

A Treatyce bnfynny.

(hed) vppon these wordes of holye Scrypture.

Memorare novissima, & iocernum non petabis. Remem-
ber the last thynges, and thou shalt never hymne.

Made about the yere of our lordc. 1522, by sir Thomas More
than knyghte, and one of the priuys coun-
sayle of Kyng Henry the eight, and also
vndertreasorer of Englande.

B If there were any questyon amonge
menne, whyther
the woordes of holy
scripture, or the doc-
tryne of anye secu-
lar authour, were
of greater force and
effecte to the weale
and profyte of mannes soule, (thoughe
we shold let passe so many short & weigh-
ty wordes, spoken by the mouth of oure
saviour Chist himself, to whose heauen-
ly wisedom, the wit of none earthly cre-
ature can be comparable) yet this onely
text written by the wise ma in the sixtch
chapiter of Ecclesiasticus is suche, that
it conteineth more fruitfull advise and
counsayle, to the forming and framynge
of mannes maners in vertue, and auoy-
ding of sinne, then many whole & great
volumes of the best of old philosophers,
or anye other that euer wrote in secular
litteraturte.

Long would it be to take the beste of
theyz wordes and compare it with these
woordes of holy wriit: Let vs consider the
scute and profit of this in it selfe: which
thyng wel aduised and pondered, shall
wel declare, that of none whole volume
of secularre litteraturte, shall arysse so ver-
y fruitful doctrine. For what would a
ma geue for asure medicin, wher of such
strength, þt shoulde al his life kepe hym
fro sicknes: namely if he myghte by tha-

D uoyding of sicknes be sure to contynue
his life one hundred yere: So is it nowe
þ these wordes geneth vs al a sure medi-
cine (þt we so slouch not the receyvynge)
by which we shal kepe from sicknes, not
the body, whch none health may longe
kepe fro death (for dyng we muste in fewe
yere we must yeres liue we never so long) but þ soul,
whiche here preserued fro the sicknes of
sin, shal after this eternally liue in joy,
and be preserued from the deadly lyfe of
everlastyng payne.

The phisicion sendeth his bill to the
poticary, & therin w[i]tch somme time a
costly receite of many straunge herbes
and rootes, set out of far countreis, log f
lien drugges, al the strength worn out,
& some none such to be gretten. But thys
phisicion sendeth his bil to thy selfe, no
strange thing therin, nothing costly to
bie, nothing farre to see, but to be gathe-
red al times of the yere in the garden of
thyne owne soule.

C Let vs heare than what wholesom re-
ceit this is. Remember (saith this byll) Eccle.7.
thy last thinges, and thou shalte never
sin in this world. Here is first a short me-
dicine, conteyning onely fourre herbes,
comen and well knowen, þt is to iust, deeth Death, dome,
dome, pain, and ioy.

This shorte medicine is of a maruey-
lous force, able to kepe vs al our life fro G
sin. The phisicion canne not geue no
one medycine to every man to kepe him
from sicknes, but to diuers men diuers,
by reson of the diversite of diuers com-
plexions. This medicine serueth euery
man. The phisicion dothe but gesse & co-
nfecte þt his receit shal do god: but thys
medicine is vndoubtedly sure.

How happeneth it than thou wilst hap-
py say, that so fewe be preserued from sin.
If euery man haue so sure a medycine, so
ready at hand: For folk fare commonly
as he doth that goeth forthfasting amog
sick folk for slouch, rather than he wyl
take a litle cracle before.

P Thou wilst say paradynture þt some
partie of thys medycine is verye byter
and paynfull to receyue. Surely there
canne bee nothyng so bitter, but wyse-
dome woulde brooke it for so gret a pro-
fytte. But yet this medycyne thought
thou make a sorwe face at it, is not so
bytier as thou makest for. For well
thou wortest, he byddeth thee not take
nether deathe, nor dome, nor payne,
but onely to remember them, and yet
the ioye of heauen therewith to temper
them

Gthem with all. Howe ys a manne bce so payntyte stomaked, that goyng where contagion is, he woulde grudge to take a lyttle cryacie, yet were he very nicely wanton, if he myght not at the leste wisse take a lyttle bynegre and rose water in his handkercher.

Remembrance
of death.
Purgatory.

Yet wote I well that manye one wyll saye, that the bare remembrance of deeth alone, ys a man consideris and aduseit wel, were able to hereue a man of al the pleasure of his lyfe. Howe muche more than shold his lyfe be painful and greevous, ys to the remembrance and consideration of death, a manne shold adde and set to, the depe ymagination of the

Boredeful dome of god, and bytter paines of purgatory or hell, of which every one passeth & excedeth many deathes. Thys is the sage salves of such as make thys world their heauen, and theyz lust theyz God.

CNow see the blindnes of vs wroldlye folk, how precisely we presume to shewe our solish holte, in those matters most, in whiche we least can shill. For I lytle doubt, but that among fourte thousande take out at aduenture, we shal not find fourescore, but they shal boldly affirme it soz a thyng to painfull, busilye to remember these fowze last thynges. And yet durst I lay a wageour, that of those fourte thousande, ye shall nos fynd fourtene, that hath depelye thought on them fourte tymes in all theyz dayes;

If men would vouchsafe to putte in yroose and experiance thoperacion and woorkyng of this medicin, the remembraunce of these fourte last thynges, they shold fynd therin, not the pleasure of their life losse, but so greate a pleasure grow therby, that they never felt y lyke before, nos would haue supposed that euer they shold haue felt any such. For it is to be knownen, y like as we be made

Of two sub-
stances.

Spiritual
pleasure.
Fle. blye delite

Do the body and the soule, so we be apt and hable to receiu two diuers and unlike pleasures, the one carnall and fleshly, y to other ghostly and spirituall. And like as the soule excelleth the bodye, so dothe the swetnes of spiritual pleasure, farre passe & excede y grossie and filthy pleasure of al fleshly delyte: whiche is of trouth no very true pleasure, but a false counterfayte ymage of pleasure. And the cause why menne bee so madde theron, is onelyz for ygnorauice and lacke of knowledge of the tocher. As those that lacke inspgh of preciuos stokes, holde

themselve as well contente and satissfyed, with a byzall oz Christ all wel conuertayed, as with a ryght natural Dyamonte. But he that by goodise and experiance, bathe in his eye the ryghte marke and very iewe lustre of the Dyamonte, rejecteth anone, and lyseth not to looke uppou the counterfayte, be it never so well handeled, never so crastely polshed. And trusse it well, that in likewylc yf menne would wel accoufonne themselves in the taste of spirytual pleasure, and of that sweete seiung that vertuous people haue of the good hope of heauen, they shoulde shortlye sette at nought and at length abhorre, the soule delite and filthye lykinge that ryseth of sensuall and fleshly pleasure, whiche is never so pleasantly spiced with delyce & lyking, but that it bringeth therewithal such a grudge and griefe of conscience, **E**grudge of s. science, that it maketh the stomak wamble, and fare as it wold vomit. And y notwithstanding such is our blynd custome, that we persecut therin without care or cure of the better: as a sow conteineth durt and mire, careth neither for better meate nor better bedde,

