet is not the
natural death so paynfull as is the bly-
sent. Chambor. By my troufal coln, me
thinketh that the death which men calle
commonly natural, is a blysent death
to every man whom it seitheth hence
by force against his will. And that is
every man, which when he blych is loth
to dye, and fayn would yet live longer if
he might.

Howbeit, how small the pain is in the
natural death coln, fayn would I wot
who hath tolde you. As farre as I can
perceive, those folke that commonly de-

The naturall
death as payn
full as the
violant.

The consideration of the paynnes
of hel, in which we fall if we soke our
favour, may makethe se in the
paynfull death of this world, at
right nought.

The xvth. Chapter.

Owblit what should we neede
to make any such comparition
betweene the natural death &
the violent, for the matter that
we be in harder with heere. We
may put it out of doubtte, that he which
for feare of the blysent death, soles
after the fath of Chryst, puteth himselfe in
the peril to fynde his natural death more
paynfull a thousand dykes. For his
natural death hath his everlasting pain
so soydyne lyttlye into it, that ther is
not one moment of an howe beethoven,
but the end of the tone, is the beginning
of the other that after neuer shall have
ende. And therefore was it not without
cause that Chryst gaveth us soe god
warning before, when he sayd as saynt

Luke
Agaynst tribulation.


QLuke in the cii. Chapter rehearsed. Dico autem volbis anici meis, ne terrerimini ab his qui occidunt corpus, & cogit habeas habet amplius gud faciant. Oftendam autem volbis quem timetatis. Timete cum qui posuerunt occumillet, sube poxeraum mittere in geniana. Ita dico volbis hunc timete. I lay to you that are my frendes, be not afraid of them that kill the body, & whiche when that is done, are hable to doe no more. But I shall thew you whome ye stold feare. Feare hym when he hath killed, bath in his power further to ceste hym whome he killid into everlaistig sper.

So I lay to you be afraid of hym.

God meanceth not here, that we hold nothing deade at all, any man that can but all the deade body: but be meanceth, that we shoude not in such wise deade any such, that we shoulde for deade of them, displease hym, that can everlaistingly kill both body & soule, with a death ever dying, & that shall perciunere. And therefore he addeth & repeteth in the ende agayn, the feare that we should hawe of hym, & faith. Ita dico volbis, hunc timete. So I lay to you be afraid of hym.

Wh gowd God deose, if a man woulde well weigh those wordes, & let them linke as they should be done, downe diepe into bys heart, & often bethink hymself theron: it woulde be douht not be hable enought to make us set at naught, all the great turkes thаетes, & esche me him not at a strawe: but well contente to endure at the papp that at the world could put upon us, so short while as al they wern hable to make us dwell therein; rathor then by the synkynge to thole pappes (though newer so sharp, yet but short) to call our selfe into the papp of hell, an hundred thousand tymes more intolerable, & wherof thare shall never come an ende.

A woulfull death is that death, in which folke thal enermose be dyng, and never can once be dead. Whereof the scripture faith, Desulterabit mort, & fugiet mors ab eis. They shall call and crye for death, and beare shall crye to them.

Wh gowd lovd, if one of them wern now putt in choyce of the both: they wold rather suffer the whole perci, y most terrible death that all the turkis in turkey could bephys, then the death that they lie in for the space of halfe an houre. In how wretched fully fall then the sa soultis of ffeble faches folkes, & they aoowd the pain to fare the lethes, and to short fall in the ledes therof, into paine a thousand thousand tymes more hartli-

ble, and of whiche terrible toyment, they sì be sure they shall never bauenede.

This matter cowl lacketh, as I believe, but other full faith or sufficienct minding, For I thanke on my faith, if we haue the grace herely to believe it, & often to thinke well theron; the feare of all the turkes perfeccion (with al this mid day deullier we hable to make them do in the forcing vs to sofacke our faith) should never be hable to turne vs.

(Nowen, By my trouthe bide I thanke it as you lay. For surely if we would as ofte thinke on these pappes of hell, as we be berge loth to doe; suche seck as pleint aftimes of purpose, to put suche barenesses out of our thoughts: this one point alone wer hable enough to make (I thanke) many maire.)

