

As he walketh here, walke he neuer so loose, ride he with neuer so strong an army for his defence, yet himself is very sure though he see in y<sup>e</sup> mene season some other pastime to put it out of his minde: yet is he very sure I say, that escape ca<sup>n</sup> he not, & very well he knoweth, that he hath already sentence geuen vpon him to dye, & that verely dye he shal, and that himself though he hope vpon long respite of hys execution, yet can he not tell how soone & therfore (but if he be a soyle) he ca<sup>n</sup> neuer be without feare, that either on the morrow or on the self same day, the gryfelye cruell hangman death whiche from hys first coming in, hath euer houed a losse & looked toward him, & euer lpen in a wait on hym, shall amid mong all his royaltie, & al his main strength, neither knele before hym no; make him any reuerence, no; with any god maner desyre him to come furth, but rigorously and fiercelye grype him by the verye hress, and make all his bones rattle, & so by long and byuers soze tozmentes stryke hym starke dead in this prison, & then cause his body

to be cast into the ground in a soyle pit, within some cozner of thesame, there to rot and be eatē with the wretched wormes of the earthe, sendyng yet his soule out fether vnto a moze fearefull iudgement, wherof at his tempo; all death his successe is vncertayn, and therfore though by gods grace not out of god hope, yet fo; all that in the meane whyle in very soze dreade and feare, & peradventure in perill ineuitable of eternall fyre to: me thynkerth therfore (colin) that (as I tolde you) this heppng of euerye man in this wretched wo;ld fo; execution of death is a very playne imprisonment in dede.

And y<sup>e</sup> (as I say) such, y<sup>e</sup> the greatest king is in this prison in muche wo;se case in all his welth, then many a man is by the tother imprisonment that is therein soze and hardly handled. Fo; where some of those lye not there attainted no; condemned to death, the greatest manne of thys wo;ld, and the most welthy in this vniuersall prison, is layde in to be kepte vndoubtedlye fo; death. Vincent. But yet vncke, in that case is h<sup>e</sup> tother prisoner to fo; he is as sure y<sup>e</sup> he shall dye perdy.

Anthony. This is very trewe (colin) in dede, and wel objected to. But then you must consider, that he is not in daunger of death, by reason of y<sup>e</sup> prison into which he is putte peradventure but fo; a light fray, but his daunger of death is, by the tother imprisonment, by which he is pri-

soner in the greate prison of thys whole earth, in which prison al y<sup>e</sup> princes therof be prisoners aswel as he. If a man condemned to death were put vp in a large prison, & while his execution wer respited, he were fo; fightyng w<sup>th</sup> his selowes put vp in a straight place part of y<sup>e</sup> same, he is in daunger of death in that straye prison, but now by the being in that, fo; therein is he but fo; y<sup>e</sup> fray. But his deadly imprisonment was the tother, the larger I say, into which he was put fo; death is the prisoner y<sup>e</sup> you speke of, is beside y<sup>e</sup> narrowe prison, a prisoner of the broad wo;ld, & al the princes therof, therein prisoners with him: And by y<sup>e</sup> imprisonment both they & he in like daunger of death, not by that straye imprisonment that is commonly called imprisonment: but by that imprisonment, which because of y<sup>e</sup> large walke men call it libertie, & which prison you therfore thought but a fantastie sophistical to proue it any prison at all. But now we may you me thynkerth, verely plainly perceiue, that this whole earth, is not only fo; all the whole kind of mā a very plain prison in dede, but also that every man without exceptio, euen those that are most at their libertie therein, & rekon thesself greetozdes & possessors of very great pieces therof, and thereby ware with wantonnes so fo; great full of their own state, y<sup>e</sup> they wene they stande in great welth, doe stande fo; all that in dede, by the reason of their imprisonment in this large prison of the whole earth, in the self same condicion that other doe stand, which in y<sup>e</sup> narrowe prisons (which only be called prisons, & whiche only be reputed prisons in the opinion of the common people) stande in the most fearefull & in the most odious case, that is to wit, condemned already to death. And now (colin) if this thing that I tell you, seme but a sophistical fantasy to your mind, I would be glad to know what moneth you so to thinke. Fo; in god sayth as I haue told you twise, I am no wiser, but y<sup>e</sup> I verely wene that the thing is thus of very playn trowth in very dede.

### The .xx. Chapter.

Vincent. In god faith vncke, as fo; thus farre fether, I not only can make with anye reason no respice theragainst, but also see very clearly proued that it can be none other wise, but that euerye man is in this wo;ld a very prisoner, sith we be all put here in

to a

A prince in wo;ld case then a prisoner.

Every man condemned to death.

To a surehold to be kept till we be put vnto execution, as folke alreadye condemned all to death. But yet vncle, y<sup>e</sup> strapte keeping, collering, boltyng, & stockyng, with lying in straw or on y<sup>e</sup> cold grounde (which maner of hard handeling is vsed in these speciall prisonmentes, y<sup>e</sup> only be called comunlye by y<sup>e</sup> name) must nedes make y<sup>e</sup> imprisonmet to which only bereth among y<sup>e</sup> peple y<sup>e</sup> name, much moze odious & detestfull, then y<sup>e</sup> generall imprisoning, wherw<sup>ch</sup> we be euery man vntuersallye prisoned at large, walkyng where we will round about y<sup>e</sup> wide world, in which brode prison out of those narrow prisons ther is with the prisoners no such harde handling vsed.

**Anthony.** I sayd (I trow cosin) that I purposed to proue you ferther yet, y<sup>e</sup> in this general prison, y<sup>e</sup> large prison I mene of this whole world, folk be for the tyme y<sup>e</sup> they be therein, as soze handled & as hardly, & twenched & wroged & barked in such paynfull wise, that our hertes (save that we consider it not) haue with reason god and gret cause to grudge agaynst, & (as far forth as perteyneth only to the respect of pain) as much horrour to conceue agaynst the hard handling y<sup>e</sup> is in this prison, as y<sup>e</sup> tother that is in that.

**Vincen.** In dede vncle trowth it is, that this you sayd you wold proue.

**Anthony.** I say so much said I not cosin, but I sayd I would if I coude, and if I could not, then wold I therin gene ouer my part. But that (trust I cosin) I shall not nede to doe, the thing semeth me so playn. For (cosin) not onely the prince & king, but also, though he haue bothe angles & deuils y<sup>e</sup> are gayloz vnder him: yet the chiefe gaylour ouer thys whole brode prison the world, is (as I take it) god, & that I suppose ye will graunt me to.

**Vincen.** That will I not vncle denye.

**Anthony.** If a man be (cosin) comitted vnto prison, for no cause but to be kept, though ther be neuer so gret charge vpon him, yet his keeper if he be god and honest, is neither so cruell y<sup>e</sup> wold payne the man of malice, nor so couetous that wold put him to pain to make him seke hys frendes & to pay for a peny worth of ease, elles if the place be such y<sup>e</sup> he be sure to kepe him safe otherwise, or that he can geat suretie for the recompence of moze harme, then he seeth he should haue if he scaped, he will neuer handle him in any such harde fashion as we most abhorre imprisonment for. But marve if y<sup>e</sup> place be such as the keeper cannot otherwyle be sure, then is he compelled to kepe him

after the rate the stratter. And also if the prisoner be vnruely, and fall to fighting with his felowes, or doe some other maner of shrewde turnes, then vseth the keeper to punish the hym sundry wise, in some of such fashions as your selfe haue spokē of. So is it now cosin, y<sup>e</sup> god the chiefe gaylor (as I say) of this brode prison the world, is neither cruell nor couetous. And this prison is also so sure and so subtylllye buylded, that albeit that it lyeth open on euery syde withoute any wall in the world: yet wander we neuer so far about therin, the way to geat out at shal we neuer find, so that he neither nedeth to coller vs nor to stocke vs for any feare of scaping away. And therfore except he see some other cause the our only keeping for death: he letteth vs in y<sup>e</sup> mene whyle, for as long as he list to respite vs, walk aboute in the prison, & doe therein what we will, vsing our selfe in such wyle, as he hath by reason & reuelacion fro tyme to time to lde vs hys pleasure.

And herof it cometh lo, that by reason of this fauour for a tyme, we ware, as I sayd, so wanton, that we soze geat where we be, wecning that we were lordes at large, wheras we be in dede (if we wold consider it) euen selpe poze wretches in prison. For of very trowth, our very prison this earth is. And yet therof we cant vs out, part by couenantes that we make among vs, & part by fraude, and part by vyolence to, dyuers partes dyuerslye to our self, and change the name therof, fro the obious name of prison, & call it oure own land & our liuelode. Upon our prison we bild: our prison we garnish with golde & make it glorious: in this prison they by & sell: in this prison they brauole & chide: in this they runne together and fight: in this they dyce: in this they card in this they pipe and reuell: in this they sing and daunce: & in this prison manye a man reputed ryght honest, letteth not for his pleasure in the darke, prouelpe to play the knaue.

And thus while god our king and our chiefe gaylour to, suffereth vs and letteth vs alone, we weene our selfe at libertie, and we abhorre the state of those whom we call prisoners, taking our self for no prisoners at all.

In which false perswasion of welth, & forgetfulnes of our own wretched state whiche is but a wandering aboute for a whyle in this prison of this world, tyll we be brought vnto the execution of deeth, whyle we soze get with our foly, both our

Alk. iij. self

The grettes of imprisonment.

The soze handling in the large prison of the world.

God king and gaylor.

The handling of prisoners.

None can escape.

We forget that we be prisoners.

What we doe in prison.

As selfe and our gayle, and our vnder gaylers aungelles and deuilles both, & our chief gayler god to, god that forgetteth not vs, but seeth vs all the whyple well ynough, and being soze dyscontent to see so theywde rule kept in the gayle (beside that he sendeth the hangeman deathe to putte to execucion here and there sometime by the thousandes at once) he handleth many of the remenaunt whose execucion he soze beareth yet vnto a farther time, euen as hardlye, & punisheth them as soze in this comon prison of þe world, as ther are any handled in those speciall prisons, which for the hard handling vbled (you say) therein, your hearte hath in such hozroz and so soze abhozreth.

**Vincenc.** The remenaunte will I not gayne saye: for (me thinketh) I see it so in dede. But that god our chief gaylour in this world, blesch any suche prisonly fashion of punishment, that poynt must I nedes denye. For I neither see him ley any man in the stocks, or strike fetters on his legges, or so much as lye him vp in a chaumber either.

**Anthony.** Is he no minstrell (cousin) that playeth not on an harpe: maketh no mā melody but he that playeth on a lute: he may be a minstrell & make melodye you woote wel with some other instrument, some straunge fashioned peradventure, that neuer was seene before.

God our chiefe gayler, as himselfe is inuisible, so blesch he in hys punishments inuisible instrumētes, and therfore not of like fashion as the tother gaylers do, but yet of like effect, & as paynfull in feeling as those. For he leueth one of hys prisoners with an hote fener, as euill at his ease in a warme bedde, as the tother gayler layeth his on the cold ground: he wzingeth thē by the bowes with a meygremc: he collereth thē by the neck with a quinsye: he boltereth them by the armes with a paully, that they cannot lift their handes to their head: he manacleth their handes with the golwe in their fingers: he wzingeth them by the legges with the cranpe in their shinnes: he byndeth thē to the bedde bozde with the crycke in the backe, and layeth one there alonge, and as vnhabable to rylse, as though he laye by fast the fete in the stocks.

Some prisoner of another gayle, singeth, daunceth in hys two fetters, and feareth not his fete for stumblinge at a stone, while Goddes prisoner that hath his one fote fettered with the golwe, lyeth groning on a colwche, and quaketh,

and cryeth out, if he feare there woulde fall on his fote no moze but a cullshion.

And therfore cousin (as I sayde) if we consider it well, we shall find this general prison of this whole earthe, a place in which the prisoners be as soze handled, as they be in the tother. And euen in þe tother some make as mery to, as there doe some in this that are verye mery at large out of that.