Think not that euery thyng is plesaunt, ymen for madnes laughe at. For thou shalt in Bedleem se one laugh at y knoc king of his own hed against a post, & yet there is little pleasure therein. But ye think paradyture this ensayle as mad as the mad man, & as little to y purpose. I am content ye so think. But what wil ye say if ye see me that are taken and reputed wise, laugh much more maddelye than he: Shal ye not see suche laughe at their own craft, whan they haue as they think, wittly done their neybours wrog. Now whoso seeth not, that his laughe is more madde than the laughter of the mad man, I hold him madder than they both. For the mad man laughed whan he had done himselfe but little hurie, by a knocke of his head to the post. Thys other sage foole laugheth at the easynge of his own soule into the fire of hel. For whiche he hath cause to wepe al his life. And it canne not be but the grudge and feare therof soloweth his laughter, and secrete sorowe marreth all suche owte warde myrth. For the heart of a wicked wretch is like a stormy sea y cannot rest: except a manne be fallen down into the dungeon of wretchednes, and the dooze hit ouer his hed. For whan a synner is once fallen down into the depth, he war eth a desperate wretche and setteth al at nought

Elay.57. **I**wicked her

Anonght, and he is in the syrfe kynd of all, and farthest from all recovery. For like as in the body his sicknes is moche incurable, that is sick and feleth it not, but weneth hymself whole, (for he that is in that case is commonly madde) so he that by a mischteinous custome of sinne garneth no fault in his evill dede, nor hath no remorse therof, hath lost the natural light of reason, and the spirituall light of faith: which li. lightes of knowledge and vnderstanding quenched, what remayneth in him more, than the bodily senses and sensuall wittes communie to man and brute beastes.

B Howe albeit so that the fleshelye and worldly pleasure is of trouth not pleasaunce, and the spirituall pleasure is of trouth so swete, that h swetenes ther of many times darketh and minisheth h felyng of bodily payne, by reason wher of good vertuous folk sele moche pleasure in the sorow of their synnes & affliction of their penaunce, than wretches sele in the sullying of their soule delite, and credtible is it that thinwarde spirituall pleasure and comforthe whiche many of thold holy martyrs had in the hope of he uer, derked and inmaner ouerwhelmed the bodily patnes of their tormentes, yet

Chis notwithstanding, like as a sick man feleth no swetenes in suger, & some women with child have such sond lust that they had leuer eate terre than tryacle, & rather pitch than marmelade, and some whole people loue calow better thā butter, & Island loueth no butter till it bee long barrelled, so we grosse carnal people having our cast infected, by the sicknes of sin & stichy custome of fleshly lust, synd so gret liking in the vise & stinkyn delectacion of fleshly delite, that we list not once proue, what maner of swetenes good and vertuous folke sele & parctue in spiritual pleasure. And h cause is why, because we can not perceiue the

Dtone, but if we forbeare the other. For lyke as the ground that is al foregrowen with nettels breers, and other euil weedes, canne bring forth no corne til they be weded out, so cannone soule haue no place for the good corne of spiritual pleasure, as long as it is ouergrown with the barren weedes of carnall delectacion.

Instrumēt For the pulling owte of whynch to pull out the weedes by the roote, there is not a moche weedes of the mete instrumēt, than the remembraunce loue.

of the sowre last thinges, whiche as they shall pull owte these weedes of fleshelye voluptuounes, so shal they not sayle to

plant in their places, not onely wholess **E** vertues, but also marueilous godeschye pleasure and spirituall gladnes, whiche wherof godly in every good soule riseth of the loue of picture riseth god, and hope of heauen, and inwards lying that the godly spirit taketh in y diligent laboz of good and vertuous busynes.

I wold not so long tary in this posse, to take so many wordes, of the pleasure that men may finde by the receeyte of this medicin, were it not that I wyl pareyne, the wozlde so lette vpon the sekyng of pleasure, that they lette by pleasure much moze thā by profit. And therefore to chentente that ye maye pareyne, that it is not a fantasye sowden of myne own head, that the abandoning and refusyng of carnall pleasure, and thensuyng of laboure, traualle, penaunce and bodily paine, shall bryng therwith to a chilfren man, not onely in the wozlde that is commynge, but also in this present life, very swetenes, comfort, pleasure, and gladnes. I haue proue it to be true by theyz testimony and wittnes, whose authortie speaking of theyz own experiance, there wyl I wene non honest man mistrust.

To the holy doctoz sainte Austin, ex. **S. Austin.** horyng penitentes and repentant synners to sorow for theyz offences, sayeth vnto them. Howe saith this holy ma) and be glad of thy sorow. In bain hold he bid him be glad of his sorow, ys man Gladnes in in sorow could not be glad. But this ho sorow. ly father sheweth by this couset, not on ly that a ma may be toyfull and glad for al his sorow, but also that he maybe and hath cause to be glad because of hys sorowe.

Long wer it to reherse the places that proue this point amog the holy doctoz of Chrities church. But we wil in stede of the al, allegre you the wordes of hym y is doctoz of the al, our sautor Iesu christ. He saith that the way to heauē is straite **H** & aspze or painful. And therfore he sayth **Mat. 7** that few folk find it out or walke thererin. And yet sayth he soz al that, my yoke is easie & my burdes light. Howe coulde these ii. sayinges stand together, wer it not y as the laboz trauel & affliction of the body, is painful & sharp to the flesh, so the comforthe & gladnes y the soule comforneth therof, rising into the loue of our lord & hope of his glori to cōe, so tempesteys ouermastreth the bisternes of the grief, y it maketh the very laboz easie, y lowernes very swete, & the verye Payne pleasant. **Wyll**

Actes.5.

A Wylle ye see the sample? Looke vpon his holy apollles, whan they were taken and scourged with whippes for chyldes sake, did it grieue them thinke ye? Imagine your self in the same case, & I think ye wil think yea. Now see than for all y paine of their fleshe, what joy and pleasure they conceiued in their spoule. The holy scripture saith, that they rejoysed & toyed that god had accouted the worthy for Chyldes sake, not onely to be scourged, but also which wold be far greater grief to an honest man than the paynes it selfe, to bee scourged with dispise and shame, so that the moze theyr payn was,

B Chyldes. **Pleasant pain**

the moze was their joy. For as the holy doctoz saint Chyldes some saith, though pain be grieuous for the nature of y affliction, yet is it pleasaunte by the alacrity and quick mind of them that willingly suffer it. And therfore though y nature of the tormentes make gret grief and payne, yet the prompt and willing mynde of them that were scourged, passed and overcame the nature of y thing, that is to wit, mastryng the outewarde fleschlye payne with inwarde spirituall pleasure. And surely this is so trewe, y it may stande for a very certaine token, that a penitent beginneth to profite and grow in grace and fauour of god, whan he selech a pleasure and quicknes in his

Pilgrimage.

C laboz and pain, taken in prayer, almes dede, pilgrimage, fastig, discipline, tribulacion, affliction, and such other spiritual exercise, by which the soule willingly worketh with the bodye by theyr own punishment, to purge and rub out the rusty cankerd spots, that sinne hath defiled them with, in the sight of God, and to leau the fewre to be burned out in the fire of purgatory. And when so euer as I say y a man feleth in this pain a pleasure, he hath a token of gret grace and that his penance is pleasant to god.

Purgatory.

For as the holy scripture saith, our lord loueth a glad geuer. And on the other syde wher as one doth such spiritual busines with a dulnes of spirite & iherenes of minde, he doth twyse as much & therby taketh fourtimes as muche Payne, sith his bodily paine is releved with no spiritual resoyce nor comfort. I wil not say that his labour is lost, but I dare be bold to say, that he profiteth much less with much moze Payne. For certaine it is, y the best soules, and they that haue best traualled in spiritual busines, find most coumfort therin. And therfore ys the most pleased god, that in the bodily

2. Cor.9.

Comfort.

pain of their penance toke lesse spacytu: all pleasure, it shoulde therof folow, that the farther a manne proceded in the paffection of spiritual exercis, in y wozlze case he were. Which can in no wise bee so, sythe that wee see the holye apostles & other holie men and women, the better y they were, the more pleasure thei parcerued in their fleschly afflictions, eyther put vnto them by god, or taken by them selfe for goddes sake.

