A Treatise by Sir Thomas More

If there were any question amongst men, whether the words of holy scripture, or the doctrine of ane secular author, were of greater force and effect to the weal and profit of many souls, (though we hold not so to many Book of weights and measures, spoken by the mouth of our Saviour Christ himself, to whose beauty and wisdom, the wit of none earthly creature can be comparable) yet this only text written by the wise man in the sixth chapter of Ecclesiastes is such, that it contains most fruitfull and contemplative, to the joyng and framing of many manners in vertue, and avoiding of sins, that many whole and great volumes of the best of old philosophers, or any other that ever wrote in secular literature.

Long would it be to take the best of these words and compare it with these other words of holy writ: Let us consider the fruit and profit of this text itself: which thyngs well understood, shall hold declare, that one whole volume of secular literature, shall aspire to very fruitful doctrine. For what would a man give for a true medicine, sweeter of such strength, if it should at his life keep him from sickness, namely if he might by the

Avoiding of sickness be sure to continue his life one hundred years? So is it nowy these words giveth us a true medicine

The physician sends his bill to the patient, & therin he cometh to say, the patient receiveth many draughts of herbes and rootes, set out of far countries, fleshes and bones, in the strength of man, & such some none such to be gotten. But this physician sends his bill to the selfe, no strange thing therein, nothing costly to be, nothing farre to be, but to be gathered at times of the year in the garden of thyne owne soule.

Let's see what wholesome rectify this is. Remember (said this bill) Eccle-7, the last things, and thou shalt never sin in this world: Here is a short medicine, containing only four herbs, common and well knoyn, is to wit, both death, harm, woe and pain.

This short medicine is of a marvellous force, able to keep us at our life from sin. The physician cannot give no one medicine to every man to keep him from sickness, but to divers men divers, by reason of the diversities of divers diseases. This medicine serves every man. The physician bothe doth and saith a text, that his rectify, do this good: but this medicine is undoubtedly sure.

How happeth it that thou wilt have so say, that so few be preserved from sin, so few are the number that have a true medicine, so ready at hand? For folk sake commonly as he beeth that goeth forth, that is a man of such folk. As a flout, rather than be will take a little treacle before.

Thou wilt saye, the adventure of some part of this medicine is verie bitter and payntfull to receiveth. Surely there was nothing so bitter, but by the doctrine would dictate it for a great profit. But yet this medicine though, thou make a little face at it, is not to bitter as thou makest it. For all well thou wottest, he knoweth thee, and not take neither death, nor harm, nor paynt, but onely to remember them, and yet the love of heaven therewith to temper them.
De quatuor nouissimis

them with all, Some pf a manne bee to
pamte stongke, that goyng were
contagion is he woude grudge to take
a little pyncre, ye were he very nere
wanton, if he might not at the lest use
live a little bynegre and vode water in
his handkercher.

Yet wote I well that manye one will
save, that the rare remembrance of death
alone, pf a man consider it and adviseth
well, were able to bereve man of all the
pleasure of his lyre: Howe much more
than should his lype be painfull and greus
poss the remembrance and considera
cion of death, a manne should add
and fer, the deep imagination of the
Dreadful bome of God, and better paines
of purgatory or hell, of which every one
painted seeralte manye beats. This
is the sages laves of suche as make theys
woody their heaven, and theyl? they?
God.

How see the blindness of us possilepf
folk, how presett we presume to those
our solish hole, in those matters moett,
by which we least can kille. For; I presett
luck, but that amongst four thousande
be taken out of aduenture, we shall not find
fourteen, but they Hal bold of affime
for a thing to pyncre, bullyse to re
remember thes seven last thynge. And
yet durt I lay a wageour, that of those
four thousande, ye shall not find four
thousande, that hath develope thought on them
soules tyms in all these dapes.

If men would wouldef to putte in
proofs and experience the pation and
woyling in this medicine, as the remem
biance of these seven last thynge, they
should sped therein, not the pleasure of
their lyfe sole, but to create a pleasure
grow thery, that they never felt the
before. For why should supposeth that
ther they should have felt any such. So
it is to be knoun, if so is as we be made
of two far duller and unlike subdules,
the body and the soule, so we be apt and
able to receive two duller and unlike
pleasures, the one carnall and fleshly,
other ghostly and spiritual. And like
as the soule excelleth the bodye, to doth
the sallness of spiritual pleasure, sere
bear excellently and filthly pleasure
of all fleshly delpte: which is of trouth
no very true pleasure, but a false coun
tersappse pleasure; And the
cause why menne be made theron,
is onyly for vgonerence and lack of
knowledge of thether. As those that
lacks intyghge of precious stone, holde
themselfe as well contente and satyfie.

For, with a byzal of shill all wel woula
tersapp, as with a righte natural Py
amone. But he that by goodise and
experience, hath in his eye the righte
marke and very treue lattice of the Py
amone, resereth anone, and lyes thow
not to looke upon the counterfayre, be
never to well hardene, never to crude
lyoiptly. And trueth it well, that
in like wise ymene would well apper
some themselfe in the tale of spirituall
pleasure, and of that we see feiting at
therto the righte: for so manye light
helo of heaven, they should holde themselfe feite
at nought and at leth above, the soule
belle and filthye lyeing that yysters of
fellawe and fleshly pleasure, which
is never to please fully spiced with delve
lying, but that it bingeth the therwith
suche a grudge and gries of conscience,
inser, that it maketh the somake wamble, and
fayre as it would binnis. And by not
cluding such is our blnde custom, that
we perishe therin without care or sure
of the better: as a lowe contente to shante
but and more, careth neither for better meate nor better bedde.

Think not that every thing is pleast, if
men for madenes laughe at. For thou
hale in Bedleme is one laughe at
kning of his own bed against a poole, yet
there is little pleasure therein. But we
think paradisue this anyple as mad
as the mad man, as little to purpose.
I am contente to think: But what will
ye lay if ye see me that are taken and
reputed wise, laugh much more madde
then he: Shal ye not see them laugh at
their owne craft, when they are they
think, willie done thery npbbyr tragg.
Howe whole see ther, that his laughter
is more madde then the laughter of the
mad man, I hold him madde then they
both. For the mad man laughe when
he had done himselfe but little hurte, by
a knoche of his head to the poole. Thys
other faxe foute laugheth at the eateyn
of his owne soul into the fire of hel. Foe
whych he hath cause to wepe at his life.
And it canne not be that the grudge
and seereth of solopeth his laughter, and
seerte for the marceth all the soules over
wardmyn, Foe the heart of a wicked
witch is like a fasty sea that canner rest:
except a manne he fallen down into the
dungeon of wretchyness, and the booke
his dye had he. Foe, when a spinner is
once fallen down into the depth, he war
eth a desperate wretch and terrerh at
nought
De quattuornouissimis

Anought, and he is in the world a kind of all, and farthest from all recovery. For like as in the body his sickness is most incurable, that is to say that he is not, but the harvest is he whole, yet he that is in that case is commonly madde, to be that as by a mischance of custom some part of the soul hath no fault in his mind, nor hath no remembrance of the natural light of reason, and the spiritual light of faith. And in light of knowledge and understanding quenehe, what remaineth in this man, than the bodily senses and sentirel senses common to man and brute beasts.

Note albeit so that the fleshly and worldly pleasure is of truth not pleasant but bitter, and the spiritual pleasure is of truth to sweet, so sometimes therfore of many times bitter and mischance ful slowing of bodily paine, by reason whereof good veneryous souls feel more pleasure in the soul; of their excessive affliction of their staints, than wretched feel in the great delit of their soul. And whereas it is that in inward spiritual pleasure and comfort whereof many of those holy matrimony had in the hope of heaven, because in manner of outward bodily pains of their tomente, yet this notwithstanding, like as a sick man seeth no sweet ease in winter, so some women with child have such sore lust that they have to bear too much, rather pitch than marmelade, and some whole people lovet aloweth better than butter, so Israel loved no butter till it be to long barreled, so we worship carnal people hatting our faith infected, by the sickness of this filthy custom of fleshly lust, syn to get ting in the bite of thinking deliries of fleshly delite, that we left not once yisue, what manner of sweetnes good and veneryous folk feel pleasure in spiritual pleasure. And so cause is why, because we can not perceive the tone, but if we forsake the tethre, for sake as the ground that is a soergrowne with nettles, beer, and other evil weeds, cannot bring forth no come til they be weded out, so can one souls have no place for the good corn of spiritual pleasure, as long as it is overgrown with the barren weeds of carnal delictation.

For the pulling out of which weeds by the roots, there is not a more dainty instrument, than the remembrance of the seven last things, which as they shall pull out these weeds of fleshly voluptuounes, so that they not forget to plant in their places, not onely bodyes but vertues, but also meanes godly pleasaure and spiritual gladnesse, whereof godly picture rieth the good souls, if they were of heaven, and intende lesing that the godly spirit taken in diligent labor, of good and bounteous busines.