The considdaracion of the toyes of heaven, shoule make vs; Christies sake, abyde & endure any pappes full death.

The ser. Chapter.

Phony. For such cofin, if we love such as we shoulde be: I would fanta so ven, here habitation to the keeping of Christies faith, speare of 3 pappes of hell. I wold rather put us in mind of the toyes of heaven: the pleasere whereof we shoulde be more glad to geet, then we shoulde be to see & escape all the pappes in hell.

But surely god, in ything wherin he may seone most rigourous, is mercuellous mercifull to vs. And (which manie men wold little wene) in that he proped hel. For I suppose very surely cofin, that manie a man & woman, of whom there now is none, and moreshall herafter sit, full gloriously crowned in heaven; hadde they not spilt been appayed of hell, would towards heaven never have set foote forwarad.

But yet undoubtedly, were it so that we could atwel conceiue in our hearts the merueulles toyes of heaven, as we conceiue the searely pappes of hell; howsoetern suficienctly we can conceiue neither nother) but if we could in our imagination draw as much toward the perceiuing of the one, as we may toward the conceiuation of the other: we wold not fable to be faire more moued and fiered, to the suffering for Christies sake in this world, for the winning of these heavenly loves.
The third book of comfort.

A then for the husband of all those infernal pages. But so much as he filthy pleasures be farre less pleasant, then the filthy pleasures are paynfull. Therefore we filthy folk, that are so drowned in these filthy pleasures, and in the despise thereof, that we can almost have no manner savour or taste in any pleasure spiritual; have no cause to merue or see filthy affections, be more abated and restrained by the deace and terror of hell, then affections spiritual imprinted in us is picked forward, with the despise and tospull hope of heaven.

Now bet, if we would fume what lett lett by the filthy voluptuous appetites of the flesh; and would by withdrawing from them, with help of prayer through the grace of God, draw nearer to a decreate actual pleasure of the spirit; we shall by the little bypings that our hearts should here have now, so that in time thereof, have such an effusion of the incomparable inscrutable love that we shall have (if we will) in heaven, by the very full discharge thereof, wherein it is written: "My soul approacheth the glory of thy name. I shall be satisfied, fulfilled, when the glory of God shall appear, that is to wit, with the fruition of the light of God; glorious, manifest face to face: that the despise, expectation, a heavenly hope thereof, shall more encourage us, to make us strong, to suffer and still endure to the love of God and salvation of our souls, then ever we could be made to suffer here worldly payn, by the terrible hide of all the horrible paynes that dism tens ethes haeve in hell.

Wherefore in the meantime, so lack of such experimental tale, as god govern here sometime to some or his special se vauntys, so thentent we may bave a toward spiritual exercise too, so which spiritual exercise, god with that gift as with an earnest pen of their whole reward after in heaven, counseleth the heart in each let not so much with looking to have described what manner of loves they shall be, as with hearing what our lord leteth us in holy scripture how meruegreat they shall be, laboure by prayer to conceive in our heartes, such a fluent longing for the, that we may so attempting to them, bitterly let at naught all filthy belde, all worldely pleasures, all earthly loves, all boodebe toment and pap. Wherbe, some thin ges are ther in scripture exprest, of the manner of pleasures and topes that we shall have in heaven: as where Fadzibagn C sifcicar, & quidruminum, pulchrum funt. Spl.

The tope of heaven.

Pleasure and the grace of God.

The tope of heaven.

Platine.  

A carnal man feeleth not the things that be of the spirit of God, for it is folly isheth to him. But when the time shall come, then these foull filthy pleasures shall be taken from him, it shall abide in his heart once to thinke on the: wherefore every man hath among, a certain shadow of experience in a seuent grief of a for paynnful sicknes, while the Somake can scant abide to loake upon any secte: as so; the actes of thy tober filly by lust, is ready to boitice it happe on to thinke theron: When men shall I say after this life, feel that horible abominacion in their heart at the remembrance of these voluptuous pleasures, of which abominacion specifiche hath ther shadow for: which voluptuous pleasures he wold here beheth to change with the toves of heaven: when he shall I say after this life, haue his filthy pleaures in abominacion, shall of those fures, heavenly toves which set here so little by, haue there a glimerung, though far from a perfect light: Oh god God, howe fane will he than be, with how god will and how gladde, will he than gene this whole world if he were his, to have the feelinge of some little part of these toves. And therfore let us all, that cannot now conceive such behaile in the consideracion of them as we should have often in our open by reading, often in our ears by hearing, often in our mouths by rere.
Agayntribulacion,