Therefore let every manne by y labour of his minde and helpe of praser, enforce himself in all tribulacion and affliction labour paine and traualle, without spot F of pride or ascribing any praise to himself to conceiue a delite and pleasure in such viesure in spiritual exercise, and thereby to rysse in spiritual exer-
the loue of our lord, with an hope of hea-
uen, contempt of the wozlde, and lōging
to be with god. To thartaining of which
mynde, by the putting away of the ma-
licious pleasures of the deuil, the sithy
pleasures of the fleshe, and the vain plea-
sures of the wozlde, whiche once exclu-
ded, there is place made and cleane pur-
ged, to receive the very swete and pure
pleasure of the spirite, there is not anye
one thyng lightly as I haue sayd, moze
accommodate nor moze effectuall, than
this thyng that I haue begon with, and
taken in hand to entreate, that is to wit
the remembrance of the fourre last thin-
ges, which is as the scripture saythe so
effectuall, that yf a man remember it wel,
he shall never synne.

Thou wylle happily say, that it is not
ynough that a man do none euyl, but he
must also do good. This is verye truth
that ye say. But first if ther be but these
two steppes to heauen, he y getteth hym Two steppes
on the tone is halfe vp. And ouer y , who to heauen,
so doth none com, it wilbe very hard but
he must nedes do good, sythe mans mynde
is neuer ydle, but occupied commonly vre yde.
either with good or euyl.

And therfore whan folke haue felwe
wordes & vse much misyng, likewise as **Waling**,
among many wordes al be not alwaye y
well and wisely set, so whan the toung
lyeth still, if the mynde be not occupied
well, it were lesse euyl saue for worldlye
rebuke, to blabber on trifles somewhat
softlylye, than whyle they seeme sage,
in kepyng silence, secretlye paradyne-
ture the meane whyle to fantasye wyth
them self, sylthy sinful deuises, whereof
theyr tonges if they wer set on babling,
could not for shame bittier and speake the
lyke.

Babylng.
Prov. io.

Silence.

Eccle. 3.

when to kepe
silence.

A bagarant
mynde.

A I say not this, for that I woulde haue
folke sat to babling, well wotting that as
the scripture saith, in many wordes lac-
keth not silene, but that I woulde haue
folke in their silencie take good heede, þ
ther mindes be occupied wþ god thoughts:
for bñoccupied be they never. For yf e-
ver the mind were emptye, it woulde bee
empty whan the bodye sleepeth. But yf it
were than al empty, we shoulde haue no
dremes. Than if the fantasies leue us
not sleeping, it is not likely that ever thes
leade vs waking. Wherefore as I saye,
let vs kepe oure mindes occupied wþ
good thoughts, or els the devil will fill
them with euill.

And surely every thig hath his mene.
Ther is as scripture saith, time to speke
W & time to kepe thy tong. Whansoever þ
communicacion is nought and bngod-
ly, it is better to holde thy tong & thinke
on somme better thing the while, than to
geue eare thereto & vnder pinne the tale.
And yet better were it then holdynge of
thy tong, properly to speake, & with som
god gracie and pleasaunce fasshion, to break
into some better matter: by whiche thy
speache and talking, thou shalt not one-
ly profite thy selfe as thou sholdest haue
done by thy well minded silencie, but al-
so amende the whole audience, which is

Ca thying farre better and of muche more
merite. Howbeit if thou can find no pro-
cepte thy bare authozacie suffice to com-
maunde silence, it were paradynture
good, rather to keape a good silence thy
self, than blant forth rudely, and þrypte
them to anger, which shal happily ther-
fore not let to talke on, but speake much
the moze, less thes shold seeme to leue at
thy commandement. And better were
it for þ while to let one wanton woord
passe uncontrolled, than geue occasyon
of swain. But if the communicacion be

D god, than is it better, not onely to geue
ear to thereto, but also firste well and pru-
dently to deuse wþ thy self upon þ same:
& than moderatlye & in good maner þ
thou find oughte to the purpose, speake
thereto & say thy minde therin. So shal it
appere to the preseice, þ your mynd was
wel occupied the while, & your thought
not wandring soþtyme thence whyle
your body was ther. As it ofte happeth,
þ the very face sheweth þ mind walking
a pilgrimage, in such wise þ not woule
som note & reproch of suche bagarante
mind, other folk sovainly say to them: a
peny for your thought. Whiche maner

of wandrинг mind in company may par. **G**
case be þ more excusable sometime by þos
chargeable busines of þ party: but late-
lye it is neuer taken for wisedome nor
good maner.

But now to retourne to my purpose
sith þ remembrance of these. iiiii. last thin-
ges is of such force & efficacy, þ it is able
alway to kepe vs fro sin, & sith we canne
never be long void of both, it must ther-
of ensue, þ we shal consequētly do good:
& therof must it nedes folow, þ this only
lesson wel learned & basily putte in bre,
must nedes leade vs to heauen.

Yet wil ye paradynture saye, that ye
know these. iiiii. chynges wel enough: qif þ
knowledge therof had so gret effect as
þ scripture speakeþ of: there shold not
be so mani noughe as ther be. For what
christen man is he þ hath wst & disrecyd,
but he hath heard, and having any faith
believeþ these. iiiii. last things: of which
þ first þ is to say death, we heve no faith
to believe, we know it by daslye proufe &
experience.

I say not nay, but that we know the
either by faith or experiance. And yet not
so very thadowly as we might paradyne. **G**
ture, & herafter vndouteyd wha. Which
if we knewe once thadowlye, and so fees-
lyngly perceyued as we myght percase
and nameþ as we surel shal, ther wold
be little dout, but the least of al the fourre,
woulde well keape vs fro synne. þ by as
for yet though we haue heard of þ dome
yet were we never at it. Though we
haue heard of hel, yet came we never in
it. Though we haue hearde of heauen,
yet came we never to it. And though we
dayly se men dye, and therby knowe the
death, yet our selfe never felte it. For þ
we knewe these chynges thadowlye, the þ
least of al fourre, were as I sayd enough
to keape vs from synne.

How be it the foþsaid woþds of scrip-
ture, byddeth thee not knowe the fourre
last chynges, but remember thy. iiiii. last
things, and then he sayþ thou shalts
never synne.

Many chynges knowe we that we sel-
dom think on. And in the things of the
soule, the knowledge without the reme- **G** knowledge
mbrance litle profiteth. What aualeth without re-
it to knowe that there is a God, whiche membraunes
thou not only beleueþ by faſth, but also
knowest by reaſon, what aualeth þ thou
knowest hi if thou thik little of him? The
busi minding of thy. iiiii. last things, & þ
depe consideraciō therof, is þ thing þ shal
kepe thee fro synne. And þ thou putte ic
in

A In a sase and make a proose, thou shalte well synde, by that thou shalte haue no lusse to sinne, for the tyme that thou depelye thinkest on them, that p[er]cure feaslye coulde endure neuer to remitte o[ur] slake in the depe deuising of them, we shoulde neuer haue delite o[ur] pleasure in any sinful thing.