And surely, like as we weene our self out of prison now, so if there were some folke bozne and bzought vp in a prison, that neuer came on the wall, noz looked out at the doze, noz neuer heard of other world abroad, but sawe some for theywde turnes done among themselves, locked vp in strayer rowme, and heard them onely called prisoners that wer so serued, & themselves euer called fre folke at large, the like opinion woulde they haue there of themselves then, that we haue here of our self now. And when we take our self for other than prisoners now, as verely be wee nowe deceyued, as those prisoners should there be then.

**Vincenc.** I cannot (uncle) in god sayth say nay, but that you haue perfourmed all that you haue promised. But yet sith that for all this, there appereth no moze but that as they be prisoners so be we to and that as some of them be soze habled, so be some of vs to, sith we wot well for all this, that when we come to those prisoners, we shall not saye to be in a straiter prison then we be now, & to haue a doze bet vpon vs where we haue none sette on vs now: this shall we be sure of at the least wise if there come no woyle, & then may ther come woyle ye wot well, it cometh there so commonly: wherefore for all this, it is yet little merucile, though mennes heartes grudge muche therea-

**Anthony.** Surely cousin in thys you say verp well. Howbeit, somewhat had your woordes touched me the nerer, if I had sayd that imprisonment wer no displeasure at all. But the thinge that I say (cousin) for out coumfort therein, is by which we deceiue our selfe and take it for sozer then it is. And that do we, by the reason that we take our selfe before, for moze fre then we be, and imprisonment for a straunger thing to vs, then it is in dede. And thus farre furth (as I sayde) haue I proued trowth in verp dede. But now the incommodities that you repete agayn, those I saye, that are proper to thynprisonment of their owne nature, that

How god the  
gaylour puni-  
sheth hys pri-  
soners.

H

Our fantasie  
deceiueth our  
sense.

Two incom-  
modities of  
imprisonment.

Q that is to witte, to haue lesse rowme to walke in, and to haue the doze thet vpon vs, these are me thynketh so very slender and sleight, that in so great a cause as to suffer for goddes sake, we might be soze ashamed so much as once to thinke vpon them.

¶ Any a god man ther is ye wot wel, which without any force at all, or anye necessitie wherfoze he should so dwe, suffre these two thinges willingly of hys owne choyce, with much other hardnes moze. Holy munkes I mene of the char-

Cloking bp.

terhouse order, such as neuer passe their celles but only to the churche set fast by their celles, and thence to their celles againe. And saynt Margittes order, and saynt Claris much like, & in a maner al close religious houses. And yet Ancres & Ancestres most especialle, all whose whole roume is lesse then a metely large chamber. And yet are they there aswel content manye long yeres together, as are other men, and better to, that walke about the world. And therfoze you may see that the loynes of lesse rowme, & the doze thet vpon vs, while so manye folke are so well content therewith, and will

foz Goddes loue liue so to chose, is but an hozour enhanced of our owne fantasy. And in dede I wiss a woman once that came into a prison to visite of her charitie a prisioner there, whom she found in a chamber (to say the trouth) metely sayze, and at the leastwise it was strog enough, but with mattes of strate the prisioner had made it so warme, both vnder the soze and round about the walles that in these thinges for the keppinge of his health, she was on his behalf gladde and very well comforted, but amonge many other displeasures that for his sake she was soze one she lamented much in her mind, that he should haue the chamber doze vpon him by night, made fast by the gayler that should thet him in.

¶ ptey tale.

¶ For by my trouth of she, if the doze should be thet vpon me, I would wene it wolde stoppe bype my bzeith. At that worde of hers the prisioner laughed in his mynde, but he durste not laugh aloude nor saye nothing to her, for somewhat in dede he stode in awe of her, and had his finding there muche parte of her charitie for almes, but he could not but laugh inwardly, why he wiss well ynough, that the bled on the inside to thet every night full surely her owne chaumber to her, bothe doze and windowes to, & bled not to open them of al the long night. And what

difference then as to the stoppynge of the bzeith whether they wer thet by within or without?

And so surely cofin, these two thinges that you speake of, are neither nother of so great weight, that in Chyffes cause ought to moue a chrysten man, and the tone of the wayne is so very a childlike fantasy, that in a matter almost of thre chippes (but if it wer in chauce of fyze) neuer should moue any man.

As for those other accidentes of harde handling therin, so mad am I not to say they be no grief: but I say that our feare may ymagine them much greater grief then they be. And I say that such as they be, maup a man endureth them, yea and many a woman to, & after fare ful wel.

And then would I witte what determination we take, whether for oure sauiours sake, to suffer some payne in our bodies, sith he suffred in his blessed body so great payne for vs, or elles to geue him warning & be at a poynte rather vterly to forsake him, the suffer any paynt at all. He that cometh in his minde vnto this latter poynt from whiche kinde of unkindnes god kepe every man, coun-

what determination we take.

fozte he none neberth, for he will flee the nede. And counsaile (I feare) acapleth him little, if grace be so far gone from him. But on the tother side, if rather than to forsake our sauiour, we determine our selfe

¶ true perswasion.

to suffer any payne at all, I cannot then see, that the feare of harde handling should any thing stricke with vs, & make vs to do thet we thinke, as we rather would forsake his sayth, then to suffer for his sake so much as imprisonment, sith the handling is neither such in prison, but that manye men many yeres & many womē to, liue therewith & lastein it, and afterward yet face full well. And yet that it may well fortune, that beside the very bare imprisonment, there shall hap vs none harde handling at all, nor tharfame haply, but for a short while neither. And yet besyde all this peraduerture not at all. And specially sith which of all these wayes shall

be taken with vs, lyeth all in his wisse, for whom we be content to take it, and which for that mynd of ours fauoureth vs, & wil suffer no man to put moze pain vnto vs, then he well wotteth we shalbe well hable to beare. For he will geue vs the strength therto himself, as you haue heard his promise already by the mouth of S. Paule. *Fidelis autem deus est, qui non patitur vos tentari, supra id quod potestis ferre, sed dat etiam cum temptatione prouentum.* God is saythfull,

1. Co. 10.

¶ h. iij.

which

Which suffereth you not to be tempted a-  
 boue that you may beare, but geueth al-  
 so with the temptacion a way out. But  
 now if we haue not lost our sayth alrea-  
 dy befoze we come to fo:lake it fo: scare  
 we know hery wel by our sayth, that by  
 the fo:staking of our sayth, we fall into y  
 state to be calte into the p:ison of hell, &  
 that can we not tell how sone, but as it  
 may be that God will suffer vs to lyue a  
 whyle here vpon earth: so may it be that  
 he will th:owe vs into that dungeon be-  
 neth, befoze the time that y Turke shall  
 once aske vs the question. And therfoze  
 if we feare imp:ionmente so soze, we be  
 muche moze then madde, y we feare not  
 mozte, farre the moze soze. fo: oute of  
 that p:ison shall no man neuer geatte,  
 and in this other shall no man abyde but  
 a whyle.

Gene. 39.  
Gene. 42.

In p:ison was Joseph while his bre-  
 thzen were at large, and yett after were  
 his b:ethzen sayne to scke vppon him fo:  
 b:eadbe.

Daniel, 6.

In p:ison was Daniel, and the wyld  
 byons about him: and yett euen there god  
 kepte him hartmelesse, and b:rought hym  
 safe out agayne.

If we thynke that he will not doe the  
 likewise fo: vs, let vs not doubt but he  
 will doe fo: vs, either the like or better.  
 fo: better may he doe fo: vs if he suffer  
 vs there to dye.

Math. 14.

Saint John the baptist was (you wot  
 well) in p:ison, while Herode and Hero-  
 dias late full merye at the feast, and the  
 daughter of Herodias delpyred thē with  
 her daunsyng, till with her daunsyng  
 she daunsted of Saynt Johns head. And  
 nowe sitteth he with great feast in hea-  
 uen at Goddes boarde, whyle Herode &  
 Herodias full beaulye sitte in hell bur-  
 ning both twayn, and to make thē spoze  
 withall, the deuill with the damsel daūce  
 in the fyze afoze them.

A dolorous  
dauncing.

Christ was  
prisoner.  
Y. act. 16.  
John. 18.  
30yd. 46.

Finallye colyn, to synpse this ptece  
 with, our sauour was himself take p:ri-  
 soner fo: our sake, and p:isoner was he  
 carted, and p:isoner was he kepte, and  
 prisoner was he b:roughte furth befoze  
 Annas, and p:isoner from Annas cary-  
 ed vnto Cayphas, than p:isoner was he  
 carted from Cayphas vnto Pylate, and  
 prisoner was he sent fro Pylate vnto  
 Herode, prisoner from Herode vnto Pi-  
 late agayne, and so kepte as p:isoner to  
 the ende of his passion.

Luke. 23.  
John. 19, 27.

The tyme of hys imp:isonmente, I  
 graunte well, was not longe, but as fo:  
 hardc handelyng, whiche oure heartes

moste abhozre, he hadde as much in that  
 thort whyle, as many men among them  
 all in much lenger tyme. And surely thā  
 if wee consider of what estate he was, &  
 therewith that he was p:isoner in suche  
 wise fo: our sake: we shall I trowe (but  
 if we bee wo:se then wretched beastes)  
 neuer so shamefullye playe the vnkynnd  
 cowardes, as fo: feare of imp:isonment  
 sinnefullye to fo:lake hym, nor so so-  
 lithe neither, as by fo:staking of hym to  
 geue him thocccasion agayne to fo:lake  
 vs, and with the auoyding of an easyer  
 p:ison, fall into a wo:se, and in steede of  
 p:ison that cannot kepe vs long: fall in-  
 to that p:ison out of whiche we can ne-  
 uer come, where the thorte p:isonmente  
 would winne vs euerlasting libertie.

A thorte reced  
putuacion of  
dyuer thyn-  
ges.

The fears of shamefull and pain-  
full death.

The. xxf. Chapter.



Vncent. fo:sothe vncle, oure  
 lozde rewarde you therfoze,  
 if we sered not ferther t eside  
 imp:isonment, the terrible dart  
 of shamefull and paynefall  
 death: as fo: imp:isonment I would be-  
 relpe trust, that remembryng these thin-  
 ges whiche I haue here hearde of you,  
 rather then I should fo:lake the sayth of  
 our sauour, I would with helpe of grace  
 neuer thynke thereat.

But now are we coinen vncle, with  
 muche wo:ke at the last vnto the last &  
 bittermost poynt of the b:eadbe, y maketh  
*incursum & demonum meridianum*, thys incur-  
 sion of this midde day deuill. This open  
 suasion of the Turke and his persecu-  
 cion againste the sayth, seme so terrible  
 vnto mennes mindes, that although the  
 respect of God, vanquishe all the rme-  
 nant of the trouble, y we haue hitherto  
 perused, as losse of goddes, landes, & li-  
 bertie: yett when we remeber the terrour  
 of shamefull & paynefull death, that poynt  
 so sodaynly putteth vs in obliuion of all  
 that should be our counfort, that we seele  
 (al men I seate me fo: the most part) the  
 feruour of our sayth ware so cold, & our  
 heartes so saynt, that we finde our selfe  
 at the poynt to fall euen therfro fo: sere.

The feare of  
the death maketh  
our sayth  
colde.

Anthony. To this I say not nay cosin,  
 but that in dese in this poynt is the soze  
 pinch. And yett you see fo: all this, that  
 suen this popn:ie to, taketh encrease or  
 minishment of d:ede, after the differēce  
 of the affections, that are befoze fyred &  
 r:otēd

The soze  
pinch is in  
death.

**R**ooted in the mind, so far furth that you see some man set so much by his worldly substance: that he lesse feareth the losse of his life, then the losse of landes. Yea, some man shall you see that abideth deadly torment, and such as some other had leuer dye then endure, rather then he would bying out the money that he hath bydde. And I doubt not but you haue heard of manye by right autentike stories, that some for one cause, some for other, haue not letted willingly to suffer death: dyuers in diuers kindes: and some both with despightful rebuke & paynful torment too. And therefore as I saue, we may see y<sup>e</sup> thaffection of y<sup>e</sup> mind towarde thencrease or decrease of dyede, maketh much of the matter.