I wold not so long tary in this point, but make so many wordes, of the pleasure that men may finde by the receive of this medicine, were it not that I wole percewne, that the wordes of the present leghne of pleasure, that they leghne by pleasure much more than or posite. And therefore to thenten that may percewne, that it is not a fantasie shadower of myne own head, that the abandoning and refusynge of carnall pleasure, and thenfaying of labour, pleasure, penance and bodily paine, shall byying therewith to a chrestian man, not only in the world that is comming, but also in this present life, very sweetenes, comfort, pleasure, and gladnes. I shall prone to be true by the best testimonio and wisnes, whose authoritative speaking of the own experience, there was I were once honest man unskill.
A. Wilt ye see the example: Looke upon his holy apostles, when they were taken and scourged with whips; for Christes sake, did it grieve them think ye? Imagine your self in the same case: I think ye will think yes. How see then for all y paine of their fleche, what joy and pleasure they conceiued in their soule. The holy scripture saith, that they retorped so to say that god had accoected the worthy for Chistes sake, not only to be scourged, but also which would be far greater grief to an honest man than the paine of death, to be scourged with spiecke and shame, so that the more they were scourged, the more was their joy. For as the holy doctor saith Christ saith one saith, though pain be gretious for the nature of affliction, yet is it pleasante by the alacrity and quick mind of them that willingly suffer it. And therefore though nature of the tormentes make grief and paine, yet the prompt and willing mind of them that were scourged, passed and overcome the nature of paine, that is to wit, makynge the outwards fleshye paine with inward spiritual pleasure. And surely this is to brewe, it may stand for a very certain token, that a penitent begins to profit and grow in grace and favour of god, when he feeleth a pleasure and quicknes in his labour and paine, taken in prayer, almes, heere, pilgrimage, fastig, discipline, tribulation, affliction, and such other spiritual exercise, by which the soul willingly worketh with the bodye by thez own punishment, to purge and cut out the rusty canniballs spots, that since hath defiled them with the light of God, and to leave the fewer to be burnet out in the fire of purgation. And when soever as I say a man feeleth in this paine a pleasure, he hath a token of great grace and that his penance is pleasant to god. For as the holy scripture saith, our lord loue such a glad gener. And on the other side wile as one doth such spiritual busines with a dains of spirite versus of minde, he doth tyme as much therby taketh fowertimes as muche paine, yet his bodily paine is releved with no spiritual reforde no comfort. I will not say that his labour is lost, but I dare be bold to say, that he profited much helte with much more paine. For certaine it is, the best soules, and they that have been troubled in spiritual businnes, find most comfort therin. And therefore ye the most pleased god, that in the bodye pain of their penance rote lest he spirtuall all pleasure, it should therof follow, that the farther a manne proceded in the parsoner of spiritual exercise, in soe must he were. Which can in no wise bee, as I say we see the holy apostles and other holy men and women, the better they were, the more pleasure they partake in their pleasures, either put into them by god, or taken by them itself for goddes sake.

Therefore let every man and by labour of his mindes and helpe of prayer, store himself in all tribulation and affliction, and labour paine and travaile, without spot of pride or acharing any pricke to hille to conceive a delight and pleasure in such pleasure in spiritual exercise, and thereby to rise in spiritual exercise, the love of our lord, with an hope of bessire, and contempt of the world, and losing to be with god. To thattaining of which may be, by the putting awaye of the malicious pleasures of the world, the hollow pleasures of the fleche, and the vain pleasures of the world, which once ecluded, there is place made and clean purged, to receive the deep rooteth and pure pleasure of the spirit, there is not any thing lightly as I have say, more accommodate nor more effectual, than this thing that I have began with, and taken in hand to engrate, that is to wit, the remembrance of the foure last things, which is as the scripture sayeth so effectual, that ye or me remember it well, he shall never syrne.

They will happily say, that this is not enough that a man do none exu, but he must also do good. This is verie truth that ye say. But if thet be but these two steps to heaven, they geteth hym to be a heaven. Two steps on the tone is halfe up. And one is, who to heaven, so be none evil, but he must needs be good, by which the mynde is neither plee, but occupied commonly upon, either with good or evil.

And therefore when solake the be lene wodes & lene much noyng, likwise as Biling, among many wodes be not alwaye well and wisely set, to whom the tongue lyeth still, if the mynde be not occupied well, it were lese oule faue, for woldlye rebuke, to blabber on trifles somewhat ostentation, than while they seeme saxe, in keeping silence, secretly paraventure the meane while to fantasie with them self, filthy sinful defewe, whereof theye tongues if they were let on babling, could not for shame biter and speake theye lyke.
A I lay not this, for that I woulde haue folk talke to bating, well worring that as the scripture faileth, in many wordes lacketh not sinne, but that I woulde haue folk in their splendere good herbe, for unoccupied be they never. For whereas the mind in the empire, it would bee empty when the body depeth. But if it were not empty, we should have no dreams. Than if the fantasies leave not sleep, it is not likely that ever the leave be waking. Whereas, if I lape, let us hope our minds occupied with good thoughtes, or els the devil will fill them with evil.

And surely every thing hath his mone. The is an scripture faileth, time to speake of time tospeke by song. Whencesoever the communicacon is doubt and bucolic, it is better to holde the song and thinke on some better thing, the white, than to gaze care there under pinme the tale. And yet better were it then to holde of the thing, properly to speake, with some grace and pleasent fashion, to break into some better manner, whereby the speake and talking, though that not overly destroy the tale as thou dost have done by the well minded silence, but also amend the whole society, which is a thyng farre better and of muche more merite. Nowbeit if thou can find no pro per means to break the tale, than except the bare authority suffice to commannde silence, it were paradunt good, rather to keep a good silence thy self, than blant forth rudely, and peruse them to anger, which that happeneth therefore not to calme on, but speak the most, lest the should come to issue at thy commandment. And better were it for whilst to let one wanton wrothe partes uncontrolled, than give occasion of scurrill. But if the communicacon be good, than is it better, not only to genere care there, but also stille and prudently to desire to thy selfe by thy selfe thy fame: than moderately in good maner thy thou find ought to the purpose, speake thereof thy mind therin. So that it appeare to the preece, yor mynde was well occupied the while, your thought not wandering for why thence while your body was ther. As it ofte happened, and the very bale theveth thy mind walke a pilgrimage, in such wise thy wout: for note the reproach of suche baganaute mind, other folk lodely lay to them: a pery for your thought. Whiche maner of wandinge mind in champaign may pare, case be more encumbered sometime by the chargeable duties of thy party; but intrepit it is never taken for wisedome not good maner.

But now to retorne to my purpose with the remembrance of these. But things is of such forke as stippacryp, it is as able alway to kepe vs from sin, as if we were never to be long vob of both, it must therfore, of enucle, we that consequeitly do good, therfore must it needes folowe. This only lesson well learned a nullo passe in yre, must needes lead us to heaven.

Yet if we paradunt lape, that pe know these. But things are not enough, to F. knowledge therof, of gret effect as the scripture speake and therfore not to be manu nought as ther be. By what chrestian ma is he hath too sicere, but he had heard, and hauing any faith beleue this. But things of which if first is to lay death, we neve ney faith to relyence, we know it by daily proofs and experience.

I lay not nay, but that we know the other by faith or experiance. And yet not so very thowoly as the might peradure and are after undoubtly that. Which if we know once thowoly, and so felyngly percept as we might percase and name as we really that, they would be little our, but the least of all, soure, would well keep us fro synne. By as for yet though we have heard of some pe ther were we never at it. Thought we have heard of hel, yet came we never in it. Though we have heard of heauen, yet came we never in it. And thought we daily see men bye, and thereby know the death, yet our selle never felt it. For if we knew these thinges, this smisme, the least of all soure, were as I haveb enough to kepe us fro synne.

How be it the lovel, was it scripture, byeth then not know the soure last thinges, but remember the, to last thinges, and then he laxe the soure neve synne.

Many thinges know we that we soldeome think on. And in the things of the soure, the knowlege without the name, knowledge doune in yre proficited. What ansteller without recollection to knowe that there is a God, which thou not only beleueth by faith, but also knowest by read, what ansteller thou knowest thi thou his little or little? The butt minding of thy last thinges, he depe conderact therefor, thy thing that heke the soure synne. And vy thou putte it in
De quatuor noaillinis

In a case and make a profe, thou halte well ymde, by that thou halte haue no lufte to winne, for the ynde that thou depele thinke that on them, that pioyce frailely could endure neuer to remit or flake in the depe deseling of them, we shoule neuer haue belte or pioyce in any sinfull thing.

For the profe whereof, let his fistte beginning at the remembarence of the fistte of these fowle lad, which is indebted by farre the leaff of the towe, and there- by that we make a profe, what marrow-ous effect may grow by the diligent remembarence of all towe, toward the avoiding of all trains, arte, fleights entanglings, and all auerall, of the three mortal enemies, the beall, the weale, and our doone flieche.

The remembarence of death.