John, often in one heresie by meditation and thynking those toyesfull wordes of holy scripture, by which we learneth how wonderfull houge and great those spirituall heavyenlye toyes are, of whiche our carnall heares hath so stivellis to spayne a selyng, our boul worshipp writeth so litill able to conceiue, so much as a shadow of the right imagynation. A shadowe I take it, as foze the thyng as it is, that can not only not stivellis carnall fantasie con-
cerne, but that no spirituall gostlye person peradventure nether, that here is living still in this world, for such a
very jubile and affectuall of all the cele-
stiall toyes, handeth in blessed beholding of the glorious goddes face to face: thereof may no man presume to looke to discerne it in this lesse. For God hath so fond him self, none other home nor other. ther shall no man here living beholde me. And thereore we may well knowe, that for that sake of this life, we be not onelyly that from the fruition of the bliss of heauen: but also that the very best man living here upon earth (the best manne I meane being no more but a man) cannot I were attayned ryght imaginacion thereof: but those are very verissime: are yet in a manner as farre therto, as the bozme blynd man, for the right imaginacion of colours.

The wordes that saith Pauli reber-

leted of the Prophetes Scape, prophesying of Christes incarnation, may properly be vertised of the toyes of heauen. Or else non vide, nec aures audite, nec in cor hominis offondite, quae preparavit Deus diligenter se. For surelye for this sake of this world, the toyes of heauen are by mannes mouth unspakeable, to mans eares not audible, to mens heares unconfecible: so farre fyrth euery Shepard euery mane eare heard of, all euery man can speake of, euery man can speake to euery eueryman can be by naturalili-

ity think on. And yet where the toyes of heauen be luch prepared for euery faynd foule: our laste spych yet by the mouth of S. John, that he wil gien his holy mar-
ysha that fatter foze: his faze, manny a spe-
ciall kind of toy. For he saith: Vincenti dabo
educere ligno me. To him that overcometh, I wil gien him to eate of the tre of life. And all euery eueryman can spake: I shall con-

Pescia.

Pescia.

Pescia.

Pescia.

Pescia.

Pescia.

Pescia.

Pescia.

Pescia.

Pescia.

Pescia.
The thryd booke of comft

2. In the sea, perilous by false brethren, in labour & misery, in many nights watch in hunger & thirst, in stait & failings, in cold & nakedness: be of these things ye are outward, my daily instinct labor, I mean my care & solicitude about all the churches: yet faith be more of these tribulacions which for the length I let palle: this blessed Apostle I say for all these tribulacions, himself as an innocent, in the continuance of so many pers, calleth it all tribulacions of this world, but light as thoy as an amonent, in respect of the weighty glasse: that it after this world winneth of the

2 Con. I. 1st enim good in prefers istori momentaneum, et locub tribulacions nostris & qua modum in fulmine eternum glorie pandus operatur in nobis, non contempulabilis nosis que videntur fed que non videntur: enim videntur temporaria sunt, quae est nos videntur eterna sunt: Chrysostome and momentary tribulacions of ours that is in this present time, wrouketh within us weight of glory above measure, in fulminate on hyg: we behold not these thynges that we see, but thysoe thynges that we see not. For these thynges that we see, be but temporal thynges: but these thynges that are not seen are eternal.

2 John 13. And the head is Christ; and the feet to him must be tourned, and as members of his must we follow him, if we will come thither. He is our guide to guide by this: he is entered in before us, he therefore that will enter in after him, let him follow his example, as he walked, the same way that Christ walked, the same way that he walk. And what was the way by which he walked into heaven?

Luke 9. He himself also what way it was, he was his father had promised for him, where he said unto him: two disciples going toward Jerusalem. None of the apostles understood Christ and his death by the gospe: when he entered into kingdom of Christ with ease, when himself entered not into his owne without pain.

The confederation of his death is sufficient to make as content to suffer full death for his sake.