**Pennes affections.**

Howe are thaffections of mens mindes imprinted by diuers meanes. One way by y<sup>e</sup> meane of the bodily senses, moued by such thinges pleasaunt or displeasaunt, as are outwardly thozowe sensible worldly thinges offered & obiected vnto the. And this maner of receiuing thimpression of affections, is comd vnto men & beastes. Another maner of receiuinge affections, is by y<sup>e</sup> mene of reson: which both ordynately tempereth those affections y<sup>e</sup> the bodily. v. wittes empynt, & also disposeth a man many times, to some spirituall vertues, very contrary to those affections that are fleshy & sensual. And those reasonable dyspolicions, been affections spirituall, & proper to y<sup>e</sup> nature of man, & aboue y<sup>e</sup> nature of bestes. Now as our godly enemy the deuil, enforceth himself to make vs leane vnto the sensual affections & boasty: so doeth almighty god of his godnes by his holy spirite, inspire vs god mocions with ayde and helpe of his grace, toward y<sup>e</sup> tother affections spirituall. And by sundry menes instructeth our reson to leane vnto the: and not only to receiue theim as engendred and planted in oure soule: but also in suche wyse water them with the wise aduertisement of godlye counsaile and continuall prayer, that they may be habitually radicate and surely take diepe rote therein. And after, as the tone kynd of affectio<sup>n</sup> or y<sup>e</sup> tother, bereth y<sup>e</sup> strength in our heart: so be we stronger or febler agaynst the terror of death in this cause.

**God inspireth thaffections spirituall.**

And therefore will we cosin, assaue to consider, what thinges there are, for which we haue cause in reason to maister y<sup>e</sup> affectione scerful & sensuall. And though we cannot cleane auoyde it, & putte it away: yet in suche wyse to bypble it at the

least, that it runne not oute so farre lyke an head strong horse, that spyte of our teeth, it cary vs out vnto the deuill.

Lette vs therefore nowe consider and well weigh, this thing that we drede so fore, that is to wit, shamefull and paynfull death.

**Of death considered by himselfe alone, as a bare leauing of this lyfe on lye.**

**The. xxiij. Chapter.**



**A**d first I perceyue well by these two thynges that you soyne vnto deathe, that is to witte, shamefull and paynfull: you woldc eseme deathe so much the lesse, if he should come alone without eyther shame or payne. **Vincen.** Without dout vncle, a great deale the lesse. But yet though he should come without them bothe by himself: whatsoener I wold, I wot wel many a man would be for all that verely lothe to dye. **Anthony.** That I belieue well cosin: and the moze pittie it is. For that affection happeth in very fewe, but that either the cause is lacke of saythe, lacke of hope, or finallpe lacke of witte. They that belieue not the lyfe to come after thys, and wene themselves here in wealthe: are loth to leaue thys: for than they thinke they lese all. And therof cometh the manifolde foolish vnfaithfull wordes which are so ryse in our manye mouthes, This wo: lde we knowe, and the tother we knowe not: and that some saye in sport, and thinke in earnest: The deuill is not so blacke as he is paynted: and let hym bee as blacke as he will, he is no blacker then a crowe: with manye suche other foolish fantasies of thesame sorte.

**Three lacked that cause one loth to dye.**

Some that beliene well ynough: yet thozowe the lewdenesse of liuyng, falle out of god hope of saluacion. And than though they be loth to dye, I verely little meruayle. Nowbeit, some that purpose to mende, and woulde sayne haue some tyme lest them lenger to bestowe somewhat better, may peradventure be lothe to die also by & by. And that maner lothnesse, albeit a very god will gladdely to dye and to be with Godde, were in my mynd so thankefull, that it wer well habyle to purchace as full remission both of synne and payne, as peradventure he wer

**Remission;**

¶ were lyke if he liued to purchase in many yeres penance: yet will I not saye, but that suche kynd of lothenesse to dye, maye be befoze god allowabie.

**S**ome loth to dye and yet glad to dye. Some are there also that are loth to dye, that are yet verpe glabbe to die, and long foꝛ to be deaude.

¶ **V**yncent. That wer vnclie a very strange case.

¶ **A**nthoni. The case I feare me (cosyn,) falleth not very often, but yet sometime it dweth. As where there is any man of that god mynd that Saynt Paule was whiche foꝛ the longyng that he hadde to bee with God, woulde sayne haue been deaude. But foꝛ the profit of other folke,

**B** was content to liue here in payne, and differ and foꝛbeare foꝛ the whyle, his inestimable blisse in heauen: *desiderium habens dissolui et esse cum Christo, multo magis melius parum esse et autem in carne necessarium propter vos.*

But of all these kyndes cosyn, of folkes that are loth to dye (excepte the fyꝛst kinde onelye that lacketh sayth) there is I suppose none, but that except the feare of shame oꝛ sharpe payne topned vnto death, shoulde be the lette, woulde elles foꝛ the bare respect of death alone, lette to departe hence with god will in thys case of hys faith, well witting by his faith

**W**enthe taken foꝛ the sayth, sendeth one straght to heauen. that his death taken foꝛ the sayth, shoulde cleanse him cleane of all his sinnes, and sende him straght to heauen. And some of these (namelye the last kinde) are such, that shame and payne both topned vnto death, wer vnlikely to make them lothe death oꝛ feare death so soꝛe, but that they would suffer deht in thys case with god will, sith they knowe well that the refusinge of the sayth foꝛ anye cause in this woꝛlde (were the cause neuer so good in syght) shoulde yet seuer them from god: with whom (saue foꝛ other folkes profit) they so sayne woulde be. And charitie ca

**H** deaddely to displease him that made it. Some are there I saye also, that are loth to die foꝛ lacke of witte, which albe it that they beleue the woꝛlde that is to come, and hope also to come thither, yet they lone so muche the wealth of thys woꝛlde, and such thynge as deylte them therein, that they would sayne kepe the as long as euer they mighte, even with toth and nagle. And when they maye be suffered in no wyse to kepe it no lenger, but that death taketh them therfro: then if it maye bee no better, they will agree to be (as soone as they be hence) hauned bype in heauen, and be with god by and

by. These folke are as verpe nydeote Cwoles, as he that had kept fro his chyldhoods a bagge full of chery stones, and cast such a fantasy therto, that he wolde not go from it foꝛ a bygger bagge filled full of golde.

These folke fare cosyn, as Eslope telleth in a fable that the snayle hadde. Foꝛ when Jupiter (whom the Poetes seyne foꝛ the great God) inuyted all the poꝛe woꝛmes of the earthe vnto a greate solemne feaste, that it pleased hym (I haue foꝛgotten vpon what occasion) vpon a tyme to prepare foꝛ them: the snayle kept her at home, and woulde not come thereat. And when Jupiter asked her after, wherefoꝛe she came not at hys feast, where he sayde she shoulde haue beene welcome and haue faren wel, and shold haue sen a godlye paltce, and been delighted with manye godlye pleasures: she aunswered hym, that she loued no place so well as her owne house. With whichs aunswere, Jupiter wared so angry, that he said, sith she loued her house so well, she shoulde neuer after goe from home, but shoulde alway after beare her house vpon her backe wherefoener she went. And so hath she done euer synce as they say, and at the least wise I wot well she dweth so now, and hath done as long tyme as I can remember.

¶ **V**yncent. Foꝛsoth vnclie I would wene the tale wer not al feyned. Foꝛ I thinke vcrely that so much of your tale is true.

¶ **A**nthoni. Eslope meante by that feyned fable, to touche the folpe of such folke as so sette theyꝛ fantasy vpon some small symple pleasure, that they cannot fynd in their heart to foꝛbeare it, neither foꝛ the pleasure of a better man, noꝛ foꝛ the gairnyng of a better thing. By whiche theyꝛ sond froward fashyon, they sometime fall in gret indignacion, and take therby no litte harme.

And surelye such chꝛisten folke, as by their folish affeccion, whiche they haue set like the snayle vpon their own house here this earth, cannot foꝛ the lothnesse of leauynge that house, fynde in their heart with their god wille to goe to the gret feast that god prepareth in heauen, & of his goodnes so gentlye calleth them to: belike I feare me (but if they mende that mynde in tyme) to be serued as the snayle was, and yet muche worse so. Foꝛ they be like to haue their house here the earth, boande fast vpon their backs foꝛ euer, and not walke therwith where they will as the snayle crepeth aboute with

A proper fable of Eslope.

Whilsp. 4.

Whilsp. 1.

Wenthe taken foꝛ the sayth, sendeth one straght to heauen.

The folpe of Counte.

Math 22; Luke, 14.

With horse, but lye faste bounde in the myddes with the soule fyre of hell about them.

For into this folpe they bynge themself by their own faulte, as the drunken manne byngeth himself into drunkenesse, whereby the euill that he doeth in his drunkennes is not for geuen him for hys folpe, but to hys payne imputed to hys faulte. ¶ *Vincenc.* Surely vncle this semeth not vnlkely: and by theyr faulte they fall in such folp in dede. And yet if this be folp in dede, there are then some folke soles that weene themselves ryghte wylse. ¶ *Anthony.* What weene themselves wylse? Mary I neuer sawe sole yet, that thought hymselfe other then wylse. For

The soule  
spynketh hym:  
self wylse.

as it is one sparke of sobernes leste in a drunken headde, when he percepueth hymselfe drunke and geatteth hym faire to bedde: so if a soule perceue hymselfe a soule, that poynte is no folpe, but a litle sparke of witte. But nowe colyn, as for these kynde of folies, syth they be loth to dye, for the loue that they beare to theyr worldly fantasyes, whiche they shoulde by theyr death leaue behynde them and forsake: they that would for that cause, rather forsake the fayth than dye, wold rather forsake it then lese their worldly goodes, though there were offered them no peryll of death at all. And than as touchyng those that are of that mynde: we haue you wotte well, sayde as much as your selfe thought sufficient thys after none here before.

¶ *Vincenc.* Wewelpe vncle that is verpe trewe. And nowe haue you rehearsed as farre as I can remember, all the other kyndes of them that woulde be lothe to dye, for anye other respect then the grievous qualites of shame and payne toynded vnto death. And of all these kyndes, excepte the kynde of infidelitie, when no counferte can helpe, but counfayle onelye to the attepnyng of fayth, which fayth must be to the receyuyng of counferte presupposed and hadde readye before, as you shewed in the begynnyng of our communicacio the first daye that we talked of the matter: but elles I say, except that one kynde, there is none of the remenaunte of those that wer before vntouched, whiche were lykelye to forsake their fayth in thys persecucion, for the feare and dreade of death, saue for those grievous qualites (payn I mene and shame) that they see well woulde come therewith. And therefore vncle I praye you geue vs some counferte a

gaynst those thwayne. For in god sayth. ¶ If death shoulde come withoute them, in suche a case as this is, wherin by the lasing of thys lyfe, wee shoulde fynde a farre better: myne owne reason geueth me, that saue for the tother griefes going before the chaunge, there wold no man that witte hath, anye thynge sticke at all.

¶ *Anthony.* Yes, peradventure sodaynly before they gather their wittes vnto them, and therewith well wey the matter. But they colyn, that will consider the matter well: reason grounded vpon the foundation of fayth, shal shew them very great substaill causes, for which the dreade of those grievous qualites that they se shal come with death, shame I mene, and payn also, shal not so soze abashe theym, as synnefulpe to dye them therfro. For the pzoofe wherof, let vs first beginne at the consideracion of the shame.

¶ Of the shame that is toynded with the death, in the persecucion for the fayth.

The. xxiiij. Chapter.



Howe can any faythfull wise man dreade the deathe so zoze, for anye respect of shame: wher his reason and his fayth together, may shortly make him perceiue, that there is therein no piece of very shame at all: for howe can that death be shamefull that is glozious: or howe can it be but glozious, to dye for the faith of Chyist, if we dye both for the faith and in the fayth, toynded with hope and charitie, whyle y scripture so plainly sayth: *Preciosa in conspectu domini mors sanctorum eius.* ¶ Precious is in the sight of God, the death of hys Sayntes. ¶ Howe if the death of hys Sayntes be glozious in the sight of God: it can neuer be shamefull in verpe dede, howe shamefull soener it seeme here in the syghte of menne. For here we may see and be sure, that not at the death of saynt Steuen only, to whome it lyked him to shewe himselfe with the heauen open ouer his headde, but at the death also of euery man that so dieth for the fayth: God with his heauenlye company, beholdeth his whole passion, and verely loketh on.