Vat profite and commoditie commett into mans soule by the meditacion of death, is not onlye marcked of the choene people of god, but also of such as were the best sorte among gentiles panting, for some of the olde famous philosophers, when they were beminded what facultie philosophy was, answered it was the meditacion of exercise of death, for like as death maketh a feare of the body, the soul, wheth by course of nature must endes depart a loker, so (sayd they) dothe the study of philosophy, to feer the foule, for the long affections of the body while the be to gether. Now if this be the whole study of philosophy, as the beste philosopher said that it is, than may we with in that time be well learned in philosophy. For nothing is there that may more effectually withoout the soule frow the wreched affections of the body, than may the remembarence of death, if we not remembare it hourly, as one heareth a moode, and let it passe by his ear, without any recollection of the sentence into his heart. But if we not one lone by this word death, but also let link into our heartes, the very fantasie and depe imaginacion thereof, we shall perceive thereby, that we wer never so greatly moved by the beholding of these dace of death pictued in Poules, as we that see our self ferre and altered, by the seeing of what imaginacion in our heartes. And no more. For those pictues expresse not the lovely figure of our dead body, only of fleshe, which though it be onely to behold, yet neither the light thereof, nor the light of all beade heades in the charite house, nor the apparition of a happy ghost, is halfe to grieuise as the depe conceited Fancy of deaths in his nature, by the lively imaginacion on owne heart. For there seest thou, not one plain grieuouneg of the bare bones hanging by the sinews, but thou seest thy fleshe thy signe owne death, for so art thou by this counsell adviseth thou seest I saue thy selfe pioyce thy onelye death, yet at the leastwise lyng in thy bedde, thy hed floating, thy backe alup, thy paynes beaing, thine heart panting, thy throte ratelyng, thy fleshe trebling, thy mouth gaping, thy nose sharpeing, thy legges coling, thy fingers smiting, thy breath hasting, all thy strength tainting, thy lyfe vanishing, and thy death drawing on.

As thou couldst not wife call to thy remembarence, some of those sicknes that have mocks griefe ther, it tormented ther in thy paynes, as ever man bath felt so, than foundest thou that somone diseafe in some one part of thy body, as parcase some of the strangare, have put ther to thine owne mind to no lettre remine, than thou shouldest haue felt if one had put by a knife into the same place, and wouldst as thee than seen, have bene content with such a change think what it wilbe than, what thou shalt feel so many such paynes in every part of thy body, breaking thy body and thy life fringes, as like pain and grief, as though as many knives as thy body might receive, shold every where enter a mane in the middes.

A stroke of a staffe, out of a knife, the fleshe fenged with fire, the pain of sundry sicknes, many me haue allad in the self. And the that haue not yet, sowhat have heard by them that felt it. But what manner dolore paine, what manner of grieuouneg, what intollerable torment, the sef creature felteth in the dissolution and weareance of the soule fro the body, never was there body, that yet could tel the tale.

Some conceite and token of this present we bane, of the bitter passion and piteous departing of our sauour Jesu Christ, of whom we nothing rede, that ever he cryed for any paine, neither for the whyppes and rodes beating his blessed body, or the sharp thorns pricking his holy head, or the great longe.
De quattuor nonnullis

Anales percing his precious bodes and
fete. But when the point approched in
which his sacred soul did depart one
of his blessed body, at 3 points he eryed
louder once or twice to his father in heu
into whose mightly & mercifull hands,
at extrem point, in a great lowe crope
he gave up the soul. Now if his death was
so painful and ragious to our faounture
Christ, whose top e case; of his grobed
If he would have lutterd it, mothered in
such wise were redounded into his soul,
if to furth into his body, if it shoule not
only been lapped up in his pain, but al
so have transformd his holy body into
a glorious form; and made it imposs
ible, what intollerable: met; will death
bee to be miserable wretched, of
which no part among 5 panges of
our pellage, that have yet to painful twis
ches of our owne conscience, the feare
of hell, the dead of the dead, and soow
at our heart at the light of our synnes,
that path and exceed the deadly paynes
of our body.

Other things are there, which will
paradventure come no greate matter to
deete the not. But into hym shall
lye in that case, they shalbe teudious out
of all measure.

Doye ye not see this in a fote stichan
felt it very grousious to hane folk babble
leyou, and namely suche thinges as ye
hold make unstere to, when it was a
pain to speake, I thinke ye not that
it with a gentle pleasure, when we are
dying, our body in pain, our minde
in trouble, our soul in fowry, our heart
al in doute, while our lifewalk alaw
ward, while our heart daweth toward
while 6 deuils is blys about us, while we
lack to mak a strength to bear any one
of to manifold heinous trouble, but it
not be as I was about to say, a pleasant
thing, to see before oure eyes, to see
side to side, to see with vs, to see
side, a table of felship frendes, or
rather of sleth flies, skippinge about thy
head, thy side, thy kiche body, like carnage about
thee, the caps now almost, carrpeg, cringe
to thee at every side, what shal I have
what shal I have? Than that come thy
child & a crye, they parte, Than that
come thy house wife, where in thyne
belt & keppeg thee speake, thee not one
sweete word in syne, nor that she
call thy house husband & wepe to much
woode & al the what that the hane.
Than shall thyse execratous alke for
the hapes, and after what money is ow
ing thee, alke what substanc thou hast
and alke where thy money leyth, And
while thou leytt in y cale, ther woes
alke to teudions, that thou wilt to the
all that they alke for, upon a red fyre, so
thou mightest lye one halfe house in
red.

Nowe is there one thynge which a lytc
ne toucheth before, I wote not what
more pities or more pertious, mer
ous intente businesse and selligual
on of oure goods enemy that, not on
ly in onell saith present, but surely the
the deuiliuer of his desolate eye
enly concerned fro the beginning of his
creation, by which he say in aduance to
f

PLATE 11.

[Image of Plate 11]
A means, firsly because the longing to
be pure, the desire to be glad to God at his
calling.

Thus generall be some false glade of ef-
caping that stacheth, and thereby putteth
in our minds, a good prey for the world, hoping of our goods, lot's,
stones of staphy, bound to warre good
worckes. And if we be so far gone, that we see we cannot recover, then he
seth in our minds, presumption and
secure of salvation, as a thing well
worne by our owne worcke; of which
if we have any bene well, he calleth
thee into our minde with our great liking
and thereby with a wedde by thy hale
of doing any more, as a thing that ebe
nether not; may be done by our
execution. And in need of succor for
our minde and care of heaven, he put
eth in in mind of provision; for somm
honestable burying, to many taches, to
many tapers, to many blacktowes, to
many merly mouning, laughing under
black holes, and a gap hers, the delight
of gladness and honestable funeralls; in
which the lollis sick man is some with
occupied, as though he thought he
hadd in a window, and see how
woeshipfulpe he shal be brought to
Church.

And thus enuiegheth he them that
be good, or but metly babbe.

But as for those that haeth knowe
for sweete wicche, whose whole lyfe
 hath in effect bene al bespored in his one
verte, who he hath brought in to great
and ribell sinnes, by the houor whereof he
hath kept the dro cession, their souls at
their end be husband on a other fathre.

So into their minde he bringeth their
shamefull sinnes by hepe, by the abominable light thereof, draweth into
desperatio. So thagreving whereof, our
hjord after their defenting, sullenly hym
so thext himself to the; for there more dis
cost, in some fearfull figure a terible
likenes; by the beholding whereof ther
cervice somtide dispaire of saluation, pet
these lesstas captures quick, beginneth their
hell in this world, as hath appeared by
woordes of ancient behaue; of many of
a shameful sinful life, have dide a desperated to keep desperate death.

Now death being such as I have described, or
rather more more horrible the any man
can describe, it was not doubt, but it
was called by the wise sayed, a thing more
efficient, if it must needs be so better to thy felicite
mind, it could not fail to take away thy
bain delite of al worldly vanities. But


De quattuor nonnullis

All the philosophers and wise men in this world have been instructed in the art of curing diseases. I think I can understand it. If you tell me that my body and soul in few words, as you say, but let me see what you mean, as we think we will see when we be sick.

Sick.

Now that you be ever sick, and ever sick of a perilous sickness, wouldst thou not if thou knewest thyself in such a case, have better remembrance of death than thou hast? It would be hard paradoxe to make thee believe thyself sick while thou seest no harm. And yet it is that sure knowledge of health.

But thou wilt happen false, lest that I cannot surely reek my self whole, yet peth me not why I should reek my self sick. Thou hast right well, I shall have thee now. Tell me peth one in case that he must be fain to lose his leg, and else he could not keep his life, wouldst thou reek thy legge sicke or whole? I wete ye will agree that his legge is not well at all, no, neither. Now if ye felt your belly in such a case, that ye must be fain to take tending it with warme clothes, or else were not able to abide the paine, would ye reek your belly sicke or whole? I wete ye would reek your belly not in such case, that he could not hold his head, that he could not stand on his fete, that he should be fain to lie down a long, and there he speakes as a dead man at houre: two every day, wouldest thou not say that he were perilously sicke, and had good cause to remember death, when he slept every day in such a case as though he were dead already?

Now that I pray thee consider me, all our bodies be ever in such a case, so tender of themselves, that except we lap up them continually with warme clothes, we were not able to live one winter whole. Consider that our bodies have so fost a sickness and such a continual consumption in themselve, that the Braggart was not able to endure and continue. And dates together, wert thou not once in a day, we be fain to take medicines inwardly to cloute them by with al, y hope them as long as we can. For what is our meat and drink, but medicines a gainst hunger and thirst, that gene be warning of that we daily let by our own inward consumption? And of that consumption that we die in conclusion, for all the medicines that we use, though we never other sickness came at us.