B For the proose whereof, let vs firste begynne at the remembraunce of h[oly] firs[t] of these folwe last, whiche is vndoubteb[ly] farre the least of the fower, and ther[e]by shall we make a proose, what marueilous effect may grow by the diligent remembraunce of all fower, towarde thauoing of al[y] craines, darteres, sleightes entistinges, and assaultes, of the thre[m] mortall enemies, the devyl, the wozde, and our owne fleshe.

The enemis.

Death.

Philosophie

The remembraunce of death

The daunce of bones.

bony bodies bisten away h[oly] flesh. Whiche though it be ongly to behold, yet neither the light therof, nor the light of al ydead heades in h[oly] charuel houle, nor the apparition of a very ghost, is halfe so grilie as the depe conceiued fantasie of deathe in his nature, by the lively imaginacyon grauen in thyne owne heart.

For there seest thou, not one plaine greuous sight of the bare bones hanging by the sinewes, but thou seest (yf thou fantasye thyne own death, for so art thou by this counsell aduisid) thou seest I saye thyselfe yf thou dye no woorste death, yet at the leastwise lying in thy bedde, thy hed shooting, thy backe abyng, thy baynes The paines beating, thine heart panting, thy throte of death, ratelyng, thy fleshe trebbling, thy mouth gaping, thy nose sharping, thy legges coling, thy fingers simbling, thy breath shoxing, all thy strength fainting, thy lyfe vanishing, and thy death drawyng on.

If thou couldesse nos we call to thy remembraunce, some of those sicknes that haue most grieuened thee & tormentid thee in thy dayes, as eueri man hath felt soe, & than findest thou that some one disease in some one part of thy body, as parcase h[oly] stonye or the strangurye, haue put thee to thine own minde to no lesse torment, than thou shouldest haue felt if one had put vp a knyfe into the same place, and wouldest as thee than seemed, haue bene content with such a change think what it wilbe than, whā thou shalt fels so many such paines in every part of thy body b[e]aking thy baynes & thy lise stringes, w[ill]ike pain & grief, as though as manye knyfes as thy body might receiue, shold everiswhere enter & mete in the middes.

A stroke of a staffe, a cut of a knyfe, the fleshe lenged with fire, the pain of sundry sicknes, many mē haue assaid in the self. And thest that haue not yet, soewhat haue heard by them that felte it. But what maner dolore & payne, what maner of greuous panges, what intollerable torment, the selip creature feelid in the disolucion and seuerance of the soule fro the body, never was there body, that yet could tel the tale.

Some conjecture and token of thys poynct we haue, of the bitter passion and piteous departyng of our saviour Jesu Christ, of whom we nothyng rede, that euer he cryed for any payne, eyther for the whypkes and roddes beatyng hys blessed bodye, or the sharp thornes pricking his holy head, or the greate longe nayles



H[oly] profite and commodyste commeth unto mans soule by the meditaciō of death, is not onely marked of the chosen people of god, but also of such as wer the best sorte among gentiles & pagans. For some of the olde famous philosophers, whan they wer demaūded

Ch[oly] it was the medicacion o[ur] exercise of death. For like as death maketh a seuerance of the body & the soul, whā thei by course of nature must nedes depart a sover, so (said thei) dothe the study of philosophy, labo[ur] to seuer the soule fro h[oly] loue & affeccions of the body while thei be together. Now if this be the whole study & labour of philosophy, as the besse philosopher said that it is, than may we with in shorte time be well learned in phylosophy. For nothyng is there that maye more effectuallye withdrawe the soule fro the wretched affeccions of the body,

than may the remembraunce of death, yf we do not remember it hourlyp[er], as one heareth a wozde, and let it passe by hys

Dears, without any receyving of the sentence into his heart. But if we not onely here this word death, but also let sink into our heartes, the very fantasie and depe imaginacion therof, we shall certeinly moued by the beholding of the daunce of death pictured in Poules, as we shall seele our self sterid and altered, by the seeing of that imaginacion in our heries. And no maruell. For those pictures expresse only h[oly] lochely figure of our dead

Gnailes percyng his precious hādes and
fete. But whan the poynt approuched in
which his sacred soule shold depart out
of his blessed bodey, at þ pointe he cryed
loude once or twise to his fathur in heue

Christ cryed.
Mat. 27.
Mar. 15.
Luke. 23.

into whose mighty & mercifull hancē,
at þ extreme point, w̄ a gret lowde crye
he gaue vp the gōſt. Now if þ death was
so painful and ragious to our saviour
Christ, whose joy, & cōfōrt of his godhed
if he would haue suffered it, moughte in
such wise haue redounded into his soul,
& so furth into his body, þ it shoulde not
only haue supped vp al his pain, but al
B so haue transforūned his holy body into
a gloriouſ ſorme and made it impoffy-
ble, what intollerable torment wil death
bee than to vs miserablie wretches, of
which þ more part among þ panges of
our paſſage, ſhal haue yet ſo paſful twi-
ches of our owne conſcience, þ the feare
of hell, the dzead of the deuile, and ſozow
at our heart at the ſighte of our synnes,
Shal paſte and excede the deadly paynes
of our body.

Other thinges are there, whiche wyll
paraduenture ſome no greate matter to
þe þe fele þe not. But unto hym þ Hall
lye in that caſe, they ſhalbe tedious oure
C of almeaſure.

Troubles in
death:

Haue ye not ere this in a ſore ſicknes
felt it very grievous to haue folk babble
to you, and namely ſuche thynges as ye
Shold make aunsweſe to, whan it was a
pain to ſpeake? Thinke ye not now that
it wilbe a gentle pleasure, whan we lye
dying, al our body in pain, al our mind
in troublē, our ſoul in ſozow, our hearte
al in dzedē, while our lifewalketh a wal-
ward, while our death dzaſeth toward
while þ deuile is busy about vs, while we
lack ſtomak & strength to beare any one
of ſo maniſfold heynous troublē, wil it
not be as I was about to ſay, a pleasant
thing, to ſee before thine eyen, & heare at
thine eare, a rable of ſleſhy frendes, or

Fleſhy fren-
des.

þ rather of fleſh flies, ſkipping about thy
bed & thy ſleſhy body, like rauens aboue
thy corps now almoſt carreyn, cryng
to thee on every ſide, what ſhall I haue
what ſhall I haue? Then ſhal come thy
childre & crye for þeyz partes. Thā ſhal
come thy ſweſte wyfe, & where in thyne
heale haſpelye ſhee ſyake ther not one
ſweſte wyfde in ſix wekes, now ſhal ſhe
call thee ſweſte husband & wepe w̄ minch
woozke and ask the what ſhat ſhe haue.
Then ſhall thyne executours alſe for
the kayes, and alſe what money is ow-
yng thee, alſe what ſubſtancē thou haſt

Children.
wyfe.

Executours

and alſe where thy money lyeth, And **C**
whyle thou lyest in þ caſe, their wordes
thalbe ſo tedious, that thou wilt wylle
all that they alſe for, vpon a red fyre, ſo
thou mighteſt lye one halfe houre in
reſt.