Weth for the  
fayth, is not  
shamefull, but  
glozious.

¶ *Psalm. 115.*

¶ *Actes. 7.*

¶ *1. Cor. 4.*

Howe if it wer so colyn, that ye shoulde be brought thorow y brode high strete of a great long cite, & that al along y way that



**A** that ye wer going, ther wer on the tone side of þ way a rable of ragged beggers and madde men, that wold despyse & dyspraple you, with al the shameful names that they could call you, & all the vilanous wordes that they could say to you: & that ther wer then all along the tother side of the same strete where you should come by, a godly company standing in a fayre range, a rowe of wyle and wozshipfull folke, allowpng and commending you: mo then .xv. times as many as that rable of ragged beggers & raplyng mad men are: would you let your waye

**B** by your will, wening that ye went vnto your shame, for the shamefull testyng & rayling of those madde folish wretches: or hold on your way with a god there & a glad heart, thinking your lelse nuiche honozed by the laude & approbacion of that other honozable sozt: *Vincent.* Nay by my trowth vncle there is no dout but I would much regard the commendacion of those commendable folke, & not regard a rpshe the rayling of all those ribaudes. *Anthony.* Then colyn can ther

**C** no man that hath sayth, acconnte hym selfe shamed here, by any maner death þ he suffreth for the sayth of Chyist: while how vile & how shamefull soener it seme in the sight here of a few wo:ldly wretches, it is allowed and approued for very precious, and honourable in the sight of god & al the glorious company of heauē: which as perfetly stande & beholde it, as those pietous people dwe, & are in number moe then an hundred to one. And of that hundred, every onc a hundred times moze to be regarded and esteemed, then of the tother an hundred suche whole rables.

**D** And now if a man wold be so mad, as for feare of þ rebuke þ he should haue of such rebukeful beastes, he woulde be ashamed to confesse the sayth of Chyist: then with fleing fro a shadow of shame, he should fall into a very shame, & a dedly paynful shame in dede. For then hath our sauour made a sure promyse, þ he will shew himselfe ashamed of that man, befoze þ father of heauen & all his holpe Angels saying: in the .ii. Cs. of S. Luk.

Luk. 9.

*Qui me erubuerit & meos sermones: hunc filius hominis erubescet, quum venerit in maiestate sua & patris & sanctorum angelorum: Ve þ is ashamed of me & my wordes, of him shall the sonne of man be ashamed, when he shall come in the maiestie of himselfe & of his father, & of his holy angelles. And what maner a shamefull shame shall that be then? If a mans chokes glowe sumtyme for shame*

in this wo:ld: they will fall on spze for shame, when Chyist shall shew himselfe ashamed of them there.

To suffer the thing for Chyistes sayth þ we wo:ldly wretched soles wene wer vilany & shame: the blessed apostles reked for great gloze. For they when they wer with despighte & shame scourged, & therupon comaunded to speake no moze of the name of Chyiste, went their ways fro the couel ioyful & glad, that god had bouchased to dwe them the wo:ship, to suffer shamefull despight for the name of Jesu. And so proude were they of þ shame and vilanous payn put vnto them, that for all the forbidding of that great couell assembled, they ceased not every day to preache out the name of Jesu still: not in the tēple only out of which they were sette & whipped for the same befoze, but also to double it with, went preaching þ name about from house to house to.

I would sith we regard so gretly the estimation of wo:ldly folke: we would among many naughty thinges that they vse, regarde also some suche as are god. For it is a maner among them in many places, that some by handy crafte, some by marchandise, some by other kynde of liuing, arise & come forward in þ wo:ld. And comonly folk are in youth set furth to conuenient maisters, vnder whō they be brought vp & grow. But now when soener they finde a seruāt such, as he deincth to dwe such thinges as he that is his maister did while he was seruante himselfe. That seruāt every man accouēteth for a proude vntyrst, neuer like to come to good p:ofe. Let vs lo marke & consider this, & weigh well therwithall, that our maister Chyist (not þ maister on lye, but the maker to, of all thys whole wo:ld) was not so proude to disdeine for our sakes, the most vilanous and most shamefull death, after þ wo:ldly count, that then was vled in þ wo:ld. And the most despiteful mocking therwith: toynd to moste grieuous payne, as crowning him w̄ tharp thorne, þ the blad ran down about his face, thē they gaue hym a rede in his hand for a scepter, & kneeled downe to hym & saluted him lyke a king in thorne, & bet then the rede vpon þ tharp thornes about his holy head. Þow faith our sauour: þ the disciple or seruāt is not about his maister. And therfoze sith our maister endured so many kindes of painful shame: very proude beastes may we well thinke our selfe, if we disdeyn to doe as our maister did. And whereas he thore

*I gloze to suffer shame for Chyistes sayth.*

*Actes. 5.*

*Actes. 5.*

*þ*

*An excellent conclusion as Ga:ntt shame. & John. 13. Luk. 6.*

rowe

¶ **Q**uotham ascended into glory, we wold be so madde, that we rather will fall into everlasting shame, both befoze heaue and hell, then for feare of a short worldly shame, to folow him into everlasting glory.

¶ **O**f paynfull death, to be suffered in the Turkes persecucion, for the sayth.

¶ **The .xxiij. Chapter.**



**V**incent. In god sayth vncle, as for the shame ye shall nede to take no moze payn. For I suppose surely, that any man that hath reason in his head: shall hold himselfe satisfied with this. But of tructh vncle, at the pinch is in the pain. For as for shame, I perceiue well now, a man may with wisdom so maister it, that it shall nothing moue hym at all: so farre furth that it is almoste in euery countrey becomen a common prouerbe. that shame is as it is taken. But by god vncle, all the wisdom in this world can neuer so maister payne, but that payne will be paynfull, spite of all the witte in thys world.

¶ **Anthony.** Trowthe it is cosin, that no man can with all the reason he hath, in such wyse chaunge the nature of payne, that in the hauing of pain, he fele it not. For but if it be felt, it is perdy no payn. And that is the naturall cause cosin, for which a man may haue hys legges stricken of by the knee and grieue him not, if his head be of but haife an howze afoze. But reason maye make a resonable man though he wold not be so folish as causeles to fall therein, yett vpon god causes, **W**either of gayning some kind of gret profit, or auoyding some kind of gret losse, or eschewing therby the suffering of far greater payn: not to synke thereto & refuse it to his moze hurt and harm: but for his farre greater aduantage and commoditie, content and gladde to sustaine it. And thys doeth reason alone in manye cases, where it hathe muche lesse help to take holde of, then it hath in this matter of sayth. For well you wotte, to take a slowze and a bitter pociou, is gret grieue and displeasure. And to be launced and haue the flesh cut, is no little payn. **N**owe when such thinges shall be mingred vnto a chyld, or to some chyldish man eyther: they will by theyr owne willes, rather lette theyr spekenesse or

theyr soze growe vnto theyr moze grieue: tyll it be come incurable, then abyde the payne of the curing in time: and that for faynt heart ioynd with lacke of discretion. But a man that hath moze wisdom, though he wolde without cause no moze abide the payne willingly, then woulde the tother: yett sith reason sheweth hym what god he shall haue by the suffering, and what harme by the refusinge: thys maketh him well content and glad also for to take it.

**N**ow then if reason alone, be sufficient to moue a man to take payne, for the gayning of worldly rest or pleasure, and for thauoyding of another payn (though peradventure moze, yett endurable but for a short season) why should not reason grounded vpon the sure foundation of sayth, and holpen also sozetwarde wpyth ayde of Goddes grace (as it euer is undoubtedly, when folke for a god mynde in goddes name comen together theron: our savior saying himselfe. *Vbi sum duo vel tres congregati in nomine meo, ibi et ego sum in medio eorum.* Where ther are two or thre gathered together in my name, there am I also euen in the verye middes of them:)

**W**hy should not then reason I say thus forthered with sayth and grace, be much moze habile, first to engender in vs such an affection, and after by long and depe meditacion thereof, so to continue that affection, that it shall turne into an habitual fast & depe rooted purpose, of patient suffering the paynfull deeth of this body here in earth, for the gaining of euerlasting welthy life in heuen, & auoyding of euerlastyng paynfull death in hell.

¶ **Vincent.** By my trouth vncle, woordes can I none find, that shoulde haue anye reason with them (sayth alwaye presupposed, as you protested in the beginning for a ground) woordes I say can I none find, wherwith I might resonably counterplede thys that you haue sayde here already. But yett I remember the fable that **S**lope telleth, of a greate olde hart that had fled from a litte bitch, whiche slope had made suite after hym, & chased hym so long, that she had lost him, and as he hoped, moze then halfe geuen him ouer. **W**y occasion wherof, hauing then some time to talke, & metting with another of his felowes: he fell in deliberacion with him what wer best for him to doe, whether to runne on tyll and flye farther from her, or teurne agayne and syghte with her. **W**hereunto the tother hart aduysed hym to flye no farther, lest he

¶ **Math. 18.**

¶ **C**

¶ **A fable of S.**

the

¶ **Payn.**

As the biche might happen to finde him again, at such time as he should with the labour of farther fleing, be fallen out of breath, & therby al out of strength tw: and so should he be kild lying, where he could not styre him. Wher as if he wold turn & fight, he wer in no peril at all. For the man with whō she hunteth, is moze then a myle behind her, and she is but a little body scant half so much as thou, and thī hoznes may thrust her thozow befoze she can touche thy fleshe, by moze then ten tymes her tow length. By my trowth q̄ y tother hart, I like your counsell well.

And me thinketh that the thinge is euen sothly such as you say. But I feare me whē I heare once that bychin bitch bark I shall fall to my fete and soz geatte all together.

But yet and you wil go backe with me, then me think we shal be strong ynough against that one bitch betwene vs both. Whercunto y tother heart agreed, & so they both appointed thē theron. But euē as they were about to bulke them sozward to it, the bitch had founde the fote

agayn: & on the came gerating toward y place: whom as soone as the hartes herd: they to go both twayn apace.

And in god faith vncle, euē so I feare it wold fare by my self & many other tw: whiche though we thinke it reason that you say, & in our mindes agreed that we should doe as ye say, yea & doe peraduenture: thinke also y we would in dede doe as ye say: yet as soone as we should once heare those hell houndes thes Turkes come palping & balling bpō vs: our hartes should soone fall as clene from vs, as those other hartes fleē fro the houndes.

Colin in those dayes that hope speke of, though those hartes and other byute bestes mo, had (if he say soth) the power to speke & talke; & in their talking power to talke reason tw: yet to follow reason & rule themself therby, therto had they neuer geue them y power. And in god sayth colin, as for suche thynges as pertain toward y conducting of reasonable men to saluacion: I thinke without helpe of grace, mens reasoning shall doe little moze. But then are we sure as I said afoze, y as for grace if we despye it god is at such reasoning alway present, & very ready to geue it: and but if that me will afterward willingly cast it away, he is euer still as ready to kepe it, & fro time to time glad to encrease it. And therfoze biddeth vs our lord by the mouth of the p̄phete, that we should not be like

such byutish and vnreasonable bestes, as wer those hartes, and as are hozses & mules. *Nolite fieri sicut equus & mulus: quibus non est intellectus.* psalm. 11.

We not you, like an hozle and a mule that hath none vnderstanding. And therfoze colyn lette vs neuer deade, but that if we will applye our mindes to the gathering of coumforte and courage agaynst such persecucions, and heare reason, and let it synke into our heart, and cast it not out agayne, vomite it not by noz euen there choke it by and styfle it, with pamperyn in and stuffing by our stomakes with a surfit of woꝝldly vanities: god shall so well woꝝke therewith, that we shall fele strength therin: and not in such wise haue all such shameful cowardous heartes, as to sozlake our sauour, and thereby lose our owne saluacion and runne into eternall fyre for feare of death ioynd therewith though bytter and sharpe, yet thoꝝt for all that, and in a maner a momentary payne,

Vyncent. Every man vncle, naturally gradgeth at payne, and is verpe loth to come to it.