Consider also that about our bodyinge and tending with warme clothes, and dayly medicines, yet if our bodies not bear themselfe, but that almost half our tyne ever in. trit. hours wee be faine to fall in a two one whiche we call sye, and ther we like dead bodies by a long space of we come to our selfe againe: in so much that among all wise men of old, it is agreed that syepe is the very image of death.

Now thou wilt paradoxe false, that this is but a fantastic. For though we call this hunger sickness, and meat a medicine, yet men knowe wel enough what very sickness is, and what help medicines be, and therfore we know well enough that they be none.

If thou thinkest this, that wouldest thou lose of thee what thou callst a sickness? Is not that a sickness that will make an end of thee if it be not holpen? Is that be so, than I suppose thou barest ever thy sickness with thee. For very sure art thou, that it will make an end of thee if thou be not holpen.

What callst thou than a medicine is it not such a thing, as either applied outwardly to thy body, or received inwardly, that it is a medicine against that, and sickness that els would put thee out some part of thee in peril. What can be more properly and more nearly by a medicine, than is one meat and drink, by which is restrait the peril and obnoxious death, that els should in too few days follow, by the inward sickness of our own nature, continually consuming both in.

So as to that ye reckon that we know which sicknesses, that is but accustom of calling, by which we call no sickness that name, but such as be casual and come and go. For that that is men to al men, and never from any manne, because we reckon it naturall, we give it not the name of sicknesses, but we name sicknesses.
A sickness, a passion, cometh seldom; as we reckon against nature, where as the conflict of the drier qualities ele-

ments is tempered in our body, continually

laboring to vanquish others; there

by to disolve the whole, though it be as

soz against the continuance of our na-

ture, as so laborous to the dissolution

of our body as other sicknesses do; yet

we neither call it sickness, nor the meat

relisheth it, we call no medicine, that

for no other cause, but for the continual

familiarity that we have therewith.

But now consider if it were so, that one

whole country were born al lepers, which

is a sickness rather souleis perrion than

painful, or an whole country borne to

sick, falling sick, to never any of them

had ever in the sixt day of their birth, or

otherwise, or any other part of their

dis lief, though ye than that they would

ever have reckened the for sickness; ap

surely, but that it would have come to

sickness, so likewise the stone, such other

like as stone and go. But as for their

lupes, falling, they would never accoun-

t, other than we account hunger or

lupus. I say as for that the hunter

both the pleasure whereby it is fed, so the

same time the pitch of a soz leg, whereby

thou clavest about the hynder.

And thus maist thou surely see, that al

our whole life is but a sickness never cur-

able, but as one uncurable canker, by

continual laboring and straining, bot-

ched up to live as long as we may. In
coldness undoubtedly to dyse of so same

sickness, so thought there never came other.

So that if thou consider this well, thou

maist looke upon death, not as a stranger,

but as as nigh neighbor. For as the flame

is nere the smoke, so is death nere an un-
curable sickness, and such is al our life.

And yet if this move you little, but ye

think for al this death is far from you, I

will go to what nere you. Thou reckest

every nere his death whereby he is dying.

Ha! the talk be now already dysh, how

canst thou reck the talk far fro death?

Some man thinketh merely to his fellow,

be merry manne, thou shalt never dye as

long as thou livest. And albeit he semeth

to say true, yet saith he more; hath he cama

good, for if he were true, I would make hi

much merier, for such he hold never die.

He will paradoxiad merucl of hips,

but it is else to profite. For I think he

will grant me there is no time after he

man hath once life, but he is ever after

lyke of dead. Than wilt there no man say

one can dye, either before he gett lfe, or

after he hath lost it, so he hath no

time left to die in, but while he hath lfe.

Wherefore if we neither dye before our

lfe, nor when we be dead alwey, no

die made it solowe, that we never dye but

while we live.

It is not all one to dye, and to be dead.

Trouth it is we be never dead, where

we live. And it is me semeth as trewe,

not only we dye while we live, but al-

so we dye while we lye. What we dye

while we lye, the thing is dying: it is

other thing, the passage going ou of this

present lfe.

How tel me that if thou wer going out

of an house whither arte thou going

out only wha by lfe is on bitermost

inch of the fleshy body was out of the

door, and thou wedest to let the frst lfe

ward to gete out, in what place of the

house to ever ye stand when ye buckle

ward? I would say ye be going out of the

house, from the frst lfe ye sete to ward to
gor forth. No man will think other as I

suppose, but as it is reason in going hence

and coming hither. Now if one were com-

ming hither to this town, he were not

only coming hither while he were erring

in at ye gate, but at ye way also fro where

t he came hitherward. For in byewoe

in going hence fro this town, a man is

not only going fro this town, while he

had his body in the gate going out-

ward, but also while he lettered his lfe

out of his houses house to goe outward;

and therefore if a maimet him by way,

far yet within the town, and asked hym

whither he were going he should truely

answer, he were going out of town, al-

over the town so long that he had ten

mile to go ere he became at the gate.

And surely me thinketh bills likewise, a

man is not only dying, that is to say go-

ing in his way out of this lfe, while he

lyteth dawping on, but also al the while

that he is going toward his end: which is

by al the whole time of his lfe, from

first momente till the laste finisshed, that

is to wit the first moment in which he

began to lye, beyde the last moment of

his lfe, or rather the first in which he

is full dead.

Now is these as thus, as me semeth

reason poues; and is always bying from

alo of his lfe, and euery hour of

our age as it passeth by, cuteth his own

length of our lfe, makes it shorter,

by so much, and our death so much the

merier.
Aminthingoflife,withapproaching toward death, is nothing els but from our beginning to our ending, one continual dying: so that weake, we peere, wee seeth, we think, wee moane, weer, spring wee, in what isse to ever-live we, all the same while we we.

As that we never ought to look toward death, as a thing farre of, considiriny all though he made no halt toward vs, yet we never cease our selfe to make halt to-ward him.

How if thou think this refer but a so philosophicall sentence, I think while thou art a voyer, thou maist so, at this thin

W th shinefar of, that is to wit so far as thou hast by like of the nature many yeres to live, sth wthth, I put thee an honest example, most pleasant, nor thyles very true, and very fit for the matter.

But whereas two or three toon to aeth, both caried out one toward toschets: of which two or three werc the place of his scentures were won one mile, y eter, thys myle of ye an hundred and ye mile, y were in the earth to be cared as much, that the world take much more pleasure, than his fellow in the earth of his way, notwithstanding it were, that is to say as his fellowes, y that he had thereby

C times as log to thine, being the same and of the same question to dye at the end.

Recky the now your self a dong main in your best place, f wth of age if ye will.
Let there be another, rrrr, both must pe be, both he y in y cart carpeir toward. His galowes ye beeth gely within, mile at ye fartir, ye youns wrrr. Yt is not why pe shold hecken much leese of your death the, though your warp be bener, yonne pe beere pe shall never cease riding til ye come at it.

And this is true, although power werc that the place of your execution stode to sartre beyond his.

But what if there were to the place of your execution two wates, of which the tone were fourscore, mile farther about than your fellowes, the other nearer by 9 mile than his, when ye were put in y ract how warning of both; and thought pe were the end yt were likely pe shold be cared the longer way, yet it might hap thyshold go the shorter, whether pe were cared the tone of the tother, pe shold never know, or ponom to the place: Trow ye could not in this case make much len- ger of your life than of your fellowes.

Now in this case are we all. For our both hath not ended ws of y time. fe hath appointed what we may not pase, but not how long we shall goe, nor where no; in what wise. And therefore if y wile colder how little cause thou hast to reck- yhe death so far, by rest of the youth, reckon how many as young as thou hast bene salut in y lasting wise in which thou videst. How many have bene bound in y lasting wise in which thou roseth. And thus shalt y well see, that y hast no cause to take up thy deth as a thing far of, but a thing unlooked y night ther, everwalking with the. By which not a false imaginacio, but a ver
ture conspici, thou shalt behold him, y admite him such as he is, y thereby take occis to see in plumures of the field, that hope our seery pictures of y soul.


cspme

Dow ith, I have the {lack} a-fore the face the boddy patience of death, y troubles y deacions his- torical, that eod therewith by thy goist enemy y death, y unchallowe contentance of the boddy selfes, y uncertain- tice of the self, howe more this dreddfull ruine that eod, ython arrerlich of that inconceal sickness, by which eod y ther eod, ython yalt yet in yere be- dously die, yet moreover y than art already dying, never haft bene since then first begannned to live, let us now make some peace of this one part of our medi- cin, how y remeacy of death in this sa
this coldset in his kind, wil work with us to y preferency of our soules from ev- ery kind of sinbeginning at y sin is the yvery hed and rate of all lines, that is to say pride, the milchuous mother of all manice.