The orbit, Chapter.

Whenas the son of God was to be seen be fore, in bearing the loss of worldly goods, in suffering of captivitie, that home 2 imprisonment, in the glad fulfilling of worldly game, if we would in all these poyntes depoly, a portion of our soulion himself, it wer of us seluent sufficiet, to encourage every thing child, man & woman, to refuse none of all these calamities for his sake, to save I will not be smallest death alio, that we it could, would have with good copation, continue in our minds, a right imaginacion in a remembrance of chyltes bitter pain, of his cruel tormentor with rodde & whippe gave him, upon every part of his body, the cruel tormentor of sharp tormentors, beaten upon his holy body, holy head, to strape it of the, that one: every part of his blessed blouds influed out: so streamed down: his lonely limmes drawn & stretched out upon his crosse, to thine tolerable poyne of his face beaten of his face, beaten with a sinewes, newe seeling with the cruel stretching of the pinning, powet passeing any cramp in every part of his blessed body at once: then the great long napyes cruelly beaten with hammers thowow his holy bodies 2 feet: in this horrible poyne, left up and lette hang with the paper of all his body beareing down upon his poynted voweing poyntes: this cruelly preceded to nails: and in such jument (without picture, if without many dispiants) sufficed to be pined and powed the space of more their long howses, till himself wellingly gane by into his father holy soul, after which yet to the myndstine of their miserte, after his holy soul departed, they percey his holpe heart with a harpe speare, arich which stille out the holy bloud a water, whereof his holy crainmates have incommensurable secret sanctuaries: that if we would I say remember these thing, the strength of such wife as well God we would: I freely suppose that the confederation of the rememb: his incomparable kindeste, could not beiance of caste in such wife to in dismaye his kape Chyltes pape cold hertes, set them on speer in his loues, that we should find our self not only content, but also glade & devious to suffer death for his sake, so nicuousous losingly letted not to suffer so farre passing painful death so: ours. Would we do, to his name of our cold affection again towards god, for such fervent love incommensurable synodes of god towards us, would god we would I say, but consider, what that affection many, of these fleshly lovers, have home day by day, by day, to those upon who they bore. How many of the have not lettered to upward they?
Agaynftribulacion.

2 thepe lynes: how many haue willingly lost their lines in deed, without either gret kindeines thevede the before; (a afterward pou yett well they could nothing win: but euery it contented saftified their mind, by their death their lover hold clere ly: soe faithfully they loued: so betake were of impianted in thep, farfancy: not allwaysed only, but counterayed all they thought at their payn.

Of these affection to the wonderful doleous affections following theron: not only old written sloyes, but over I think in every coutrie of Englishmen, southerb, experience gowth by payne enough. And is it not a wonderfull fame for vs, for they dede of repose at death to soake out those that willingly safted to painful death, rather then we would soake de:vs: storiing that before, he saith: for our sustaining: to highly rebuke: with everlaung wealt. Ob the hys is content to dye for his love, who he loved after for no reward, and by his death giving her: ever after in delitye and pleasure to dwel with her: such a lover would not let here to dye for her twice. And how colde Cloues being then into god, if rather than dye for him once: well we will refuse to dye and soake out ever: that both dyes for us before, saith also guided, if we dye here for him, we shall in heaven everlaung: willing both lines also as reign to him. As in Paulas faith, si petimus, et correpturis, si we suffer to him, we shall regn to him. How many Romains, how many noble courages of other lewy courtempes, have willingly genen their own lines, suffered gret belye patnes: very painful deathes, for their courtempes, the respect of winning by their deathes, onely reward of worldly renowne: fame. And hold we she saith to suffer almyth for eternal hono: in heauen: everlaung glosy: The beul hath also come to obtaine heretique, endure wittingly painful death for vain glosy: is it not then more than hame, Christ shal se his catholikes to sake his faith, rather than suffer the fame for heauen: very glosy: Mow god as I mant times have faile, the remembrance of Christes kindness in sufferinge his patnaes for vs, the confedearci of hell if we hold fall in by saftaking of him: lawful meditacion of eternall lyfe in hame, we shal win this God temporall body paine taken for him: had to depe a place in our hame, as reed wold they hold: as if we would do our deme towards it, a laubz for its p: as therefore, pereely think they should. For then hold the take by our mind: raust it at another way: as a main hur a in a fray felch not somtyme his body, no yet is not warre thereof till hys mind fall more theron: soe farre farthes somtyme another man thewelch hys: be bath lost an hand before, he perceiue it himselfe: so my mynde raust in hys thinking depely of those oher things, Christes eth, hel: heare, ofer likely to minny and put away, of our paynefull death, storie, parties of hys telling, eth of hys fear of hys payn. For of this ain
e
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The rememary
hame of
Christes eth, hell, and hea