Doſwe is there one thyng which a ly-
tie I touched before, I wote not whither
moſe painful or moſe perſons, þ mer-
ueilous intentiſe busines and ſolicita-
tion of our ghollie enemy þ deuile, not on-
ly in one fashon preſent, but ſurely ne. The deuile
uer abſent from him þ dzaſeth toward
death. For ſith that of his peſilente en-
uy conceiued fro the beginning of mas
creacion, by whiche he lay in awaſte to **F**
take our firſt mother Eve in a trayne, &
therby dzaſing our former fathur Adā
into the breache of gods behelle, founde
the meanes not without the grieuous e-
crease of his owne danacion, to depriue
us of paradise, & bereue us our immorta-
lity, making us into ſubiectiō, nor one-
ly of tempoſal death but also of his ete-
rial tormentry, wer we not by the great
bounty of god and Chrities painful paſ-
ſion, reſtored to the poſſibilitie of euer-
laſting life, he never ceaſed ſince, to ran **Psal. 11.**
about like a ramping lion, lokyngh who **i. Peter. 5.**
he mought deuoure, it ca be no dout, but
he moſt busily traualereth in that behalfe,
at the time þ he parceriurh us aboue to
depart hence. For wel he knoweth þ thā
he either wiſheth a man for euer, or for
euer leſeth him. For haue he him never
ſo ſaſt aſore, yet if he breake fro him thā,
he can after his death neuer gear hym a-
gain. Wel he maye paraduenture haue
him as his gallour in his priſon of pur-
gatory, for the time of his punction tem **purgatorie.**
poſtal. But as he wold haue him for his
perpetual ſlave, thā he never haue hym
after, how ſure ſo euer he hadde hym a-
ſore, þ he geate from him at the tyme of **H**
his death. For ſo loſt he ſodaynelye the
theſe, that honge off the ryghte hande of
Chritie.

And on the other ſyde þ he catche a
manne ſaffe at the tyme of hys deaſt, he
is ſure to keepe hym for euer. For as
the Scripture ſayeth, wheresoever the
ſone falleth there ſhall it abyde. And **Eccla. 11.**
ſyche he knoweth þys for very hardyng,
and is of malycelio beuenomis and en-
uious, that he haſt leuer double his oþer
payn, than ſuffer vs to ſcape from pain,
hee whan we drawe to deaſt, dooeth
þys viceroye deuyspe to bryngē us to
damnacion: neuer tealyng to my-
nifter by ſubtyllē and incogſtable
meanes,

A meanes, firsste vnlawefull longyng to
bedenys lyue horzour to goe gladly to god at his
tempeacions callyng.
In the lyne of **T**han geneth he some false glade of es-
teynys.

Buryng.
Ecapping that sickenes, and thereby put-
teth in our minde, a loue yet & cleauyng
to the wold, keping of our goodes, loth-
somes of chreste, slouth towarde good
woorkes. And if we be so farre gone, that
we see we cannot recouer, than he ca-
steth in our myndes, presumpcion and
securisie of saluacion, as a thynge well
wonne by our owne woorkes: of whiche
if we haue any done well, he casteth the
into our mindes with ouer great liking
and thereby withdraweth vs fro y harsche
of doyng any more, as a thynge that ey-
ther nedeth not or may bee done by oure
executours. And in steede of sozowen for
our synnes and care of heaven, he put-
teth vs in minde of prouision for somme
honorabile buryng, so many torches, so
many tapers, so many black gownes, so
many mery mourners laughyng vnder
black hodes, and a gay hers, wþ the delite
of goodly and honorabile funeralles: in
whiche the folish sickle man is sometyme
occupied, as though he thought that he
shuld stand in a window, and see how
woorshipfull he shal bee broughte to
church.

And thus enueigleth he them that ei-
ther be good, or but metely badde.

But as for those that he hath knowen
for speciali wretches, whole whole lyfe
hath in effect bene al bestowed in his ser-
vice, whō he hath broughte into gret & ho-
rible sinnes, by the horzour whereof he
hath kept the fro confession, these folke at
their end he hadleth on a nother fashio.
For into their mindes he bringeth their
shameful sinnes by hepe, & by the abomi-
nable sight therof, draweth the into des-
peracio. For thagreuing whereof, oure
lord after their deseruing, suffreth hym

Dto shew himself to the for their moze dis-
comfor, in some feareful figure & terrible
likenes: by the beholding wherof thei co-
ceive sometime dispaire of saluacio, & yeld
the selfas captiues quick, beginnig their
hel in this wold, as hath appeared by y
woordes wretched behauoꝝ of many, y
of a shameful sinfull life, haue died & de-
parted wþ heuy desperate death. Nowe
death being such as I haue described, or
rather much moze horrible the any man
can describe, it is not to be doubted, but if
we besily remembred y terror & grief ther-
of, it must nedes be so bitter to y fleshlye
mind, y it could not faille to take away y

bain delite of al woldly vanities. But E
y thing y letteth vs to consider dech in his Let from the
kind, & to take great profit y wold arise conderacion
of the remembraunce thereof, is that for
of death.
by the hope of long life, we looke vpon
death, either so far of that we se him not
at al, or but a sleight & vncertain sight,
as a man maye see a thynge so far of, that
he woteth not whither it be a bushe or a
beast. And surely so fare we by deach, lo-
king there at a far of, through a gret log
space of as manye yeaeres as we hope to
live. And those we imagine manye, and
perilously and solily beguile oure selfe.
For likewise as wiues would their hus-
bandes shoulde wene by ther example of F.
Sara, that there wer no woman so olde Sara.
but she might haue a childe, so is there
none olde man so olde, but that as Tully.
ly saith he trusteth to live one yere yet.
And as for yong folk, they looke not how
many be dead in theyr owne dayes youn-
ger than themselue, but who is y oldest
manne in the towne, & vpon his yeaeres
thei make their reckening. Where the
wiser way wer to recken, that a yonge
man may die soone, and an olde manne In olde man
cannot live log, but within a little while cannot live log
die the lone may, the other muste. And
with this reckoning Hal thei looke vpon
death muche nerer hande, & better par-
ceue him in his owne likenes, & therby G
take the moze frust, of the remembraunce
and make themself the moze ready ther-
to.

Thou wouldest somewhat remember
death y moze effectually, and looke vpon
him somwhat the moze nerely, yf thou Remembraunce
knewest thy self sick, & specially of anye of death by
perilous sicknes y wold make an end of
thee, though thou seltest yet little Payne.
For comonly whē we be sick, the begin
we to know our self, thā paine bringeth
vs home, thā we think how meri a thing
it wer to be praying in health, which we
cannot now do for grief. Than care we
little for our gay gere, than desire we no H
delicate deinties. And as for lady Leche-
ry thā abhoore we to think on. And thā
we think in our self, that if ever we reco-
uer & med in body, we wil amed in soul,
leauie al vices & be vertuouslye occupied
the remenaunt of our life. In so much y
very true we fynde the woordes of the pi-
sle, that the wel learned man Plinius Plinius secus
Secundus after his sicknes wrote vnto
his frende, wherin after the description
of mens fatalities in their disease, he clo-
seth vp his letter in this wyse, loke(saith
he) all the good counsell and preceptes y
al

All the phylosophers and wise men in this world geue vs for instrucion of vertuous living, al that can I compendiously geue to my self and thee in few woordes. No more so, but let vs bee such whan we be whole, as we thinke we will bee whan we be sick.

Cuens sick.

Powe than if thou be euer sick, and euer sick of a perilous sickenes, wouldest thou not if thou knewest thy self in such case, haue better remembraunce of death than thou haste? It woulde bee hard paradynture to make thee beleue thy self sick whyle thou feleſt no harme, and yet is that no ſure knowledge of health. Crowe ye not that many a man is infect with the great ſicknes, a good while ere he perceyue it, and the bodye ſore corrupt within ere he ſele the griefe? How many men haue there bene, that haue gone aboue with goddes markes on their body, neuer perceiuing thēſelvē to be ſick, but as mery as euer they wer in their liues, till other men gaue them warnig how neare they wer their dethes? And therfore neuer recken thy ſelf hole though thou ſele no griefe.