I have seen many bices eee this, y at y first seom far for pride, a yet wel consid- ered to y interness, it would be apper, y of y rote the yeang. As for the and enuy, be the knowe childe of pride. The childe of p

The childe of proud, y

But what shold come farther from pride than shenken gloriome. And yet that ye find no y so die the selflow dyrk of pride to be called good fellowes, than for lust of the dink self. So precedeth this cursed roots of pride his branches into all other bines, behind his poor wayse for his own part, not only in yemind of fortune, rale, and autorite, but refuse, butstr, learn, or yuch other gifts of god, but also y sae pride of pocritye. I pocritye, that fainere have the vertues that they spurned lack and the perilous pride of the, that pride-

for
De quattuor nominibus

A so; theyr few spotted vertues, not wroue the mixture of other mostall vertues: take the selfe for; quick famities on earth: prouly judging: live of their own childe, discarding other: in excited by the mens praine, being implacable anger where they presse the selfe not accepted. Let hy: after the worships of these owned immac. Which kind of spiritual pride, therup following supp wazeb, is too much more prattle, in: it carrieth lice a instances almost incurable face gods 

et mercys. For the ladder kustum he both nought; path remose thereof. The gods gerue his own face: sometime fake. It belith. The flourish body mil linek his duines, thereby is moved to med. But this kind of pride, his own opini is: taketh selfe for holy, is fainkelf fro at recovery: Fro: how he mend his face: taketh it to; none, it beneath all is loth he both cok: nothing many mad deathes, he soveth his purpose in pretext of beingly pope. He will never begin while he loath, taketh his supp for an holy before: get before his neighbour. In verture, taketh his wazeb an anger for an holy zeal of justice. And thus while he provit likek his vertues, he in out all way to med the. In so farre his secure

Cp this here be, who: had in good faith the best merchandise: youer they made for: these owne soules, if they had changed these spiritua altives, of pride, wazeb: rempe, for the beastly carnal tines of glorty, floor, lechery, for that these theer good, which be undecently bannable, but forz y as good was in that apostizsy into the church of Laodic. Thou art neither hot nor cold but luke warme. I would thou were cold thou mighteste war warme, signifying if: the ver in open manifest times, he wold have more occation to call severely for grace: help, so

D if these folk had these carnall tines, they could not be igne over: their own rats; for as faint poule faith: fleselly lines be eth to preceu: so hold they have occasion to call for grace: was good. Wher now by theys pride taking themselfe for good where they be nought, they bee far fad at occas of amensation, fauting the knockyng of our lord, which alwaip Sabeth at the doce of mans hurt and krocet, whome I praye god we may gene earthen and let him in. And one of his good a gracious knockyng is, putting by the remembare of both, which remembare as I have laid, let us be what lve it may stand: in against this curest symme of pride. And surely agaist this last breack of pride, of such as repete the selfe for hy: the in: day of other, an inwars liking of all their spiritual vertues, which they cumber unto the selfe, under god is with: Sabeth of some kind of vertue, mote hard it is to take remembare by the remembare of selfe, sofomuch as they rekhey the selfe therby rede to go stark to heuk. But yet if they consider: the labor 2; sollicitare of our godly enemy the devil. Y hal at the time of their death: be duty to destroy the merites a good wokhes of al if theys life before, fr his fruitless craske, fr most venemous dace, the most for the tsrap, halbe under colour of a faith ful hope of heaven, as a gig more the be to their own holines: to fes the breeched up to y: fire of hell for their final: a willful blind prefers, fay: remembare and caliditation of the perilous point soves ful: repartey, likely to falle on the at the time of their death, is a right effectual outwite leg before in their life to were away the whip: conerry ever of theps soules, in: the guise as they cannot the sure sight lube po they: own conscience.

G for al other kindes of pride, rying of beym: sreth: but, or: running me then the remembare of death, may right easily meet it, lige they bee such thinges as that shortly by both lesse a they: glose, thouers were now howsome. And as lightly maye there by the same pascifation be cured, the pride of these sotly proute pocrizes, which are yet more foales they: they plainly folowe the wapes of the world: pleasure of their bodys, for they though they go to the well therefore, vet somwhat they take ther sore. These mad pocrizes bee so mad, y where they sink in hel as deep as the father, yet in reward of all theys pain taketh in this world, they bee content to take y vain praise of the people, abate of kind of these mouthes, which y praise praise the not but call the as they are. And if they do, yet the selfe ther it not often. And sure they be that within that time beth hell for they: cares, and the cloddes kever all the mouthes y praise the. Whiche if they wel and adultery confired, they would I were turne these appetites from the land of sely mortal men, and desyre to declare their thanks and commendaation of god solely, whose people can never dye.

How the byrminde of proud forsorne: rule, a authority, lod: god how sleight Ambition, f. g. i...
De quattuor nouissimis

Any thing it would come to him, that would desire to remember, he was so much disposed to do what he did, as to make it a

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De quatuor novissimis

An under galss over his felowe, till he shut the cart come to him.

Oh let us be what help we may
have of this medicin against the
itches of envy, which is uncom-
bly both to a fore tomer and a very
comunication. For surely enu to be a
tome as all the traitors in Sili ne-
uer beised a fozer. And it doth
by the matter of the body, and con-
sumeth the good bloode, so discloseth
the face, so defizeth the body, so disfigur-
eth the village leviing it at horse, leane, pale.

The image of
deth.

Enwe the
doughter of
piper.

I cannot here, albeit I nothing tell
entende them to medle muche with secu-
rable authours in this matter, yet can
I not here hold my hands, fro the put-
ting in remembrance of a certain a-
table of gilupen, wel to proprly n
ature, that sheeke, and the revenge of it,
capitall pices, that is to wit enuys and
counter. Gilupen therefor as I think ye
have heard, sayeth that one of the pype
ynge goode cometh into earth, and
lyding together in a place two
men, one enuous, the other courtly. He scowred
hymselfe wylling to receive each of them
as a gift, but there should but one of them
AKE for them both, but the other whatseuere
that one that should ask would also for
hymselfe, the other should have the self
samo thing doubled. Whan this condi-
tion was orthered, than begane there some
courtesy between the enuous and the
courtly, whether of them the other
that wise not to couner be brought
unto for nothing, because himselfe wold
have his felowe requit doubled. And
whan the enuous manketh, he wolde
provide that his felowe should have ly-
the good of the doubling of his petciot.
And forthe with he required for his part,
thats he might have one of his men putts
out. By reason of which requeste, the en-
uous made one eue, and the courtly
man took both. Lo such is the wretched
appete of this cursed enuys, repu to run
into the face, so he may dye in his nebo-
with him. Which enuys is as haue said
and as saint Augustine said, a daughte-
re of pype in so farre forth as this so-
ly docto, lapeth, strangle the mother,
then defopeth the daughter. And there
fore lokes what manner conderation in
the remembrance of deth, and therfor
medicably against the pestilence stiulue
of deth, the self same conderations be
the next remedies, against the venemous
vice of enuys. For whosoever enuys
another it is for some thing, whether him
self wolde be proue he had it. Than
if such coaderations of deth as we have
before spoken of in the repelling of pride.
They doth make the fet neither much by those
things, no much the more by thy selfes
for the if they told baddest the. It must ne-
des followe, the self same conderations
that lave the little cause to enuys the self
same things in any other man. For thou
woldest not for shame, that men should
think thee so mad to enuys a pype soule,
sor playing the lord one night in an en-

leng. terles.
A isle, and also couldest thou see a perpetual fire, and hear his breath bend to him, a man that was a piper borne to death, a man that in his cart already carking forward. For all these things are as I think, made merely probable to the beholder. It is also to be considered, that it is so, that men commonly envy their estates, the remembrance of death holde of so to be a great remedy therof. For I suppose if there were one right farre aboue thee, yet thou wouldst not greatly envy his estate, if thou thoughtest that thou mightest see his estate the next weeke. And why shouldest thou envy him now, while thou seest thee may make men do the same which the next night, shall unoblige thee within fewe yeares. If it were that thou knewest a great Duke, keeping so great estate and princely post in his house, that he being a tyger was meane manne, babbed in thyre heart great emperythere, and specially at some special dayes, in which he kepte for the marriage of his childe, a great honouable court about other times, if thou knowing there, and at the light of the royal and honour thed hym of all the country about reference to hym, while they knewe thine to hym, at certain towbarred bigar to hym, if thou shouldest be so specially advertised, if so secret treason lately detected to the king he hold untoungely be taken the monow, his course at brokendy, his goods steered, his wife and children bestirred, himselfe cast in prison, brought forth arrayed, the matter out of question, he should be condemned, his core armoire revered, his gilt spurrershexe of his heele, himselfe haged bravewen and quartered, howe thinkest thou by thy tardy amde thy enmy, shouldest thou not today change into pity?

Surely so it is, that if we considered everie thinge agaynst, and esteemed it after the very nature, not after mennes falne option, yet we be certayne that death taketh away all that we enuy any manne for, and we be certain how fast, and yet whereas there it shall not belong, we should never see cause to envie any manne, but rather to pipe evrery manne, and those mode, that moste hath to be enuied for, thet be those that most finely fall moste leaste.

Of watraste.

Oeus now somewhat see, howe this parte of our medicine, that is to wit the remembrance of death, may cure us of those ragionous fyes of detesting. For if we see the unobliged another enuie of others, for albeit that we hate sometime rythely upon a wong done vs, as harme to cure partne, for so in our goodes, which is an ocassio getten and often soden, by reason where the time is somewhat lest greverous, the rule of reth being lettre for the while by the dudal hue of the inuries not for thoughte upon, but comming upon us unpoundered, yet shal ye fynde that in them whiche have to turned an eup cisme into nature, that they some nove naturally disposed to watraste and waywardt, the very root of that dete is pride, although theye maner and behavior be for the most part, that solde would lyke wene it, if ye see theye never to simple, looke theye never to belyve, yet shal ye see them at euere lighte occationes. Theye never abide one euere woode that towecheth them, theye can not bære in reason for to bee contrayd, but theye frete and fame of theye opponntor bee not accepted, and theye unescap bee not magnified.