Anthony. That is verpe trowth: noz no man byddeth any manne to goe runne into it, but that if he be taken and maye not flee: then we say that reason playnlye telleth vs, that we should rather suffer and endure the lesse and the thoꝝter here then in hel the sozer, and so farre the lesser tw.

Vyncent. I hearde vncle of late, where such a reason was made as you make me nowe: whiche reason semeth vndoubted and vneuitable vnto me. Yet herd I late as I saye, a man aunswere it thus. He sayde, that if a man in this persecucion should stand still in the confession of his sayth, and therby fall into paynfull torment: he might peradventure happe for the sharpenes and bytternesse of the payn, to sozlake our sauour euen in the myddes, and dye there with his synne, and so be damned for euer. Whercas by the sozaking of the sayth in the begynnyng betime, and for the tyme, and yet not but in woꝝd neither, keppng it still neuerthelesse in his heart: a man maye saue hymselfe from that paynfull beth, and after aske mercye and haue it, and liue long, and doe many good dedes, and be saued as Saynt Peter was.

Anthony. That mannes reason colyn is like a thꝛe footed stoule, so tottring on e: three footed uery side, y whoso sit theron, maye soone take a foule fall. For these are y thꝛe fete of this tottring stoule, fantastical feare, false

**The first fore**  
**a fantasticall**  
**seme.**

**A** false fayth, false flattering hope. For it is a fantasticall feare y the man conceiuet, that it should be perilous to stande in the confessio of the faith at the beginning, lest he might afterward chozow h bitternes of pain, fall to the forsaking: & so dye there in the payn, therwith out of hand, and therby be utterly damned. As though y if a mā by pain wer ouercome, and so forsake his fayth: god coulde not o2 woulde not as well geue him grace to repent agayn, & therupon geue him fo2geuenes: as him y forsake his fayth in h beginning, & did set so little by him, y he wold rather forsake hym then suffer fo2 his sake any maner payne at all. As though y moze payne that a man taketh fo2 gods sake, h wo2se wolde god be to him. If this reson wer not vnreasonable, then should our sauour not haue sayde as he did. *Ne terramini ab his qui occidit corpus, & post hie non habent amplius quid faciant.* Feare not them that may kill the body, & after that haue nothing y they can doe ferther. For he should by thys reson haue sayd: Dede & feare the that may slay the body: fo2 they may by h tozment of paynful deth, but if thou forsake me betymes in the begynning, & so saue thy life, & geatte of me thy pardon & fo2geuenes after, make the peradventure forsake me to late, & so to be damned fo2 euer. The secōd sorte of this tortering scole, is a false fayth. For it is but a feined fayth fo2 a man to say to god secretly, y he beleueth him, trusteth him, & loueth him: and then openly where he should to gods honour tell thesame tale, & therby proue that he dweth so: there to gods dishonoz almuch as in him is, flatter gods enemies, & doe them pleasure & wo2ldly wo2ship, with the forsaking of gods fayth befoze the wo2lde: & is either fathles in his hert to, o2 els woteth wel y he dweth god this despight euen befoze his own face. For except he lacke fayth, he cannot but know y our lord is euery where present: & while he so shamefully forsaketh him, full angerlye loketh on. The third sorte of this tortering scole, is false flattering hope: fo2 sith y thing that he dweth when he forsaketh his faith fo2 feare, is by h mouth of god vpon h payn of eternal deth fo2boden: though h godnes of god fo2geueth many folke h faut, yet to be bolder in offending fo2 the hope of fo2geuing, is a verpe false pestilente hope, wherwith a man flattreth himself toward his own destruccion. He that in a sodayn bzayde fo2 feare, o2 other affection vnauidiblye, falleth, & after in la-

bouring to rise again, cōsozteth himself with hope of gods gracious fo2geuenes, walketh in h ready way toward his saluacion. But he y with the hope of gods mercy to folowe, dweth encourage himself to sin, & therwith offendeth god first: I haue no power to ther the hand of god fro geuing out hys pardon where he list no2 would if I could, but rather helpe to pray therfoze. But yet I very soze feare, that such a man may misse the grace to require it, in suche effectū all wise as to haue it granted. For I can not sodainly no2 remēber any sample o2 promise expressed in holpe scripture, y the offender in such a kind shall haue h grace offered after, in such wise to seeke fo2 pardon, y god (by his other promises of remission promised to penitentes) holden hymself to graūt it. But this kind of pzeluscion vnder pzeterte of hope, semeth rather to dzawe nere on the one side (as dispayre doth on y tother side) toward the abominable sinne of blasphemyp agaynst h holy gost. Against which sinne, cōcerning either h impossibilitie, o2 at the least the gret difficultie of fo2geuenes: Our sauour hath shewed himself in h. xij. Chapter of S. Math. & in the. iij. Chapter of S. Marke where he saith, that blasphemyp agaynst the holy ghost shall neuer be fo2geuen, neither in this wo2ld, no2 in h wo2ld to come. And where h man y you speke of, toke in his reason a saumpie of S. Peter, whiche fo2soke our sauour, & gate fo2geuenes after: let him consider again on y tother side, y he fo2soke him not vpon y boldnes of any such sinnesful trust, but was ouercomen & vanquished vpon a sodayn feare. And yet by h fo2saking, S. Peter wāne but litle, fo2 he did but delaye hys trouble fo2 a litle while you wot well. For beside y, he repented furthwith verpe soze, y he so had done: & wept therfoze by and by full bitterly: he came furth at h whitfuntide ensuing, & confessed his matter again: & some after that, he was impzisoned therfoze: & not ceasing so, was therupon soze scourged fo2 the confessio of his fayth: & yet after that, impzisoned again a fresse: & being frō thence deliuered, stinted not to prech on still, vntil that after manifold labo2s traouyles, & troubles, he was at Rome crucified, and with cruel tozment slain.

And in lyke wyse, I weene I myghte in a maner well warraunte, that there shall no man whiche denieth our sauoure once, and after attayneth rempston: escape thozows that denyng one peny

Luke. 17.  
 Math. 10.

The second  
 fore a false  
 fayth.

The thirde  
 sorte, false  
 flattering hope

Sin against  
 the holy gost,

Math. 12.  
 Mark 3.

Math. 26.  
 Of saint Peter's fall and  
 his rising.

Math. 28.

Acte 2.

Acte 5.

A penye the better chepe: but that he shall ere he come in heauen, full surely paye therfoze.

**V**incēt. He shall peraduenture vncle, afterward worke it out, in the fruitfull workes of penance, pzaler, & almes dede done in true faith & due charitie, and at rayne in suche wyse foze geuenesse well ynough.

**A**nthony. All his foze geuenes goeth (cosin you see well) but by perhappes. But as it may be perhappes yea: so may it be perhappes nay, & where is he than? And yet you wot well by no maner happe, he shall neuer happe finally to scape from death, foze feare of which he sozsoke hys sayth. **V**incēt. No but he may dye hys naturall death, and escape that vyolent death: & then he saueth himself fro much payne, and so winneth therewith much ease. Foze euer moze a vyolente death is paynefull. **A**nthony. Peradueneure he shall not auoyde a vyolent death therby. Foze god is without doubte displeasēd, & can bring him shortly to a death as vyolent by some other way.

Howbeit I see well that you reckon, that whoso dyeth a natural death, dyeth like a wanton euē at his ease. You make me remember a man that was once in a galey subtyll with vs on the sea: whiche while the sea was soze wrought, and the waues rose verpe hygh, and he came neuer on the sea afoze, and lay tolled hether and thether: the poze soule groined soze, and soz payn he thought he would verpe sayn be dead, and euer he wished: would god I wer on lande, that I might dye in rest. The waues so troubled hym there,

**H**owbeit I see well that you reckon, that whoso dyeth a natural death, dyeth like a wanton euē at his ease. You make me remember a man that was once in a galey subtyll with vs on the sea: whiche while the sea was soze wrought, and the waues rose verpe hygh, and he came neuer on the sea afoze, and lay tolled hether and thether: the poze soule groined soze, and soz payn he thought he would verpe sayn be dead, and euer he wished: would god I wer on lande, that I might dye in rest. The waues so troubled hym there, with tolling him bype and down to and fro, that he thoughte that trouble letted him to dye, because the waues wold not let him reste. But if he might geat once to land, he thoughte he shoulde then dye there euen at his ease. **V**incēt. Nay vncle, this is no doute, but that death is to euery mon paynefull. But yet is not the naturall death so paynefull as is the vyolent. **A**nthony. By my trouath cosin, me thinketh that the death which men calle commonly naturall, is a vyolent death to euery man whome it feicheth hence by fozece agaynst his will. And that is euery man, which when he dyeth is loth to dye, and sayn would yet liue longer if he might.

Howbeit, how small the pain is in the naturall death cosin, sayn would I wit who hath tolde you. As farre as I can perceiue, those folke that commonly de-

parte of their naturall death, haue euer one diseale and sickenes oze other: wherof if the payn of y whole weke oze twayn in which they lye pyning in their bedde, were gathered together in to so hozte a tyme, as a man hath hys payne that dyeth a vyolent death: it wold I wene make double the payn that it is, so that he that naturallpe dyeth, offer suffereth moze payne then lesse, though he suffer it in a lenger time. And then woulde manpe a man be moze lothe to suffer so long lpyng in payne, then with a sharper to be sōner ridde. And yet lpyth manpe a man moe dayes then one, in welnere as great payn continually, as is the payne that with the vyolent death ridde the mā in lesse then half an howze. Except a man woulde wene, that wheras the payn is great to haue a knyfe to cut his fleshe on the outsyde fro the skyn inwarde: the payne woulde be much lesse, if the knyfe myght beginne on the insyde, and cutte fro the middes outward.

Some we heare in their death bed cōplayne, that they thinke they fele sharp knyues cutte a two their hert strynges. Some crye out & thinke they fele within the byayne pan, their head pycked euen full of pinnes. And they y lye in a plewrosy, thinke that euery tyme they cough, they fele a sharpe swozde swap them to the heart.

**T**he consideracion of the paynes of hel, in which we fall if we sozlake our sauour, may make vs sette all the paynefull death of this wo:ld, at right nought.

### The xxx. Chapter.



Howbeit what should we nede to make any such comparisson betwene the naturall death & the vyolent, foze the matter that we be in hande with here. We may put it out of doute, that he whiche foze feare of the vyolent death, sozlakeh the sayth of Chyzst, putteth himselfe in the peril to fynd his natural death moze paynefull a thousande tymes. Foze hys natural death hath his euerlasting pain so sodaynelly knytte onto it, that ther is not one moment of an howze betwene, but the end of the tone, is the beginning of the tother that after neuer shall haue ende. And therfoze was it not withoute great cause that Chyzst gaue vs so god warning befoze, when he sayd as saynt Luke

The naturall death as paynefull as the vyolent.

The naturall death moze paynefull then the vyolent.

**Q** Luke in the. xij. Chapter rehearseth, *Dico autem vobis amicis meis, ne timeatis ab his qui occidunt corpus, & post haec non habent amplius quid faciant. Ostendam autem vobis quem timeatis. Timeate eum qui postquam occiderit, habet potestatem mittere in gehennam. Ita dico vobis hunc timeate.* I say to you that are my frendes, be not afearde of them that kill the bodye, and whiche when that is done, are hable to doe no more. But I shall shewe you whome you shold feare. Feare hym whiche when he hath killed, hath in his power farther to caste hym whome he killeth into euerlasting fyre.

**¶** So I say to you be afeard of him.

God meaneth not here, that we shold nothing dreade at all, any man that can but kyll the bodye: but he meaneth, that we shoulde not in such wyle dreade anye such, that we shoulde for dreade of them, displese hym, that can everlastingly kill both bodye and soule, with a death euer dping, and that shall yet neuer dye. And therfore he addeth & repeteth in the ende agayne, the feare that we shoulde haue of him, & saith, *Ita dico vobis, hunc timeate.* So I say to you, feare him.