C But thou wilt happily ſaie, be it that I cannot ſurely recken my ſelfe whole, yet ye ſhew me not why I ſhould recken my ſelfe ſick. Thou ſayest right wel, & that ſhall I ſhewe thee now. Tell me yf one were in case that he muſte bee ſayne once or twice a day to ſwaddle and platter his legge, and els he could not kepe his life, wouldest thou recken his legge ſick or whole? Wene ye will agre that his legge is not well at eaſe, no, the ouer neither. Now if ye ſelt your belly in ſuche caſe, that ye muſt be ſayne al daye to tende it with warme clothes, or els ye were not able to abide the paine, would ye recken your belly ſick or whole? I wene ye would recken your belly not in good quarc. If thou ſhouldſt ſee one in ſuche caſe, that he could not hold vp his head, that he coulde not ſtande on hys ſete, that he ſhould be ſayne to lyue down a long, and there lyue ſpecheles as a dead Stock an houre or two every day, wouldest thou not ſay that he wer perilously ſick, and had good cauſe to remember death, whan he lyeth every daye in ſuch caſe as though he were dead already?

D Now than I pray thee conſider me, y all oure bodies be euer in ſuche caſe, ſo tender of themſelvē, that excepte we lapped them continually wth warme clothes, we were not hable to lyue one winter weke. Conſider that our bodies haue ſo

ſort a ſickenes and ſuch a continual eſſumpcion in themſelvē, that the ſtrōgſt wer not hable to endure and continue x daies together, wer it not̄ once or twice a day, we be ſayne to take medicines inwarde to cloute them vp with al, & kepe them as longe as we can. For what is ourmeate and drinke, but medicines a-
gainſt hunger and thyſt, that geue vs **F**eat & drinke warning of that we daily leſe by our inwarde conſumption? And of that conſumption ſhal we dye in conclusion, for al the medicines that we uſe, though neuer other ſickenes came at vs.

C Consider alio that al our ſwadlyng and tending with warme cloches, and dayly medicines, yet ca our bodyes not bear themſelvē, but that almost half our tyme ever in .xxiiii. houres we be ſayne to fal in a ſwoone whiche we cal ſlepē, and there lye like dead Stockes by a long ſpace or we come to our ſelue againe: in ſo much that among al wiſe men of old, ſleepē the it is agreed that ſleepē is the verry ymage **G**uage of deaſh.

Powe thou wilt paradynture ſaie, that this is but a fantasie. For though we call this hunger ſickenes, and meat a medicine, yet men knowe wel enough what very ſickenes is, and what verrye **G** medicines be, and therby we know wel enough that they be none.

If thou thinkē this, than wold I wile of thee what thou calleſt a ſickenes. Is not that a ſickenes that will make an **H**ſickenes, end of thee if it be not holpen? If that be ſo, than I ſuppoſe thou beareſt euer thy ſickenes with thee. For verry ſure arte thou, that it wiſt make an ende of thee yf thou be not holpen.

What calleſt thou than a medicine? Is it not ſuche a thing, as either applied outwardely to thy body, or received inwardely, ſhall preſerue thee againſt that ſoze or ſickenes that els would put theſe or ſome part of thee in peril? What can be than moſe properly and moſe verely **H** a medicine, than is our meat and drinke, by which is reſiſted the perſe & vndoubted death, that els ſhould in ſo ſew daies folow, by the inward ſickenes of our own nature, continually conſuming vs in. For as for that ye recken that we know which be ſickenes, that is but acuſtome of calling, by which we call no ſickenes by that name, but ſuch as be casual and come and goe. For that that is comen to al men, and neuer from any manne, becauſe we recken it naturall, we geue it not the name of ſickenes, but we name ſickenes

Sickenes, a passion þ cometh seldomer, & as we recken against nature, where as the conflict of the divers qualifysed elemetes tēpered in our body, continually labořing ech to vanquish other, & therēby so dissolve the whole, though it be as soz against the continuall of our nature, & as sozelabozeth to the dissolution of þ whole body as other sicknes do, yet we neither cal it sicknes, noz the meat þ resisteth it we cal no medcine, & that for none other cause, but for the continual familiaritie that we haue therewith.

But now consider if it wer so, that one whole countrey were born al lepers, which is a sicknes rather foule & pernicious than painful, or al an whole countrey boȝne w þ falling sicknes, so þneuer any of them had ever in their lynes knownen oz herd, either theſelſe or any other boyd of thole diſeases, crow ye þ than that they wolde ever haue reckened theſo ſicknes. Say ſurely, but thei would haue counted foſ ſicknes, þ colike & the ſtone, & ſuch other like as come and go. But as foſ their leþry & falling euil, thei would neuer ac‐count it, either than we account hunger or ſlape. Foſ as foſ þ that thy hunger doth thee pleasure whā it is fed, ſo dothe ſomtime the pitch of a ſore leg, whā thou clauest about the brinkeſ.

C And thus maist thou ſurely ſe, that al our whole life is but a ſicknes neuer curable, but as one incurable canker, w continual ſwadeling & plalſting, botched vp to live as long as we may, & in con‐clusio vndoubtedly to dye of þ ſame ſicknes, & though he there neuer came other.

So that if thou conſider this well, thou maill loke open deth, not as a ſtranger, death, a nigh but as a nigh neibour. Foſ as the flame is next the ſmoke, ſo is deth nexte an incurable ſicknes, and ſuch is al our lyfe.

And yet if this move you little, but þ ye think foſ al thiſy deth is far from you, I wil go ſowhat neare you. Thou recknewſ euery man neare his deth whā he is dying.

D Thā if thy ſelf be now alredy dyng, how canſt thou recke thy ſelf far fro deth?

Some man ſaith merely to his ſelow, be merry manne, thou haſt neuer dye as long as thou liuest. And albeit he ſeme to ſay true, yet ſaith he moze thā he cā make good. Foſ if þ wer trus, I could make hi much merrier, foſ thā he hold never dī.

We wil paradiuenture meruel of thys, but it is eth to proſte. Foſ I thinke ye wil grant me, þ there is no time after þ a man hath once liue, but he is eþter a lyue or dead. Than wil therſ no man ſay

þ one can dye, either before he geat lyfe, G or after þ he hath loſte it, & ſo hath he no time leſt to die in, but while he hath life. Therfoze if we neither dye before oure life, noz whan we be dead alredy, nedes muſte it folowe, that we never dye but while we liue.

It is not all one to dye, and to be dead. Trouch it is þ we be neuer dead, whyle we liue. And it is me ſeemeth as trewe, not only þ we dye while we liue, but alſo þ we dye al the while we lyue. What we dye al the thing is dying: is it an other thing, thā while we liue þ paſſageſ going out of thiſ preſent life. F

Now tel me thā if thou wer going out of an houſe whither arte thou goynge out onely whā thy ſote is on þ vietermoſt ynch of the thieſtold thy body halſe out of the doore, oſ els whan thou beginnest to ſet the firſte ſoote forwarde to goe out, in what place of the house ſo euer ye ſtand whan ye buſkle forwarde: I wold ſay þ ye be going out of the house, from the firſt ſote ye ſet forwarde to go forwarde. No man will think other as I luſpoſe, but al is one reaſon in going hence and comiing hither. Now if one wer comiing hither to thiſ towne, he were not only comiing hither while he wer etring in at þ gate, but al þ way also fro where he came hitherward. Noz in lykewyſe in goynge hence fro thiſ towne, a man is not onely goynge fro thiſ towne, whyle he hath his body in the gate goynge outwarde, but alſo whyle he ſetteth his ſote out of his houſe to go forwarde. And therfoze if a man met him by þ way, far yet within the towne, and asked hym whither he wer going he ſhould truelye answer, þ he wer goynge out of þ towne, al wer the towne ſo long that he had ten mile to go ere he came at the gate.