Whereof cisterbys waywardtynesse, but is a secret roote of letyng much by themselfe, by whiche it goeth to theye hearte, when ye see any manne lett esteeme them then theye were woopely to themselfe.

Wilt thou also well percepye that the letyng by sure selte is more than halfe the weight of our watraeth? Wee shal prove it by them that woule happenely sawe now. Take me one that reckened hymselfe for wood, by simple, and looke whether hee shal not see much more warthe with one opprobryous and rebukefull woode, as branypacate do beggar (in whiche is no grate felater) spoken to his face by one that hee reckened but his matche or farre under hym, than with the selte same woode spoke to hym by one that hee knoweth and knoweth to, a great deal his better.

Wee by his poynte confirmed by all the lawes made amonge menne, wiche lawes forasmuch as thaciones of trepass be gone to reuenge men, not of the trepasses only done into the thing and bodies of other goodes, but also of them contemnnes, grises or distises, wherby theye concypen any displeasure at bat, left in lache of lawe to doun it for: the, they hold in following theye proues a secret, reuenge.
A revenge thyselv immediatly to thy own hanes, the lawes I sape confoundeth, pondereth, and punishteth, the trespass done to every manne, not onelie after the hurt that is done; lost that is taken; but and if it be such as the party grieved is like to be wroth with all, the punishment is aggretted; mympeth, made lesse; more, after the difference in degree of wickedness and reputation between the parties. And this is the punishment of the lawes almost in every country, and hath bene afose chyste was borne. By which it appeareth by a common content, that a mannes owne affliction setting by himself, dyddlyng to take rebuke of none worse than himself, maketh his wraeth the lesser.

For this sauing whereof, the lawe conteneth hym with the larger punishment of his offender.

And this so farereth, that in Spayn, dyddlyng blows, it is forer taken, and forer punished; if one gue a dowe blowe with his fist, than yf he draw bloode upon him with a fowr. The cause is no better but chappmanship of his minde is so sheeres, so much as commonly they take themselfe for so many men, yet dreechores with a fowr could nor anger one of them so muche, as that it should appeare that a dowe gue him with a bare hande, ane manne shoulde so rechristim for a boy, that he wold not bouchsafe to draw any weapon at him.

So that as I sayd it well appeareth by the common consent of the world, expressed and declared by these lawes, they pointe and censures that men have to war angry, growth of the secret pyebe by which we sett out muche by ourself. And lyke as that kinde of good anger ykee caile a good seale, yfeth of that we sett as we should do, so muche by our lord god, that we cannot but wroth with them who we see set so little by him, that they lett not to break his high commandementes, to rief of muche setyng by ourself that affection of anger, by which we be moved against them yode and dydayne that displeaseth, and shew by them behavour, that they sett lesse by so than our prowde heart loketh do. By which though we marke it not, yet in deede we recken our selwe truely more reverence that we do god himself.

I doute not but men will say nay; I berely believe that theyptke nay; and the cause is, for that we perceiue not of what rote the brancches of our vertue spryn. But wyl ye fee it proved that it is so? Take whether we be not more angry with our servants for the hecch of one commandement of our own, than for the hecche of gods at tempe and whether we be not more wroth with one custeumous or displeaful word spoken against ourself, than with many blasphemoous wordes unreconnetly spoken of god. And could we trw ye be no more moved with you mirthyne of our own wiphip than gods, or yake to have our owne commandementes better obeyed than gods, if we do not in deede sett morde by ourself thern?

And therfore this deadly soke of wraeth of which so much harme growth, that maketh men unlike themselfe, ymaketh us lyke woode wulkes or surges of hell, that dycebe us furth headlonge bpon freezor pountes, that maketh us blind, by furth upon other mens destruction with our owne ruine, is but a cursed branche riling and sprynge out of the secrete root of pride.

And like as it is in philosophie a speciall thing necessary to know whereas and in what place of the body yth the beginnyn, and as it owe the fourtye of the soke, where the matter is alwayd mistred unto the place whar it apperteth (for the fourtye once stopped, fysoe thal some heale of it self, the matter saplyng that fed it, which continually restorong fro the fountain to the place, we may all dayly purge and elisit the soke, but they haill hardely helpe it; skeltwis I sayereth it be the seye of the soule, the perceone once the rote and digge by that, we be very sure the branches be furth gone. But while the rote remaynynth, while we cut of the branches, we lettes wel the growing and hepe it fom what under; but fagle they may not alway to spring agayne.

And therfore, rtke this ingracious branche of wraeth, sprynge out of the cursed rote of pyebe and sprynge muche by our selwe, so secretly lurking in oure heartes, that ynnele we can perceipue it our selwe, lettes be pull over well y roots, and surely the branche of wraeth the hall soone either awa. For taken once awa the sprynge by our selwe, we shall not greatlye bpon y selwe lette little by little.

So shall there of suche humilitye contempt and abfection of ourself shortly follow in us, ybe estimation, hony, and loue of god, and every other creature in order for his sake, as they shall appear f.G.lit. moys
Amore as leste lies him.

And let us by the destruction of pride, as I have said, by destruction of wrath, which applyeth to the repetition of wrath as the same reasoneth in the beginning, I say before, we before knew to true the repetition of pride.

For who could he angry for his sake of goods, if he well remembereth he was little while he should keep it, how none both might take them from him? Who could so much they himself, to take to hear a leue rebukeful word spoken to his face, if he remembereth himself to be as he is, a poor pilon, deemed to be of so very worth as we now do, som bloody hurt done to one of his body, if we deeply remembereth that we be as we be in death, already laid in the cart carrying toward execution.

And if the witches us of our owne state nothing mensch vs, which byng such as it is, holde if it were well passed, make vs more regard the causes of our wrath, continuing all vs while we live we be but in lying, yet might the state of this be we in wrath, vs abased to be worth. For who would not disdain to be worth a wretch of pion, whom I is in the care of in way to hanging, to him were a dying. And of this wood a man be the more abased, as he confused in how much peril a leopard of himself, his own life and his own soul, as while he trusted in death and fought to another, 8 sometimes for how very trifles. Yet shone were it for men to be worth like women, for fantasies 3 things of nothing, if ther were no waste ther in. And now shall ye men fall at barlyance for killing of the par, 8 going before in proclamis, 8 telling of their bouses prewe in the church. Doubt ye whether this wrath be pride? I doubt not but wise men will agree, that it is either fooling the pride or proud fop.

How much is it now more folly, if we suffer we be but going in pilgrimage, I have here no dwelling place, than to chide a sight for such folly by the way. How much more shame and folly is it yet when we be going together to once death, as we be in death.

If we should see two men fighting together for very great things, yet would we reckon the both mad, if they left not of, what they should see a ramping Lyon comming on them both, ready to devour them both. Some when we see surely that the death is comming on us all, and shall doubtfully within the place & space devour us all, and how none we know not all, is it not now more than madness to be simple and bare manye one to another, and for the most part as very teples, as children hold fall at variance for every bone, death comming as I have said to devour us all.

If these things and such other as the be very true, so they were well and deeply remembereth. I little doubt but they would both abhor the cracked branch of wright, and pull to the bottom of the hore, the canced note of pride.

Cf couetisse.

Cf us now som what see, what this part of this medicines, which is a sickness when in me be very sore decreed, for it maketh folk to see farre of another lost that they be in death. For couetous me seeme able, and yet be they very proud. They seeme wise, and yet be they very solite. They seeme chary, and yet have no trust in Christ. And which most marwell is of all, that they seeme rich, and yet be very beggers, and have nought of their own.

As for pride of the possession of thens, who so be well acquainted with them, shall we perceive it, how bartely & they recoue, where they bare speach and call their better beggers, if money be more to rise to them, because they regard it lesse and spendeth it more laboriously.

He wone the wise also, so they do the self, because the sene to have prouider be of folly or flippant, not to regard only the time prefer, but make prouider for time to cote. But then these may solte, that they live too hate to mouthe. For they take at the left why sometime of pleisure to their owne, though they bare hardes at another. But these couetous sigares, while they passe on with pain alway 5 time prefer, alway stripe al for the time to come, thus drive the forth wretchedly, till at their time he pass a none to cote. And that when they left solte therefore, lee at 8 they have heaped, to strangers ye shall never can the thanks.

If ye will say there be no such soltes, I might say I have known such in my time. And ye believe not me, I would send ye record. But to this ye shall not belive me, but that there have bene suche soltes of old, ye shall here what Salomon said even yeere I was borne. I have seen such he another plague under the sunne,
De quattuor nouissimis

A Sunne, it is com is among us. A man could go to any place and find riches and treasures, but if he did not go to any place and find riches and treasures, he would not be able to do it. For if he did not go to any place and find riches and treasures, he would not be able to do it. For if he did not go to any place and find riches and treasures, he would not be able to do it. For if he did not go to any place and find riches and treasures, he would not be able to do it.