I very rare, if we had p. part of p. love to Christ, he hath had that hath unto vs. All p. pain of this Lurkes gressitez, could not hope vs for him, but that ther would be at this day as many martialles here in Hungary, as gane be afores in other courtempes of old. And of this poynte put I no thinge bout, but if the Lurke shoulde cut here to all his whole arm about him, every of the al ver ready at one hand, to etterter turmentes they could imagine: (but if we wold to (ake the faith) were setting their turmentes to vs: to thincrease of our terror, set at once in a house, to trapes, tabets, to tennels at blown up by one, at ther paines let go therin to make tas had everfull noyse: ther hould soodibly the to father side, to groud quake: to true atwain: to the devils of hell.

The horroy
quit of h

Rise out of hel, therby the selfe in such blye shafe as bared wretches that se them, to that hideous bowning y holl bellowing holl, holl, lap hel open one eye, fine round about our seete, y as we bored we hold take down into y pestilient, to slye warme of seyle loues in terible turmentes there: we hold ware so feared of y light, yas to: the Lurkes hoffe, we hold scantily rememb the face the. And the signes in god faite for al yet think I farther heauen.

This, that if ther might than appear the gret glosy of god, Tye in his high meruelous mately, our fauntour in this glorious ande siting on his trone, to his immaculate mother: all that glorious company, calling thes there unto the: y yet our way hold the wrong meruelous paynfull beth, before we could come at: thep: y light I sap of that glosy, ther wold I wene be no man that once wold think the heat: but every man wold run on toward the in y ever he might though ther sap to malice to kill us by y way, both at the Lurkes turmentes: what we at the devils. And therefore colin, let be make concider whe consider these things, let be have and hope. "LTV, lug"
The thryd booke of confort

A sure hope in the helpe of God. And than I doubt not but that we halfe sure, that as the prophete saith, the trought of his promise haile to cupfase vs with a pauute, that of this incursion of this midde daie, this Turke perecution, we hal neuer nede to see. For eithe if we trueth in God well, vs prepare vs therefore, the Turke hal neuer meddle with vs: els if the dose, harne vs haile vs doe no doe vs, but in rede of harne, incitament good. Of whose gracious helpe wherefore hold we to see nowe this paye, except we were to madde men, as to wene eithe his powere or his mercy were wone out already. When we see to manape a thousand holpe marces on his holpe helpe, suffer as much before, as any man Galbe put to now. Do what excuse can we have by tenberness of our flesh, when we can be no more then herber many of them; among whom were not onely menne of strength, but also weake women and children. And yet the strength of them all stowe in the help of god: and that the very strength of them all, was neuer halbe of themselfe: and with goddes helpe the rebellis of the all was strong enough to stand against the world: let be prepares our self: with prayer, with our hole trueth in his helpe, withoute any trueth in our own strength. Let us thinke theron, and prepare us in our mind thereto long before. Lete therin conform hee our will into his, not desiring to be brought unto a peril of persection (for it semeth a proude high mind to despye marytishe) but despying helpe and strength of god, if the suffer us to come to the trestle, ther been being fownden, brought out agaynst our willes, elles being by his commandement: vs the comfort of our: curson to abound to. To falling, at, and aimes be red. Against the sauing of landes and goodes, and against the fear of peple, and against capatunity.