And ſurely me thinketh yin likewyſe, a man is not only dying, that is to ſay going in his way oute of thiſ life, while he lyeth drawyng on, but al the while þ that he is going toward his ende: which is by al the whole time of his life, ſince þ firſt momente til the laſte finiſhed, that is to wit ſiſte the firſt momēt in which he began to lyue, until the laſt momēt of his life, oſ rather the firſt in which he is ful dead.

Nowe if thiſ be thus, as me ſeemeth þ realon proueth: a man is alwaye dying from afors his birth: and every houre of our age as it paſſeth by, cutterb his own length out of our life, & maketh it ſhorter by ſo muſhe, and our death ſo much the nearer. Whiche measuring of time and f.i. minis

A minishing of life, with apprechynge to ward deth, is nothing els but from our beginning to our ending, one contynual dying: to that awake we, slepe we, eate we, drak we, mede we, syng we, in that wile so ever liue we, all the same while die we.

So that we never ought to loke toward deth, as a thing farre of, considering þ al though he made no hast toward vs, yet we never cease our self to make hast toward him.

Now if thou think this resoun but a so phisicall solutio, & thinkest whyle thou art a yong man, thou maist soz al this, chik thy death far of, that is to wit as far as thou hast by likelihode of nature many yeres to liue, þa wil I put thee an homely ex ample, nor very pleasant, but nathles very true, and very fit soz the matter.

If there wer two both condened to deth, both caried out at ons toward execucion: of which two þone wer sure þ the place of his execucion were win one mile, þ other. xx. mile of, ye an hundred þ ve mil, þe þerein were in the cart to be caried an. C. mile, wold not take much more pleasure, than his felow in the legh of his waye, notwithstanding þ it were. C. times as long as his felowes, & that he had therby C. times as long to liue, beinge sure and out of al question to dye at the ende.

Recke me now your self a yong man in your best luke. xx. yere of age if ye will. Let there be another. lxxxix. both must ye die, both be ye in þ cart carayig forward. His galowes & death stádeth within. x. mile at þ farthest, & yours win. lxxix. Is not þwhy ye shold recken muche lesse of your deth þe he, though your waye bee lenger, synne ye bee sure ye shall never cease riding til ye come at it.

And this is true, althought ye wer surc that the place of your execucion stode so farre beyond his.

But what if hers were to the place of your execucion two wales, of which the þone were fourscore mile farther aboue than your felowes, the other nerre þe v. mile than his: & whan ye wer put in þ cart had warning of boþ; and thonghe ye wer shewed þ it wer likely þ ye shold be caried the leger way, yet it might hap þe shold go the shorther, & whether ye wer caried the one or the other, ye shold never know, til ye com to the place: If rowþe could not in this case make much lenger of your life than of your felowes.

Now in this case are we all. For our lord hath not endeted vs of þ time. He

hath appointed what we may not passe, **G** but nor how lone we shal go, nor wher nor in what wile. And therfore if þ wylt consider how little cause thou hast to recke thy deth so far of, by reso of thi youth, recke how many as yong as thou haue bene slayn in þ self same waies in which thou ridest. How many haue bene drowned in þ self same waters in which thou rowest. And thus shalt þ well see, that þ haſſe no cause to loke uppþ thy deth as a thing far of, but a thing vndoubtedly nigh thee, & cuerwalking with thee. By which not a false imaginacio, but a veri true cōceptiō, thou shalt behold him, & aduise him such as he is, & thereby take occasiō to flee vaine pleasures of the flesh, that kepe out þ very pictures of þ sonle. **F**

¶ Of pride.

Now sith I haue shewhat layd aforesyng face the bodily paines of deth, þ troubles & vexacions spiritual, that cōe therewith by thy godly enemy þ deauil, þ unrestfull cōviance of þ fleshly frendes, þ uncertaintie of thy self, howe loone this dreadfull tyme þal cōe, þ thou art ever sick of that incurable sicknes, þ whitche is none other cōe, thou shal yet in fewe yeres vndoubtedly die, & yet moreouer þ thou art already dying, neuer hast bene since thou first begannest to liue, let vs now make some p̄f of this one part of our medis, how þ remērance of deth in this sahis cōsidered in his kind, wil work with vs to þ preseruaciō of our soules from every kind of sin: beginning at þ sin þ is the very hed and rote of al sinnes, that is to wit pride, the mischievous mother of **Pride the mother of al vice**

I haue seen many vices ere this, þ at þ first semed far fro pride, & yet wel constred to þ bitermost, it wold wel appere, þ of þ rote ther sprang. As soz wrathe and envy, be the knowē childre of pride. **The children of pride,** But what shold seme farther fro pride than dronken glotonye. And yet shal ye find mo þ dronk þe self low druk of pride to be called good felowes, than soz luste of the dronk self. So spredeth this cursed rote of pride his braunches into all other kindes, beside his proper malice for his own part, not onely in hys mind of fortune, rule, and authoritie, bewtye, wit, strengþ, lerning, or such other gifts of god, but also þ fals pride of **I**pocrites, that faine to haue the vertues that they **Spiritual** lack: and the perillous pride of þe, that pride. **for**

A for theyz few spotted vertues, not wout
the mirture of other moztall vices: take
thēself soz quick satnites on earth; proud
ly iudging þ liues of their euen chzistē,
disdaining other mēs vertue, euyng o-
ther mens praise, bering implacable an-
ger where they pœue thēself not accep-
ted & set by, after the wozthines of theyz
ownestimaciō. Whiche kind of spiritual
pride, & therupō folowing euy & wrath,
is so much þ more peccatē, in þ it carieth
whi a bisidnes almost incurabla sauc gods

Gret mercy. For the lechez knoweth he
doth nouḡt, & hath remorse therof. The
glōtō pœiueth his own faute, & somēmpe
faieth it bestiy. The slouthful body mis-
likesthis dūlīes, & thereby is moued to
med. But this kind of pride, þ i his own
opiniō taketh hiselv̄ soz holy, is farihest
frō al recovery. For how ca he mend his
faute & taketh it soz none, þ weneth all is
wel þ he doth himself, & nothing þ anye
mā doth els, þ couereth his purpose w̄ þ
þtēt of soe holly purpōle, þ he wil never
beḡt while he liueth, taketh his euy soz
an holly desire, to get before his neybōur
in vertue, & taketh his wrath & anger soz
an holly zeale of iustice. And thus whyle
he prouidly liketh his vices, he is out all
þ way to med the. In so farforth þ Isure.