You are reading it naturally.
De quattuor nonsilinis

If thou reuer to soe cannot gathe a pe-
ny the more conforme the self to his or-
dinance. For though he hath promised
to poude be met, yet hath he not pro-
mpted it for longer tymne than hym
spake to let vs line, to whom we be al
bannes of death. And therefore though he
sente Marpelt maete gomonge by Abar-
cuk the prohet into the lake among lis-
ons yet sente he none at all to Lazarus,
but let hym ope; nempe at riich glos-
tons gate. There byrd he shoude gom-de-
witout anxiete, with good yvile and
Glad hope, where he went into Aba-
ramans bosom. Also if thou do the lyke,
then that go into a better bosome into
hene into s bosom of our late Chrift.

Hove if the poxe manne that nought
haile, thew himselfe to lachen faith and
to heve to true in Chriftes wordes, if
he lave lacke of finding whiche faith
that is no more than the contous warch, that have p-
ough for this hepe; for some do for
this weke, for the next, for this monere
for the next, for this yer, for the next, ye
and paraventure for many yeres, per-
ly comming in, of labes, offices, of
mer-
chandise, of other wares, and yet is en-
whiting, plaininge, mourninge for care: s
fear of lache many yeres hereafter for
him: o his chieldeen, as aongh God ery
ther would not, o were not able to hepe

This promulc with vs. And (which is
the more madnes) his care is all for the
ly-
ing of himselfe and his chieldeen, for
the
s
che as neither himself nor his chil-
dren that happly lye there. And to le-
self he seminallty of al his whole life, to
the fear of lack of living when he is de-

Now if he had to have a great lode, in
what busines saileth he there? For if he
had threnytand poundes, and therof
had eight thousande taken from hym, he
would wepe and wene he were done.
And yet if he had never hadde but one,
her would hane thought hym selfe a
grate pyle manne, now for the
lode of six, twain o do hi no pleure.

Whereof riseth this gomly solive, but
of the blinde courteous afferation that he
had to that he look. If he had had it well,
fet he be a glass paraventure not hane oc-
occupied it for this is left, is moste be
hath spake, o happe that nebe to fiende.
If ye would have spent it wel, ye hane
no cause to be lory of the lode, for godde
accepteth your hodie well. If ye woud
have kepte it sometyme or spente it
noughtely, ye hane a cause to be gladde,
and rechent that ye hane wonne by the
lode, in that the matter and occasion of
yours lymes, is by goddes goodnes gra-
ciously taken from you.

But ye wol make they that ye have no
lode of your worchippe, and that not be
sete by so muchas as ye were, when ye
were knowne for so rich. A well I say,
now ye come home loke. We thought al-
way that ye courteous Noaggard, how
lowlie to ever ye looked, would if ye were
well fetched, Geme your selfe proud and
highe barred. For surely make they ne-
to make and humble countenance,
they have muche pride in the mind, and
pute their truste in theyr goddes, mak-
ing they good their god. Which thing
is the cause that our saviour Chrift said
it were as harde for the riche manne to
come into heaven, as a great cabell of a
Camel to goe through a needles eye. For
it is not sit to have riches, but to have
riches.

It riches com to you, set not your hert
thereon faire holyscriptur. He that set
eth not his hert thereon, no call eth
not his lone thereon, recheneth as it is in
dede, himself not the ricer by them, no
those goddes not his owne, but dopen
hym by god to be faitfully disposed
upon himself and other: and that of the
disposition he must gene the rechent.
And therefore as he rechent himself
never ricer, so is he never the poor.

But he is forsethe his goddes to the
var goddes of god, of a dispaler, rechen-
eth himself an owner, he taketh himselfe for rich.
And because he rechenteth the riches his
owne, he call eth a lone thereon, so muche
so: his lone the lefse set into god. For as
golyscriptur faith, whe ther the treure is
there is thyne heart: where is thy
ke treure not chine, but the treure of
god delivered the to dispose: be forthy
treure thold be erty thy hert in beue.

But these courtesan folks that set eth
heartes on theyr hordes, and be proude
whan they lode on their beapes, the ke-
thecselfe rich, be in debe very weched
beggers: those Armen be ful chiden-
cesse, they have al i pverties belonging
of thame, y is to wit, be as loth to
sped ought, as the be glad to get al. For
their not ony pac notig liberally to
other folk, but also lie wechedly by esp
rig for theself. And so the kek theself
owners, be in debe that bare kepers of
other mes goddes, For thof they find in
their hert to sped notig upthe theself, but
kepe al for their executors, they make it
ake now not their own while they be it
not
A not, but other mens fo: wholesome and behoove thee kepe it. But now let us see as I said before, how the remembrance of that might quicke men open, against this blind folly of covetise. For surely it is an hard task to cure: it is so mad, it is much work to make any good counsel sink into the heer. Will ye see it prove, lyke up the young man who Christ him self consoled, to let he had, a gentle to of the fool, a care to follow him, nor clowet his bed lest his way hardly, because he was richer: whereas Saint Peter e other holy apostles, at the first call left their nets, which was in effect as they had, and followed him. Yet had no greats whereupon they had set their hearts to holde them backe. But and if they had beene soze let upon righte small things, it would have beene a great ice.

And no mannaile thoughte courtesse be had to helpe. For it is not ese to find a good ymne to genere the counsel. As fo: gloton is reed to bere of spere, yez to prace also of fatting himself, who his blye is wel filled. The lecherous, after his soyle pleasure past, may suffer to bere of contynence, and abstereth almoxt y other by himself. But the courtesse may become he never cease to dot up his good, and is ever alche greedy therup, who so geneth him use to belierrall, semeth to prace to a gloton for feasting, when his blye is empty: a gazeth fo: god meat, or to a lusty lebour, wher his lemon is lately light in his lap. Scanty eath care them when he commeth.

I remember me of a thre once ca at Beroga, that cut a purlu at the barre when he should be hanged on the morow. And when he was asked why he dyed so, knowing that he should be put to shooe, the desperate turerly says, that it didde his heart good, to be leste of that purue, any night yet. And in good facthe me thinketh as much as we wonder at hym, yet we many that do much like, of whom we nothing wonder at all.

Let passe olde pieties that serve for bottions of yeerly pieces benefits. Let passe olde men that have and gave to be preconists to some that be younger than themselves. Whole goddes if they would fail, they reckon wold do them good to have in their keeping yet one yeere they dyd. But yeke if ye be not some witsches ye scent can creepe soe age, his body hanging in his bosom, and his body roasting, walk pit pat upon a pair of pawes with the blade in the tother hande, and the gat neke in the other hande, the tone lote almost in the grave already, and yet never the more hale to part with any yppinge, nor to resore that he hath espy gotten, but as gropp to get a groe by the begelliing of his nephew, as the had of certeny feen somy parte to line.

The man that is poze blind, cannot see far from hym. And as to looke on deth we be for the most part poze blind all y maynprize we cannot see hym till he is very near us. But these folke be not poze blynde but starkes blynde: for they cannot see him when he commeth so to nere, yz see he puteth almoxt his finger in theyz eye. Since the care is, for that the willing is weak, a life not to looke at them. They be lath to remembre deth, lath to put thys opynment on them; even. Thys water is somewhat prickinge, and would make they open the, and therefore they refuse it. But surely if they would be, if they would: as alwayse doth remember deth, as they drudfulybe forget hym, they should lote see theyz folke, to make of theyz counsell. For unboundedly, if they would calde deeply how sonethey mayne and how they one must, lest all that they labo: for, they would so lote cease theyz busines, a would never be to mad, greedily to gather together that andere, that merey done after statter alwayse.

If they thoughte some soon in what painfull plight they hall be aaying, while they execucors are on their face canakle by theyz sakes, they would I were so lote emptye theyz sakes themselves. And if they buye how faire that bech is from them, let them here what Christ faith in the ghostpell to the yeche courtesous gatherer, ythought to make his barnes and his warehouses larger to lype in the moare, because he reckoned in himself to lype and make very many peres: and it was lafde unto hym: then foule this ngyte hall they take the tone for thee; and than those things that thou haste gathered, whole hall they bee. And helpye Saynter Barnarde saith,that it may be lafde unto hym farther, thou that hall gathered the, whole thall thou be?