Psalms, 30, against his failse sleigt therin, vs this failse twer or the hevelth vs to make vs forsake hym. Turke. But lette vs remembre well, that in respect of hymself, the Turke is but a hadowe: no all that they all can doe, can be but a lie betyng, in comparision of the mysticke that he goeth about. The Turkes are but his tormentors: vs hymselfe beareth the berte. Our lord saueth in the Apocryph, Ecce, miserius et dolorosus Apos, ex vobis in carcerum et tendemini. The devil that the devil lend some of you to pestifer, to tempere both tempere paupers, vs saueth not that meane that, but vs that the devil that hymselfe. For without question the deprgles owne berte it to, to byng vs by hys temptation with fear and fowrt and, into eternal bainnapon. And therefore saueth Sainpte Paul. Non enim covertia, sed veritas. Dicte wretiching is not a gauny feth be and doule. Thus may we se, that in such perecutions it is the myp by devil hymselfe vs that maketh suche incursion oppon vs, by the meanes that are hys minstires, to make vs fallse for loare. For till we fall he canne never hurte vs. And therefore saueth Sainpte James, we fortie diabolus, vs vs Jacob, gait is: Wonde agaynste the devyl, and he shall see from you. For heuer runneth oppon a mane to seafon hym with his slaves, till he see hym done on the grounde withrynges fallen hymselfe. For hymselfe is to lyster hyms entertaines against us, and by them to make vs for feare, or for impatience to fall. And hymselfe in the mean while compafteth vs, runnynge and roaringlye a rampung yron about vs, taking who will faile, that he than maye benem hym. Adversarius refer diabolus saueth Sainpte Peter, Peter, ecce enim in te et in servorum quern des sacer. Dion tu egress et egress deum yron, runneth aboute in cypitutte, seyng whom we may denouwse. The devill it is therefore, that if we for feare of meanes vs will fall, vs readie to runnyn vs and deuowse vs. And at it wifedome than to muche to thynke oppon the Turkes, that we forgat the devill: What made mane is he, that when a yron were aboute to deuowe hym, would bouchesaffe to regarde the byting of a little fettyn curte? Ecce, agayn the yron, when he ranche, our oppon vs, vs the yron of the yron, vs, tell.
Agaynst attribution, 1263

I tell hym that with our inwarde eye we see him wel enough, and entend to stand and fighte with hym euery hand to hand.

The threaten vs that we be to loake: Saterly tell hym that our captaine Christ is with vs, and that we shal fight with hym already. And let vs be knowe why with faith, and countynce why with hope, and ympye the devill in the face with a spye bond of charite. For seryly if we be of the tender louing minde that our maitre was and not hate them that kill vs, but picke them and paye them, with fowre for the perill that they workke into them selves: that hys of charite throwen in the wond, stryke the devill sodanlye to hys hond, that he can not see where to saten in a brocke on vs.

When we feele vs to holde: remember our owne sibledene. When we see vs to payn: remember Christes frentce. In outre seare, lette vs rememnber Chrystes paynest full agony, that hym selfe woulde so: oure countynce suffer before hym paynion, to the entenent that no seare woulde make vs delpayne. And so vs selle to hym helpe suche hym selfe vs to lende vs. And then nee we never to doubte, but that ether he shal hepe vs from the paynest full deeth: 32. That not open to strenghe vs in it, that he shal toppse hymselfe to heauen by it. And than doeth he much more vs, than if he kept vs for it. For as God byde more for poore Lazare in helpping hym patiently to dye: for hough at the rychse manyes dode, than if he hadde hym selfe to dye the boze all the rychse glotones byrthes thoughout he garpe bone. And vnder hym selfe vs he delpayne hym selfe from paynest full deeth. And hym selfe in thoys vs switchinge vs into eternall biyle. From whiche, who souer hym selfe as wape with foresynge hym selfe, and fasten in the peril of overlastynge feere: he shal bee verre seare to repente it ere it be long after.