Oh god God cosin, if a man woulde well weygh those woordes, and let them sinke as they shoulde doe, downe diepe into hys heart, and often bethinke hymself theron: it woulde I doubt not be hable ynough to make vs set at naught, all the great Turkes thyettes, & effeme him not at a strawe: but well contente to endure al the payn that al the woorld could put vpon vs, for so thort while as al they wer hable to make vs dwell therein: rather then by the shynking fro those paynes (though neuer so sharpe, yet but thort) to cast our self into the payne of hell, an hundred thousand tymes more intollerable, & wherof there shall neuer come an ende.

A woofull death is that death, in which folke shal evermore be dping, and neuer can once be dead. Wherof the scripture saith, *Desiderabit mori, & fugiet mors ab eis.* They shall call and crye for death, and dearthe shall flye fro them.

Oh god lord, if one of them wer now putte in choyce of the both: they woulde rather suffer the whole yere together, & most terrible death that all the Turkes in Turkey could deuple, then the deathe that they lye in for the space of halfe an howre. In how wretched folly fall then those saythlesse or sieble saythed folke, & to auoyde the payn so farre the lesse, and so thort, fall in the stede therof, into pain a thousand thousand tymes more horri-

ble, and of whiche terrible torment, they be sure they shall neuer haue ende.

This matter cosin lacketh, as I be lieue, but either full sayth or sufficiente mynding. For I thinke on my sayth, if we haue the grace verely to beliene it, & often to thinke well thereon: the feare of all the Turkes perfeccon (with al this mid day deuill wer hable to make them do in the forcing vs to forsake our faith) shoulde neuer be hable to turne vs.

**¶** Vincent. By my trouth vncle I thynke it is as you say. For surely if we wold as ofte thinke on these paynes of hell, as we be verely loth to doe: & seeke vs pleuilly pastimes of purpose, to put such heape thynges out of oure thoughte: this one poynt alone wer hable ynough to make (I thinke) many a martyre.

**¶** The consideracion of the ioyes of heauen, shoulde make vs for chypres sake, abyde and endure any payne full death.

**¶** The. xxvj. Chapter.



**A**nthonny. Forsoth cosin, if we wer such as we shoulde be: I wold scant for very shame, in exhortacion to the keeping of Chyffes sayth, speake of & paynes of hell. I wold rather put vs in mind of the ioyes of heauen: the pleasure wherof we shoulde be more glad to gear, then we shoulde be to flee and escape all the paynes in hell.

But surely god, in & thing wherth he may seme most rigorous, is merueilous mercifull to vs. And & is (which many men wold little wene) in that he prouyded hel. For I suppose very surely cosin, that many a man & woman tw, of whom there now sit some, and more shall here after sit, full gloziously crowned in heauen: hadde they not fyrt been afrayde of hell, wold toward heauen neuer haue set fote forward.

But yet vndoubtedly, were it so that we could aswel conceiue in our heartes the merueplous ioyes of heauen, as we conceiue the fereful paynes of hell (howbeit sufficiently we can conceue neither nother) but if we could in our ymaginacion draw as much toward & perceiving of the one, as we may toward & consideracion of & tother: we wold not fayle to be farre more moued and stered, to the suffring for Chyffes sake in this woorld, for the winning of these heauenly ioyes.

A. J. than

Luke. 12.

Luke. 12.

A woofull death is the payn of hell. Apoca. 9.

A notable conclusion.

God most mercifull in prouyding of hell.

Then for the shewing of all those infernall paynes. But for as much as þe fleshy pleasures be farre lesse pleasant, then the fleshy paynes are paynfull: therfore we fleshye folke that are so drownde in these fleshy pleasures, and in the desyre therof, that we can almost haue no manner sauour or tast in any pleasure spirituall: haue no cause to meruaile þe oure fleshye affections, be moze abated and refrayned by the dreade and terroure of hell, then affections spirituall imprynted in vs & prycked forward, with the desyre and topfull hope of heauen.

Howbeit, if we would sumwhat sette lesse by the filthy voluptuous appetites of the flesh: and would by withdrawing from them, with helpe of prayer thowow the grace of god, draw neuer to þe secreete inward pleasure of the spirite: we shall by the little sypinge that oure heartes should haue here now, & that sodain tast therof, haue such an estimaciõ of the incomparable & vncogitable ioye that we shall haue (if we will) in heauen, by the very full draught thereof, wherof it is wrytten: *Satiabor qui appetuerit gloria tua.* I shall be satiate, satisfied, or fulfilled, when thy glozy god lord shall appeare, that is to witte, with the fruicion of the sight of Goddes glozious maiestye face to face: that the desyre, expectacion, & heauenly hope therof, shall moze encourage vs, & make vs stronge, to suffer and sustayne for the loue of god and saluacion of our soule, then euer we could be made to suffer here woꝝldlye payne, by the terrible drede of all the horrible paynes that damned wretches haue in hell.

Wherfore in the meane time, for lack of such experimental tast, as god geueth here sometime to some of his special seruantes, to thentent we may draw toward þe spirituall exercise too, for whiche spirituall exercise, god with that gyft as with an earnest peny of their whole reward after in heauen, coumforteth the here in earth: let vs not so much with looking to haue describde what manner of ioyes they shall be: as with hearing what our lord telleth vs in holy scripture how merueplous great they shall be, laboure by prayer to conceyue in oure heartes, such a feruent longing for the, that we may for attemping to them, vtterly sette at naught all fleshy delyte, all woꝝldlye pleasures, all earthly losses, all bodely torment and payn. Howbeit, some thinges are ther in scripture expresse, of the manner of þe pleasures and ioyes that we

shall haue in heauen: as where *Fulgebunt iustificati sol, & qui erudientur ad iustitiam, tanquam scintille in arundinetis discurrent.* Righteous menne shall shine as þe sunne, & that cõne aboute like sparkles of fyre among reedes.

How teil some carnall mynded man of this maner pleasure: & he shall take little pleasure therin, & say he careth not to haue his fleshy thync he, nor like a sparke of fyre to skippe about in the skye. Telle him that hys bodeye shall be impassible, & neuer seele harme: yet if he thinke than therewith, that he shall neuer be an hungred nor a thyrst, & that therby forbeare all his pleasure of eatyng & drynkynge: & that he shall neuer haue list to slepe, and therby lese the pleasure þe he was wont to take in lugging: & that men & womē shall there liue together as Angels without any maner minde or mocion vnto þe carnall act of generacion, & that he shall therby not vñe there his old filthy voluptuous falyon: he wil saye he is better at ease alreby, & wold not geue this woꝝlde for that. For as *S. Paule* sayth: *Animalis homo non percipit ea que sunt spiritus dei. Stultitia enim est illi.* A carnal man feleth not the things that be of the spirite of God, so it is foolishnes to him. But when the time shall come, that these fowle filthy pleasures shall be so taken from hym, þe it shall abhorre hys hearte once to thinke on the: wherof euerý mā hath amõg, a certayn shadow of experience in a feruent grief of a sore paynful sickenes, while the stomake can scant abide to loke vpon any meate: & as for the actes of þe tother soule filthy lust, is ready to vomite if it happe him to thinke theron: When men that I say after this life, seele that horrible abhominacion in their hert at the remembrance of these voluptuous pleasures, of which abhominacion sickenes hath here a shadowe: for whiche voluptuous pleasures he wold here be loth to change with the ioyes of heauen: when he shall I say after this life, haue his fleshy pleasures in abhominacion, & shall of those heauenly ioyes which be set here so little by, haue there a glimeryng, though far from a perfit sight: Oh good God, howe sayn will he than be, with how god will and how glabbe, will he than geue thys whole woꝝld if it wer his, to haue the selinge of some little parte of those ioyes. And therfore let vs all, that cannot now conceiue such delite in the consideraciõ of them as we shoulde haue often in our euen by readinge, often in our eares by hearing, often in our mouthes by rcher-

ing,

When moze a feard of hell, then be drows of heauen,

Prayer and the grace of god.

The topes of heauen.

Psalm. 16.

1. Cor. 64.

What we should set at naught.

The descripcion of the topes of heauen.

Often.

¶ Sing, often in our hertes by meditacion and thynking those ioyfull wordes of holy scripture, by which we learne how wonderful houghe and gret those spiritaual heauenly ioyes are, of whiche our carnal heartes hath so sieble & so faynte a feling, & our dull worldly wittes so litle able to conceue, so much as a shadow of the right ymaginacion. A shadowe I saye: for as for the thyng as it is, that can not only no fleshy carnall fantasy conceiue: but ouer that no spirituall gossly persone peraduenture neither, that here is liuing still in this world. For sith the very substance essentiall of all the celestiall ioy, standeth in blessed beholding of the glorious godhed face to face: there may no man presume or loke to attayn it in this lyfe. For God hath so sayd him self, *Non uidebit me homo et uiuet.* Ther shal no man here liuing beholde me. And therefore we may wel knowe, that for hys state of this lyfe, we be not only shet from the fraicion of the blisse of heauen: but also that the very best man liuing here vpon earth (the best manne I meane being no more but a man) cannot I wene atteyn hys ryght imaginacion therof: but those hys are very vertuous, are yet in a maner as farre therfro, as the bozne blynd man, fro the right ymaginacion of colours.

The wordes that saynt Paule reherseth of the Prophete Esay, prophesying of Chrystes incarnacion, may properly be verifed of the ioyes of heauen. *Oculus non uidit, nec auris audiuit, nec in cor hominis ascendit, que preparauit deus diligentibus se.* For surely for this state of this world, the ioyes of heauen are by mannes mouthe vnspeakable, to mans eares not audible, to mens heartes vncogitable: so farre furth excelle they all that euer men haue heard of, all that euer men can speake of, & all that euer any man can by naturall possibilitie thinke on, And yet where the ioyes of heauen be such prepared for euery saued soule: our lord sayth yet by the mouth of S. John, that he wil geue his holy martyrs that suffer for his sake, many a speciall kind of ioy. For he sayth: *Vincenti dabo edere de ligno uite.* To him that ouercometh, I shal geue him to eate of the tree of life. And also he that ouercometh, shal be clothed in whyte clothes. And I shall confesse his name before my father & before his angels. And also he saith, feare none of those thynges that thou shalt suffer. &c. but be saythful vnto the death, and I shall geue thee the crown of lyfe. He that ouercometh, shall not be hurte of the se-

cond death. He sayth also. *Vincenti dabo mans et na absconditum, et dabo illi calculum candidum, et in calculo nomen nouum scriptum, quod nemo scit nisi qui accipit.* To hym that ouercometh, will I geue manna secret and hid, & I wil geue hym a whyte suffrage, & in his suffrage a new name wrytten, which no man knoweth but he that receiueth it.

They bled of olde in Grece (where S. John did wryte) to elect & chose men vnto honorable rowmes, and every mans assent was called his suffrages: whiche in some place was by the voyces, in some place by handes. And one kinde of those suffrages, was by certayn thynges that are in latine called *calculi*, because that in some places, they bled therto round stones. Now sayth our lord, that vnto him which ouercometh, he will geue a white suffrage: for those that were whyte, signified approuyng, as the blacke signified repprouyng. And in those suffrages, dydde they vse to wryte the name of him to whome they gaue theyr voyce. And now sayth our lord, that to hym that ouercometh, he will in the suffrage geue him a newe name whiche no man knoweth but he that receiueth it.

He sayeth also, he that ouercometh, I wil make him a pillour in the temple of my God, & he shall go no more out thereof, & I shall wryte vpon him the name of my god, and the name of the citie of my God, the new Hierusalem which descendeth from heauen fro my God, & I shall wryte on him also my new name.

If we would dilate, and wer habile to declare, these speciall gyftes, with yet other moe specyfied in the seconde and the thyrde Chapter of thapocalyps, there would it appeare, howe farre those heauenly ioyes, shall surmount aboue all hys comfort that euer came in the mynd of any man liuing here vpon earth.