If we woulde well aunpe babpon this poynete, and remember the paynfulfull perpell of beath, that we hall to sone come to, and that of all that we gather, we hall espy nothing with vs, it would cause us to consider, if this courtesous gathering a nigardous keping, with all the delighte were take in the bedlig
of the soule helpfull pleasure beneficte the e
help. For when the epe immediately
delicet in long looking of the beuontus
face, to the white neck and round paptes, to
so forth as it findeth no let, the des
mit helpe the berte to frame and form,
in the fantasie by soule imaginacions,
all that ever the clothes coure. And y in
such excellente fashyon, as the mynde is
more kinded in the imaged figure of his
own beuont, than if it should happely see,
it the epe saw the body beuont name such
as it is in deede. And therefore fath y hos
ly prophet. Turn away thine epe fro y
beholding of vanities. Now as I be
gan to lay, it is to that this alde faze
of glotonie, was the bise fith by which
our forfathers eating y to bide frut, tel
to thy delite of paradis, tel to their
immortalisa into beth, into y miler of
this werled worlde, we bight ought we to
have a adhaure y, although there wolde
now new harme grower thot. But
so is it now, that to make harme daily
growth there of new, nor to y soule only,
but to the bodie also. If we doubt ether
delie, we gret cause have it in hatred
and damnacions, though it had never done
us harde of all. So hard it is to say whe
ther this vice be more pestile to y bode 0
or y soule, furely very pestile to both.
And as to the soule no doubteth howe
deadiy it is. For the bode belte
stwy against the spirite, what can be
more venemous a mortal to the soule, his
godly plesaunt, which to patereth y Esgidelie y
bode, y the soule cay have no rule therof, leape.
but caried is forth like an headstrong
boys, tel he have caste his mercher in the
mire. And if the corruptible bode be
Sapes, the soul is made burdenous to y soules
to what a burden all the soule, to patereth y his pauch, y he is feate
able to berep burden of his own help, though
it wer take fro y place, 
oven upon his back. If the bode be to the soule a ploy
howe trap a pils makest he the bode, y
stucketh it to full of rit red, y the soule cay
have no more to stitere it self, but as one
wer to set bode fore in a trappe slake
y he can neither stand by noy ye down,
to the soule is set filled in suche a stucke
body, that it can nothing wield it self,
in bongy of any good spirituall change
that appertaynith unto his part, but is
as it were enclosed, not in a pitton but
in a graine, dead in maner all red, for
any good operation that thundreivie
bode can suffer it to do. And yet so
glotonie to the soule, not to pernicious
and
A pestile for the hurt it both it self, as for the harne and destruction that is done by such other vices as commonly coherst on, For man douteth, but floutth and lechery be the verry daughters of gluttony. And then wastes mull it be a deadly enemy to the soule, slayeth both such daughters, of which either one killeth the soule eternally, I meaneth not the substance of the soule, but the wealth felicity of the soule, which it is not better to have bene borne. What good can the great gloton do to his help standing a store, like a table, his stall tood with drink, but balks his hungry in his middes of his matters, as he dies and hope like a wittie. And who donceth but the body is already fed, but the meat is a remoun of an unhall bed. Men are wont to write a short pride on any.

Incontinent Of our glosselles, solweth not only by following, but also in other times and places, talking, false hardinesse, backbiting, debating, variance, chiding, wrath, fighting, redines to all manner insuchions, with sore lack of comonc.

Specti, which can never bee without soberness. The holy scripture rehearsed, in the child of Israel when they had stote down, and eaten, the rose they they saw playd to players, whereof they were of griefe and joy, the wrath of god fell upo the house of Joab, where his child fell to scolding, seared to great and great confusion of gluttony hold in their leesnes make them fall into foolish talking, blasphemy, that while they were about other leesnes, they fell to praising, and god might at his prater fet them grace to make good there, they fell not in by vices usually comming of gluttony. Now to my body what sin is to propose what sin to the name: Is it not a beites thing to be a man? hath reta, so to rule hyselfe that this seethe may not bear him? But when he contrary out he wanneth the state would fall on his body there rovels theleth till he fall downe, and calle, there lye down till he be taken up and born to bed as a corpse were born in bere. And in good sayeth in my mind much wrong is there done by any man prettumed to take him up, and that he is not suffered to take his case all night at his pleasure in the bygges bye up and wap that is free for every man.

Sic the world is made, that we have lease take sinne with pain, and vices with pleasure. For she faileth in all beginning and often do I say, that oft the lechery his pleasure, and desire is not pain, woot pain. And yet speake I not of the world, but of the life present. If painfull, vices were at painfull, and vices at pleasure, yet is it that the world is made, that our sin is painfull and our vices pleasanter, how much it is that a more madness, to take surefull paine in this world, that shall win in eternal pain in hell, rather than pleasant vices in this world, shall win in eternal pleasure in heaven.

If thou wert that I teach thee wrong, when lay that in vices is pleasure and in sin is pain, I might prove it by many plain testes of holy scripture, as by the world of the plaine, where he saith, if I have had as gret picture in thy way of thy testes, as in all manner of riches. And salomon saith, that in vices, his vices are full of pleasure, and his pains are pestable. And further he saith, The way of the wicked, as it were lodged to thrones; but the way of the righteous is without stumbling. And we be wert, had the vices fay in the vize of vices, we have walked in hard and cumberous ways, and the wite maketh the way of the innocents let to layf to bones, but in the end is he varenes and paynes. But to tell us worldly vices the words of holy writeth, is but a doul profe. For one be more laxeth not the sweetness of heavenly things. And as for experience, we can none gen of the vices, that is to wit the pleasure that is in vices. The other part we cannot perceive for bitter, for the corruption of our custome, by law we see sect with sect. But yet if we would consider our sinne well, the vices of therupes, we hold not that to prud the painfull bitterness of our vices sin, For no man is so mad to bead that thing as pleasanter, hath with little pleasure much pain. For so might we call a man of Inde white, because of his white teeth.
Now if thou shouldest for a little price,
clay thy self as lightly as a fly into thy flesh, thou
wouldest not eat the clathing pleasant,
though it liked thee at the beginning.
But lo it; for this little pleasure is a
stain, we clame our selfs to be hard
domestick, win therby not a little pain,
but an intolerable torment.

Thus may I
might prove beginning at pride in ever
ey kind of sin, training that the degre
tis should be over long. For this is dicing
where, let us consider it but in the selfe
same time that we have in hand.

The pleasure that the glutton bathe in
likely, can be no longer any pleasant
is sure, than while it is toyed with hun
ger, that is to say, with pain. For this pleasure of eating, is but the minishing
of his pain in hunger. Now that end is
only to be eaten after, in which gluttony be
beginning, is in effecte paine altogether.

And the beast ache, the tomake
knaweeth, and the next meal is eaten to
our appetite, with goth upon gorgs
and soppens grieved, till the god help be
comelled to call up again, and than faile
to a rare supper.

If God would
never punish gluttony, yet bringeth it punishment wondrous, to
it self; it disfigureth the face, dislovveth
the taming dishonour the body, it make
with the hair taking, the body fat
by, the face brawny, the nose drooping,
the mouth spitting, the eyes bleered, the
bod rotten, the hirth linking, the huds
trumbling, the bed hanging, and the teete
to sprying, so finally no part left in right
course and frame. And besides the sapppes
budies and grieved, the wussely body ist
left, by the stuffing of his paunch to full,

Pain and to meet, that the longer we live
the more wretched we be.

Now be it very long faith no man with
the hurts of gluttony, for the nature which is inflamed with right little
as well appered by the old fathers, is
so many pears stuck in crosses with b
bodys only i roses is very sore apprest, in
maner overwhelmed, with the great

Gluttony is

Dedi-
And his soul was cast out on a dunghill, his body never buried in christian burial. These gluttons daily kill themselves their own hands, no man finding fault, but carry his carcasse into the quere, and do much solemn service, burying his body by the side of the altar, while they have at their life (as they holie faith make them) belly their god, I like to know none other: but only the name of christen me, preferring their belly joy before all the toyes of heaven, but also abusing part of office of a natural man and reasonable creature. For where as nature and reason thereof us, you should rage but so to line, these gluttons are so glutted in the beastly pleasure of their task, that they would not with their lusty joy were not fast to safety. But surely wholesome were it for these gluttons, we effectually to consider, as sainte Paul faith, meat for the belly and the belly to the meat; but God will destroy both the meat and the belly. Now shal they remember they have ignorant time of death, in which they have not yet able to foole your mouth, and the mouth that was wont to powre in by potter, cram in the flesh by the handfulls, shall now be able to take in and by the day to a sene, yet sped it out again. O ye have the bed a lush drunken bed, kept after sober. But than that they tear a smoking a stinking in their drunken bed, when the baying of death, shall keep at some sleep out of their water eye. O ye have the fallen in the mire, their death is in the bed, fro thence laid and left in the mine, till God will blowe them by. Whereas as these considerations much ought to move any man, yet specially should it move the more move those gluttons, in how much they make well with their manner of living must needs accelerate this dreadfull day, if they use it. So it is, that as the course of nature, temperate, it might feme many peres of, which thing of these temperate would well and advizedly recommend, I would were barely, it would not, fable to make them more moderate in their living, and bitterly free such outrageous yost and pestilent excelle.

Oof soul.

If his mortal soule of soul hath not, made a small matter. Soul is a thing to consider, and no notable act therein, that is accounted for by none and abhorrable in the reckoning of the world, as is in the most laughter, fals for false, in every part of which, every word be lost to be denounced, for ye worldly perils that do depend thereupon, that therefore of soul, there is no man abandoned, but we take it so, as a laugh ype matter and a sport.

But surely such it is a great capital sin in deed, the least that we let thereby, the more perilous it is: so the least we go about to amend it. How to escent that we do not byly deceive our solace, it is necessary that we consider well the weight. Whereof if we do, we shall find it farre greater than we would before have went. There are ye were well two points requisite into salvation, that so wit, Peter, the declining, or going aside from evil, and the souling of good. Notice where as in the first part, there are one the other six of between, is to wit, pride, envy, lascivious, gluttony, courtesie, lecherous, the other part, is of one half of our way to heaven, even though alone is able to destroy.

Sir Thomas Pope wrote no farther of this work.

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