For I wene that when fasten he fall seare, he wolth vs that he hadde bylhen for: Chrystes sake before. What fortune is it then for seare, to see from that death, whiche thou seest thou halfe showeth after with thou hastest byde. Pea, I wene almost ourborne god chisten man, wolde verre paynethys daye, that he hadde been for: Chrystes paynethys, cruellly bylhen yesterdays, 1 even for the delight of heaven, though there were none hell. But to seare why the paine is cunning, there is all our let. But then if we woulde remember hell, paine, on the other side, into whiche we fall while we see to this: then hold this haste paine be not lette at all. And ye shoulde see more psyched tose wardes, if we were saphethfull, by dyep confiderunye of the soles of heaven, of whiche the Apostle saith: Non sunt condis geste passiones suae temporis, ad futurum gloriae quem revelatur in nobis. The passions of this tyne be not worthy to the glorye that is to come, whiche that be inhered in vs. We shoulde not I wene, (Cosyn) nee muche more in all this whole matter, then that one ofte of Sainte Paul, if we wolde consider it well. For surely inyme owne god Cosyn, remember that if it were possible for me and you alone, to suffer as muche trouble as the whole world dothe together: all that were not without of it sefe to bynpe vs to the lopy whiche we hape to have everlastynge. And therefor I saye you lesthe the consideracion of that lopy, put out all worlde trouble out of your heartes: and also paype that it maye doe the same in me.

And even thus will I (god Cosyn,) with these worbes, make a doabap end of myne whole tale, and byde you fare well. For nowe begynne I to see my selfe somewhat bare.


14. What was his tender of the object.

15. And this for the good tree 1072 is a god ende. And it is no meruoye though you be warned theyere: for I haue this daye putte you to so muche labour that lastinge for the countynce that your selfe maye take of your tyne so well by flowed, and for the countynce that I have my selfe taken, (and me hall I trake) of your god countysable geuen; elles woule I bee bare to have putte you to so muche payne. But now hall our Lorde rewarde and recompence you therefore: and more shall I truste paye for you. For to the entente that the modene maye take profit by you: I purpose blice, as my praise wise and learninge will serve me, to putte your god countysable in remembrance: not in our owne language only, but in the Almaine tonge too. And thus prayinge God to give me and all other that shall reade it, the grace to followe your god countysable therin. I hall committe you to God.

Amony. Sith you be mynde (cosyn) 

[Signature]
A treatise to receave the blessed body of our Lord, sacramentally and virtually.

In the year of our Lord, 1534, by (p.s. Thomas)

Bishop knight, while he was prisoner in the tower of London, which he entitled thus as folowth.

To receave the blessed body of our Lord,
sacramentally and virtually bothe.

They receave the blessed body of our Lord, both sacramentally and virtually, which in new manner, and withal, receave the blessed sacrament. When I saw, wondrous, I meant not, that any man is so good, as can be so good, that this goodness could make him of very right and real, worthy to receave into his vile earthly body, that holy blessed glorious flesh and bloud of almighty god, by his celestial soul therein, and with the maistie of his eternal goode: but that he may prepare himself, working with the grace of god, to stand in such a state as the incomparable goodness of god, will of his testerall bountie, bouchelafe to take and accept of worthy, to receave his own inestimable precious body, into the bodies of so simple a fernant.

Such is the wonderfull bountie of almightie god, that he not onely both bouchelafe, but also bouchely, to be with men, if they prepare to receave him with honesty and cleare soules, wether he faile: with the mee assurance, by bouchely and pleasures are to bee with the soules of men.

And so we can be doubtfull, that god deitley to be with the soules of men, when the soule of god, a bower almightie god, bouchelafe, ipokd not onely to become the

son of man, that is to say, the son of Adam the first man, but over that, in bys innocent manhood to suffer his painfull passion, for the redemption and restoration of man.

In remembrance and memorial of him, he did not do to take of worthy suche men, as willfully make not theire selues worthy, to receave the same blessed body into their bodies, to the inestimable benefit of their soules. And yet of his high soveraigne power, he refused not to enter body into vile bodies of those, whose stiffne weethes refuse to receave him graciously into their soules.

But do such soules receive him onely sacramentally, and not virtually: that is to witte, they receave his very blessed body into their, under the sacrament signe, but they receive not the things of the sacrament, that is to wit, the vertue and the benefit thereof, that is to say, the grace, by which they abide beleeving members incorporate in Christes body mysticall body: but in stead of that living grace, they receive their judgment, and their damnation.

And some suche, by the outragerous enome of their beastly sinfull purpose, in which they presume to receave that blessed body, dwelcre to bane the bruit (through the sufferance of god) personally to enter into their breasts, that they never bane the grace after to caste hym out: but like as a man with bistell and spurre rybest and ruleth an horse, and