The blessed Apostle Saynte Paule suffered so many perilles, and so manye passions, he that sayth of hymself that he hath ben, *in laboribus pluribus, in carceribus abundantius, in plagis supra modum, &c.* in manye labors, in pylsons ofter then other, in stryppes aboue measure, at poynt of death often times, of the Jewes hadde I. v. times xl. stryppes saue one, thise haue I ben beten w rodde, once was I stoned, thise haue I ben in shipwrack, a day & a night was I in the depth of the sea, in my iourneys oft haue I ben in peril of floudes, in peril of theues, in peril by the Jewes, in perilles by the Paynims, in perilles in hys citie, in perilles in desert, in perilles in the

we perceiue not a shadowe of the ioyes of heauen,

Exod. 33.

1. Cor. 2.

1. Cor. 2.

Apoca. 2.

Apoca. 3.

A suffrage.

Apoca. 2.

The tribulations of S. Paule.

2. Cor. 11.

L. y. in the



In the sea, perylles by false bʒethren, in labour & misery, in many nights watch in hunger & thirst, in manye fallinges, in cold & nakednes: besyde those thynges þ̄ are outward, my dayly instant laboz, I meane my care & sollicitude about all the churches: & yet sayth he moze of hys tribulacions which for the length I let passe: this blessed Apostle I save for all these tribulacions þ̄ himself suffered in the continuance of so many yeres, calleth it all þ̄ tribulacions of this woʒld, but light & as hoʒt as a monicnt, in respect of the waighty glozpe that it after this woʒld winneth vs. *Id enim quod in presenti est momentaneum, & leue tribulationis nostre: supra modum in sublimitate eternum glorie pondus operatur in nobis, non contemplantibus nobis que videntur sed que non videntur: que enim videntur temporalia sunt, que autem non videntur eterna sunt.* Thys same hoʒte and momentarye tribulacion of ours that is in thys present tyme, woʒketh within vs þ̄ weyght of glozpe aboue measure, in sublimitate on hygh: we beholding not these thynges that we see, but those thynges that we see not. For those thynges that we see, bee but tempozalle thynges: but those thynges that are not seen, are eternal.

2 Cor. 4.

**B**

How to this great glozpe can ther no man come he delisse. Our head is Christ: and therfore to him must we be toynded, and as members of his must we folow him, if we will come thither. He is our gyde to guyde vs thither, & is entred in before vs, & he therfore that wil entre in after. *debet sicut ille ambulauit & ipse ambulare*, the same way that Chʒyst walked, the same way must he walke. And what was the waye by which he walked into heauen: himself sheweth what way it was þ̄ his father had prouyded for him, where he said vnto þ̄ two disciples going toward þ̄ castel of Emma<sup>s</sup>. *None hæc oportuit pati Christi & ita intrare in gloriam suam.* Knewe you not þ̄ chʒist must suffer passion, & by þ̄ way entre into his kingdom: Who can for very shame desyre to enter into þ̄ kingdom of Chʒist with ease, when himselfe entred not into his owne without payn.

Our head is Chʒist. *1. Cor. 12. 12.* We must folow Chʒist.

1. John. 2.

**H**

himself sheweth what way it was þ̄ his father had prouyded for him, where he said vnto þ̄ two disciples going toward þ̄ castel of Emma<sup>s</sup>. *None hæc oportuit pati Christi & ita intrare in gloriam suam.* Knewe you not þ̄ chʒist must suffer passion, & by þ̄ way entre into his kingdom: Who can for very shame desyre to enter into þ̄ kingdom of Chʒist with ease, when himselfe entred not into his owne without payn.

Luke 11th.

The consideration of þ̄ paynfull death of Chʒist, is sufficient to make vs content to suffer paynfull death for his sake.

The xxvii. Chapter.



Urely cosin as I sayd before, in bearing the losse of woʒldly goodes, in suffering of captiuitie, thʒaldome & imprisonment, & in the glad suffering

Then sample of Chʒist.

of woʒldlye shame, þ̄ if we woulde in all those poyntes depely ponder þ̄ sample of our sauioʒ himself, it wer of it self alone sufficient, to encourage euery kynd chʒisten man & woman, to refuse none of all those calamities soʒ hys sake: so saye I nowe for painfull death also, that if we could & would with dew copassion, conuelue in our mindes a right ymaginacion & remebʒance of chʒistes bitter painfull passion, of þ̄ manye soʒe bloody strokes þ̄ the cruel turmentoʒs with roddes & whippes gaue him, vpon euery part of his holy tender body: the scoʒnful crown of tharp thoznes, beaten down vpon hys holy head, so straye & so diepe, that on euery part his blessed bloude issued out & stremed down: his lonely limmes drawen & stretched out vpon þ̄ crose, to this tolerable payne of his soʒe beaten & soʒe beaten baynes & sinewes, newe feeling with the cruell stretching & straying, payn farre passing any crampe in euery part of his blessed body at once: then the great long nayles cruelly dʒriuen with hammers thozow his holy hædes & fete: & in this horribil payn, lift vp and lette hang with the payce of al his body bearing down vpon þ̄ paynfull wounded places so greuously perced w nailes: and in suche turment (without pittie, but not without many dispyghtes) suffred to be pynded & paynded the space of moze then thʒee long howres, till himself willingly gaue vp vnto his father his holi soule after which yet to shew the mightinesse of their malice, after his holpe soule departed, they perced his holpe heart with a tharpe speare, at which issued out the holy bloud & water, wherof his holy sacramentes haue inestimable secret strengthes: if we wold I say remeber these thynges, in such wise as wold god we wold: I berely suppose þ̄ the consideracion of his incomparable kindnesse, could not fayle in suche wise to inflame our harte cold hertcs, & set them on fyre in his louenest. that we should find our self not only content, but also gladde & desyrous to suffer death for hys sake, & so merueylous longingly letted not to sustein so farre passing painful death for ours. Would god we wold here, to þ̄ shame of our cold affection agayn toward god, for such feruent loue & inestimable kyndnes of god toward vs, would god we wold I say, but consider, what hoat affection many of these fleshy louers, haue boʒne & dayly dw, to those vpon who they dote. How many of the haue not letted to icopard theyʒ

what paynes Chʒist suffred John. 19.

Math. 27. Mar. 15. John. 19. Luke. 23.

Math. 27.

Math. 27.

John. 19.

wherof the sacramentes take strength

The remembrance of Chʒistes paynes

what affects on fleshy louers haue.

**T**hep: lyues: & how many haue willingly lost their liues in dode, without either gret kindnes shewed the before (& afterward you wot well they could nothing win) but euen y it contented & satisfied their mind, y by their death their louer shold clerely see, how faythfully they loued: y delite whereof impzinted in thep: fantasy, not allwaged only, but couterpayled also they thought al their payn.

**O**f these affectiōs to the wonderful doloziōus affectes folowing theron: not only old wzyten stozies, but ouer y I think in euery cōtrey chrysten & hethen both, experyence geneth vs pzoise inough. And is it not than a wonderful shame for vs, for y dzebe of tēporal deth to forsake our sauioz that willingly suffred so painful deth, rather then he wold forsake vs: cōsidering that beside y, he shal for our suffering, so highly reward vs with euerlasting wealth. Wh if he y is content to dye for his loue, of whō he loketh after for no reward, & yet by his deth goth frō her, might by his deth be sure to come to her, & euer after in delyte and plesure to dwel with her: such a louer wold not let here to dye for her twise. And how colde

**C**louers be we then vnto god, if rather thā dye for him once, we wil refuse him and forsake him for euer, that both dyed for vs before, & hath also puided, y if we dye here for him, we shal in heauen euerlastingly both liue & also reign w him. For as S. Paule saith. *Si cōpamur, & conregnabimus: If we suffer w him, we shal reyn w him.* How many Romains, how many noble courages of other sūdy cōtreyes, haue willingly geuen their own liues, & suffred gret dedly paines & verypainful deathes, for their cōtreyes, & the respect of winning by their deathes, y onely reward of worldly renoume & fame. And shold we thā thynke to suffer asmuch for eternal honoz in heauen & euerlasting glozy: The deuil hath also some so obfinate heretikes, y endure wittingly painful death for vain glozye, & is it not then moze then shame, y Chyist shal se his catholikes forsake his sayth, rather then suffer the same for heauen & very glozye?

**W**old god as I man times haue said, y the remebzance of Chyistes kindnes in suffering his passio for vs, y consideraciō of hell y we shold fall in by forsaking of him, y ioyful meditaciō of eternal lyfe in heuē, y we shal win w this thozt tēporal deth patiently taken for him: had so depe a place in our bzeff, as resō wold they shold: & as if we wold do our deuoz

toward it, & laboz for it & pray therfore, I verely thinke they shoulde. For then shold they so take by our mind & rauish it al an other way: y as a mā hurt in a fray feleth not somtime his wound, noz yet is not ware therof till hys mind fall moze theron: so farrefurth y somtime another man sheweth him y he hath lost an hand before he perceue it himselfe: so y mynde rauished in y thinking depely of those other thinges, Chyistes deth, hel & heauē,

The remebzance of chrystes deth, hell, and heauen.

wer likely to minish & put away, of our painful death. iiii. partes of y feling ether of y feare oz y payn. For of this ain I very sure, if we had y. xv. part of y loue to Chyist, y he both had & hath vnto vs: al y pain of this Turkes psecuciō, could not kepe vs frō him, but that ther wold be at this day as many martyrs here in Hungary, as haue be afoze in other cōtreyes of old. And of this poynt put I no thing dout, but y if the Turke stode eue here w all his whole army about him, & euery of the al wer ready at our hand, w al y terrible turmētes y they could imagine: & (but if we wold forsake the sayth) were setting their turmentes to vs: & to thincreace of our terroz, sel al at once in a thoute, w trāpets, tabzets, & tumbzels

al blowen by at once, & al their gūnes let go ther w to make vs a fearefull noyse: if ther shold sodeinly thā on y tother side, y

The horroz of hell.

groud quake & rive artwain, & the deuils rise out of hel, & shew thēself in such vgly shape as dāned wretches shal see them, & w that hideous howling y those helhoudes shold shypche, lay hel open on euery side round about our fete, y as we stode we shold loke down into y pestilent pit, & se y swarme of selp soules in y terrible turmentes there: we wold ware so feard of y sight, y as for the Turkes hoſte, we shold scantly remebze we saw thē. And in god faith for al y yet thinke I farther

The topes of heauen.

this, that if ther might than appeare the gret glozy of god, y Trinitie in his high merueilous maiesty, our sauioz in his gloriōus māhed sitting on his throne, w his immaculate mother & all that gloriōus cōpany, calling vs there vnto thē: & y yet our way shold lye thozow merueilous painful deth, before we could come at thē: vpon y sight I say of that glozye, ther wold I wene be no man that once wold thynke therat: but euery mā wold run on toward thē in al y euer he might though ther lay for malice to kil vs by y way, both al the Turkes turmentōz & what we al the deuils. And therfore colin, let vs must confidēt wel consider these thinges, & let vs haue and hope.

A. l. iij. sure

High reward for suffering for Chyist.

Roman. 8.

He wyllyngly dyed for fame.

Heretikes dye for vayne glozy.

A sure hope in the helpe of God. And than I dout not but that we shal be sure, that as the prophete sayth, the trouthe of hys promise shal so cūpafe vs with a pauice, that of this incurtion of this midbedape deuil, this Turkes persecucion, we shal neuer nede to fere. For either if we trust in God well, & prepare vs therfore, the Turke shal neuer meddle with vs: or els if he doe, harme shal he none doe vs, but in stede of harme, ineffimable good. Of whose gracious help wherfore shold we so soze nowe dyspayre (except we were so made men, as to wene y either his pow

er or hys mercy were woꝛne out alredy) when we see so manye a thousand holpe martyrs by hys holy helpe, suffered as much befoze, as any man shalbe put to now. Wher what excuse can we haue by tenderesse of our flesch, when we can be no moze tender then wer many of them: among whom were not onely menne of strenght, but also weake woumen & chyldren. And syth the strenght of them all stode in the help of god: and that the very strongest of them all, was neuer habble of themselves: and with goddes helpe

the flesch of the all was strong inough to stand agaynst al the woꝛld: let vs prepare our self with prayer, with our hole trust in his helpe, withoute any trust in our own strenght. Let vs thinke theron, and prepare vs in our mind therto long befoze. Lette vs therein confourme our wil vnto his, not desyꝛing to be brought vnto h perill of persecucion (for it semeth a proude high mind to desyꝛe martyꝛdō) but desyꝛing helpe and strenght of god, if he suffer vs to come to the stresse, eyther being sought, founden, & broughte out agaynst our willes, or elles being by his commaundement (for the comfozt of our cure) bounden to abyde.

Let vs fall to fasting, to prayer, to almes dede in tyme: & geue that vnto god h may be taken from vs. If the deuil putte in our mind the sauing of our land and our goodes: let vs remember that we can not saue them long. If he feare vs with cryle & flying from our countrey: let vs remeber that we be boꝛne into the brode woꝛld, & not lyke a tree to sticke still in one place: & that whither soeuer we goe, god shall goe with vs. If he threaten vs with captiuitie: let vs tell him agayne, better is it to be thꝛall vnto man a while for the pleasure of God, then by displeasing God, be perpetuall thꝛalle vnto the deuill. If he thꝛette vs with imprisonment: let vs tell hym we will rather be

mannes prisoners a while here in earth then by forsaking the sayth, be his prisoners cuer in hel. If he putte in our mindes the terrour of the Turkes: let vs consider his false sleight therin, for this tale he telleth vs to make vs for geatte hym.

But lette vs remember well, that in respect of hymself, the Turke is but a shadowe: nor all that they all can doe, can be but a sic byting, in comparison of the myschiet that he goeth about. The Turkes are but his turmentors: For hymselfe doeth the dede. Dur lord sayeth in the Apocalypꝛ. *Ecce, missurus est diabolus aliquos ex vobis in carcerem et tentemini.* The deuil shal sende some of you to prison, to tempte you. He sayeth not that menne shal, but that the deuil shal hymselfe. For with oute question the deuylls owne dede it is, to byꝛng vs by hys temptation with feare and force therof, into eternal damnacion. And therfore sayeth Saynte Paulc. *Non est nobis collectatio aduersus carnem et sanguinem, sed etc.* Dure wrestling is not agaynst fleshe and bloude &c.

Thus may we see, that in such persecutions it is the myd day deuil hymself that maketh suche incurtion vpon vs, by the menne that are hys ministers, to make vs falle for feare. For yfll we fall he canne neuer hurte vs. And therfore sayeth Saynte James. *Resistite diabolo, et supergit a vobis.* Stande agaynst the deuyll, and he shall flee from you. For he neuer runneth vpon a manne to season hym with hys clawes, till he see hym downe on the grounde willynglye fallen hymselfe. For hys sathyon is to scete hys seruantes agaynst vs, and by them to make vs for feare, or for impacience to falle.

And hymselfe in the meane while compasseth vs, runnyng and roaryng lyke a rampyng lyon about vs, looking who will falle, that he than maye deuowze hym. *Aduersarius noster diabolus* sayeth Saynte Peter, *tanquam leo rugiens, circuit querens quem deuorot.* Pour abueriarpe the deuil lyke a roarynge lyon, runneth aboute in crycuite, sekyng whom we may deuowze.

The deuil it is therfore, that if we for feare of menne will falle, is readye to runne vpon vs and deuowze vs. And is it wisdome than to muche to thynke vpon the Turkes, that we forget the deuyll: What made manne is he, that when a lyon were aboute to deuowze hym, woulde vouchesafe to regarde the byting of a lyttle fressing curre: The fore when he roareth oute vpon vs, by the thꝛettes of moꝛtall menne: lette vs tell

Psalm, 90,

Agaynst the terrour of the Turkes,

Apoca, 1, The deuill doth tempte vs,

Eph. 6,

Jacob, 4,

Peter, 5,

Agaynst the thꝛettes of men,

Preparation with prayer,

Prepare us before, Confourme our will to goddes,

Fasting, prayer, and almes dede. Agaynst the sauing of landes and goodes. Agaynst feare of cryle,

Agaynst captiuitie,

**T**ell hym that with our inward eye wee see him wel ynough, and entend to stand and fight with him euen hand to hand. If he threathen vs that we be too weake: lette vs tell hym that our captayn chryst is with vs, and that we shall fyght with his strength, that hath banquished him already. And let vs fence vs with sayth, and counferte vs with hope, and smyte the deuill in the face with a fyze beyond of charitte. For surely if we be of the tender louing minde that our maister was and not hate them that kill vs, but pittie them and pray for them, with sorrow for the perill that they worke vnto themselfe: that fyze of charitte thowen in his face, strykeh the deuill sodaynelpe so blinde, that he can not see where to fasten a stroke on vs.

**W**hen we feele vs to holde: remember our owne siebelenelle. **W**hen we fele vs to saynte: remember Chrystes strenthe. In oure feare, lette vs remember Chrystes paynefull agonye, that hymselfe woulde for our counferte suffer befoze hys passion, to the entent that no feare shoulde make vs despayze. And euer calle for hys helpe suche as hymself lyst to sende vs. And then nede we neuer to doubt, but that eyther he shall kepe vs from the paynefull deache: or

**W**hat not sayle so to strength vs in it, that he shall to yousye bynge vs to heauen by it. And than doeth he much moze for vs, than if he kept vs fro it. For as God dydde moze for poue Lazare in helpynge hym patiently to dye for honger at the ryche mannes doze, than if he hadde broughte hym to the doze all the ryche glotons dyner: so thoughe he be gracious to a man whome he deliuereth out of paynful trouble: yet doeth he much moze for a man, if thozowe ryghte painfull deathe, he deliuer hym from thys wretched worldde into eternalle bylffe. From whiche, who so euer thynke awaye with forsakynge hys saythe, and falleth in the peryll of enerlastynge sper: he shall bee verpe sure to repent here it be long after.

**F**or I wene that when soeuer he falleth sicke nerte, he wyll wythe that he hadde be kylled for Chrystes sake befoze. **W**hat follepe is it then for feare, to flee from that death, whiche thou seeest thou shalt shortly after with thou haddest dyed. **Y**ea, I wene almoste euerye god chrysten man, woulde verpe sayne thys daye, that he hadde been for Chrystes saythe, cruellye kylled yester daye, euen

for the desyre of heauen, thoughe there were none hell. **B**ut to feare whyle the payne is cumming, there is all our let. **B**ut then if we woulde remember hell, payne, on the tother syde, into whiche we fall while we flee fro this: then shold this thozte payne be no lette at all. **A**nd yet shoulde wee bee moze pryched forwarde, if we were saythefull, by diepe considerynge of the ioyes of heauen, of whiche the Apostle sayeth: *Non sunt condigne passionis huius temporis, ad futuram gloriam que reuelabitur in nobis.* **T**he passions of thys tyme be not worthye to the glozpe that is to come, whiche shall be shewed in vs. **W**e shoulde not I wene, (cosyn) nede muche moze in all this whole matter, then that one terte of Saynte Paule, if we wolde consider it well. For surely myne owne god Cosyn, remember that if it were possible for me and you alone, to suffer as muche trouble as the whole worldde dorthe together: all that were not worthye of it selfe to bynge vs to the ioye whiche we hope to haue eueralstinglye. **A**nd therefore I praye you lette the consideracion of that ioye, putte oute all worldelye trouble oute of your hearte: and also praye that it maye doe the same in me.

**A**nd euen thus will I (god Cosyn,) with these wordes, make a sodayn end of myne wholetale, and bydde you fare well. For nowe begynne I to sale my selfe somewhat werpe.

**V**incen. Forsoth god vncler thys is a god ende. **A**nd it is no mercuaple though you bee waren werpe: for I haue this daye putte you to so muche labour that sauinge for the counferte that your selfe maye take of your tyme so well bestowed, and for the counferte that I haue my selfe taken, (and moe shall I trauste) of youre god counsayle geuen: elles woulde I bee verpe soze to haue putte you to so muche payne. **B**ut now shall oure Lorde rewarde and recompence you therefore: and manye shall I trauste praye for you. **F**or to the intente that the moe maye take profite by you: I purpose vncler, as my poue witte and learninge will serue me, to putte poure god counsayle in remembraunce: not in our owne language onlye, but in the Almayne tongue too. **A**nd thus prayyng God to geue me and all other that shall reade it, the grace to folowe poure god counsayle therein, I shall committe you to God.

**A**nthonny. Sith you be mynded (cosyn) M. l. l. l. to be

Agaynst our weakenes.

Faythe, hope, and charitie.

Charitie bludeth the deuill

Agaynst boldnes and fatenes.

Agaynst feare.

Comfote for paynful deeth.

Lazarus. Luke. 16.

Paynful deeth is meritous.

Roma. 8.

¶

¶

to bestowe so muche labour thereon: I woulde it had happed you to fetch the counsaile at some wyser man that could haue gpyuen you better. But better me may set mo thynges & better also therto. And in the meane tyme, I beseeche our Lozde bzeche of his holy spyzite in to the readers bzeche, whiche inwardely may teache hym in harte without whom, lit-

tle anayleth all that all the mouthes of the worlde, were able to teache in mennes eares. And thus good colyn fare well, tyll God byynge vs together agayn, eyther here or in heuen. Amen. Finis.

**A treatise to receaue the blessed body of our lozde, sacramentally and virtually bothe, made in the yeare of our Lozde. 1534. by syr Thomas More knyghte, whyle he was prysoner in the towre of London, whiche he entituled thus as foloweth.**

**To receaue the blessed body of our lozde. sacramentally and virtually bothe.**



**L**hey receiue þe blessed bodi of our lozde both sacramentally and virtually, whiche in dew manner and worthely, receiue the blessed sacrament. When I saie, worthily, I meane not, that any man is so good, or can be so good, that his goodnesse could make him of very ryght and reaso, worthy to receiue into his vile erthly body, that holpe blessed glorious fleathe and bloude of almighty god hym selfe, with his celestiall soule therein, and with the maiestie of his eternall godhed: but that he maye prepare him self, working with the grace of god, to stande in such a state as the incomparable goodnesse of god, will of his lyberall bounte, vouchesafe to take and accept for worthy, to receiue his own inestimable pfectious bodie, into the bodye of so simple a seruaunt.

Suche is the wonderfull bounte of almighty god, that he not only doth vouchesafe, but also doeth delpte, to be with men, if they prepare to receiue him with honest and clene soules, wherof he saith: *Delicia mee esse cum filiis hominum.* My delpte and pleasures are to bee with the sonnes of menne.

And howe can we doubt, that god deliteth to be with the sons of men, when the sonne of god, & derue almighty god, hym selfe, loked not onely to become the

son of man, that is to sayt, the son of Adam the first man, but ouer that, in hys innocent manhod to suffer his paynfull passion, for the redemptyon and restitucion of man.

In remembrance and memoriall wherof, he disdaineth not to take for worthye suche men, as wilfully make not them selfe vnworthy, to receiue the selfe same blessed body into their bodies, to the inestimable welthe of their soules. And yet of his high soueraigne patience, he refuseth not to entre bodill into þe vile bodies of those, whose filthye mindes refuse to receiue him graciously into their soules. But than do such folke receiue him onely sacramentally, and not virtually: that is to witte, they receiue his very blessed body into theirs, vnder the sacramental sygne, but they receiue not the thinge of the sacrament, that is to wit, the vertue and the effecte thereof, that is to saie, the grace, by whiche they shalbe be lyuely membes incozporate in Chrystes holpe mysticall body: but in stede of that liuegrace, they receiue their iudgment, and their dampnation.

And some suche, by the outragious enormite of their deadly sinfull purpose, in whiche they presume to receiue that blessed body, deserre to haue the deuill, (thoughe the sufferaunce of god) personally so to enter into their breastes, that they neuer haue the grace after to caste hym out: but like as a man with bydell and spurte rydeth and ruleth an horse, and