Cly think there be some, who had in good
faith made the best marchandise y euer
they made in theyr liues for theyz owne
soules, if they had changed thōse spiritual
vices, of pride, wrathe, & envy, soz the
beastly carnal sinnes of glotony, slouth,
& lechery. Not that these thre wer good,
whiche be vndoubtedly damnable, but soz
þ like as god said in thapocalips unto þ
churche of Laodice. Thou arte neþher
hote nor cold but luke warme, I would
thou were colde þ thou myghtesse ware
warめ, signifying þ if he wer in open &
manifess linnes, he wold haue more oc-
casione to cal feruently soz grace & help, soz

D if these folk had these carnall sinnes, they
could not be ignorant of theyz own fautes
for as saint Poule saith þ fleshly sinnes
be eth to pœive: & so shold they haue oc-
casio to cal soz grace & war good. Ther
now by theyz pride taking themelſe soz
good where they be nouḡt, they bee far
frō al occasio of amendment, sauing the
knockyng of our lord, which alway stā-
deth at the doore of mans hert and knoc-
keth, whome I praye god we maye geue
earēunto and let him in. And one of his
good & gracious knocking is, þ putting
þi remēbrāce of deth, which remēbrāce
as I haue said, let vs se what ſhedē it may

Eand vs in against this curied synne of
pride. And surely agaist this laſt brauch
of pride, of such as reputethēself soz ho-
ly w̄ the disdayn of other, & an inwardg
liking of al their spiritual vices, which
they cōmend vnto thēself, vnder þ cloke
& shadow of some kind of vertue, mōste
hard it is to take remedy by the remem-
brance of deth, forasmuch as they reckē
thēself therby ready to go straþ to heuē.
But yet þ they consider the laboz & soli-
citatiō of our godly enemy the deuill, þ
thal at the time of their deth, be busye to
deſtroy the merites & good wozkes of al
theyz life before, & þ his furtiſteſt craste,
& most venemous dare, & the moſt soz thē
tauoyd, shalbe vnder þ colour of a faith-
ful hope of heuē, as a chig meze thā dew
to their own holines, to ſet thē wretched-
ly to þ fire of hel for their ſinful & wilful
blind preſupciō. Iſay þ remēbrance and
cōſideraciō of this perilous point & ſere-
ſul iſopardy, likely to falie on thē at the
time of their death, is a right effectuall
or iñmet lōg before in theyr life to wre-
away the web þ couereth þ eyen of theyr
ſoules, in ſuſhe wiſe as they cānot wa-
ſure ſight loke þpō theyz own cōſcience. G

As for al other kindes of pride, riſyng
of beſtly, ſtrēgh, wit, or cuining, me thi-
keth þ the remēbrāce of deth, may right
easily med it, ſithe þ they bee ſuſhe thi-
nges as ſhal ſhortly by deth leſe al theyr
gloſſe, thowners wote nere how ſoone.

And as lightly maye there by theſame **Iſocrites,**
cōſideracion be cured, the pride of theſe
foliſh prouide ypocrites, whiche are yet
moſe ſoules thā ſhey þ plainly folow the
wayes of the worlde & pleasure of theyr
body. For they though they go to the de-
uill therfore, yet ſomewhat they take ther-
fore. These mad ypocrites bee ſo mad, þ
where they ſink in hel as depe as the ſo-
ther, yet in reward of al theyr pain take
in this woſld, they bee content to take þ
bain praise of the people, ablaſt of wind
of theyr mouthes, whiche yet pcale praise
thē not but cal thē as they be. And if they
do, yet thēſelf here it not often. And ſure
they be that within ſhort time deth shall
ſtop theyr eareſ, and the cloddes beuer
all the mouthes þ praise thē. Whiche if
they wel and aduisedly conſidered, they
would I wene turne theyr appetites fro
the land of ſelij moztall men, and deliþe
to deserue their thanke and commendation
of god onely, whose p̄ayſe can ne-
ver dye. **H**

Now the hye minde of prouid fortune
rule, & authoriſtē, lord god how sleight Ambition,
ſ. g. II. **s**

Psal. 4.8

Aathing it wold sem to him, that wold
ofte & depely remēber, þ deth hal shal shor-
ly take away al this ryalty, & his glōze
hal as scripture saith never walk with
him into his graue: but he þ overloketh
every mā & no mā may be so homelye to
cōe to nere him, but thinketh þ he dothe
much foꝝ thē whō hōe vouchsafeth to take
by the hād or beck vpon, whom so many
men dize & sere, so many wait vpon, he
hal win a few yeres, & only god know,
eth win how few dayes, whā deth arres-
teth him, haue his deſtiny body turned i-
to ſinkig cariē, be bozn out of his prie-
ly paleys, layd in the groūd & there leſte
B alone, wher every leud lad wilbe holde
to tread on his hed. Wold not wene yeþ
depe conſideraciō of this ſodein chaūge
ſo ſurely to cōe, & ſo ſhortly to cōe, with-
draw þ wind þ puſteth vs bp in pride, b-
þo þ ſolēne ſight of woſdly worship: If
þ holdesþceue þone wer ernestly proud
of the werig of a gay goldē gown, while
the lozel playth the lord in a ſage playe,
woldelſt þ not laugh at his foly, conſide-
ring that þ art very ſure, þ whan þ play
is done, he hal go walke a knacie in his
old cote: How þ thinkest þy ſelfe wiſe
ynough whyle þ art proude in thy play-
ers garnēt, & foꝝgettest that whan thy
play is done, þ shalt go forth as poze as
he. Foꝝ þ remebrest not that thy pageat

C may happen to be done as ſome as hys.
We ſhall leſt heraple of plaiers & plai-
ers, which be to mery foꝝ this matter. I
hal put the a more ernest ymage of our
ſodicion, & that not a fained ſimilitude,
but a very trus ſallion & fygure of oure
worſhipful eſtate. Mark this well, foꝝ
of this ching we be very ſure, that olde &
yong, mā & womā, rich & poze, p̄ice and
page, al the while we liue in thiſ world,
we be but priſoners, & be wiſin a ſure pri-
ſon, out of whitch ther ca no maſtſcape.
And i worse caſe be we, thā thole þ be ta-
ke & iprloned foꝝ theſt. Foꝝ thei, elbeit
thei hert heuily harkeneth, after þ ſelli-

D ons, yet haue they ſome hope ethier to
breke priſoꝝ þ while, or to eſcape there by
ſauoꝝ, or after ſodenaciō ſoe hope of ydō
But we ſtand al in other pliḡt, we bee
condened to very ſure that we be alredy condemned
to deth ſome one, ſom other, none of vs ca
tel what deth we be demed to, but ſurely
can we al tel that die we ſhat. And clere
ly know we þ of thiſ deth we get no ma-
ner poon. Foꝝ the king by whale hyghe
ſentence we be condemned to dye, wold
not of thiſ deth ydon his own ſome. As
for escaping no man can looke foꝝ, The

priſoꝝ is large and many priſoners ſiſi, **G**
but the gaſtoꝝ ca leſe none, he is ſo pſent
in every place, that we ca crepe into no
cozner out of hiſ ſight. Foꝝ as holy Da-

vid ſaith to thiſ gaſtoꝝ whither hal I go
fro thy ſpirit, & whither hal I ſte fro thy

face: as who ſaith nowwhither. There is

no remedy therfore, but as codēned folk

& remediles, in thiſ priſoꝝ of the yerth we

diue forth a while, ſoe boude to a poſte,

ſoe wāding abrode, ſoe in the dūgeō, ſoe

in the upp ward, ſoe bylding the bow-

ers & making palaces in the priſoꝝ, ſome

weping, ſoe laughing, ſoe laþozing, ſoe

playing, ſoe ſinging, ſoe chidinge, ſome

ſighting, no mā almoſte remēbinge in

what caſe he ſtādeth, till that ſodeynlye **F**

nothyng leſe loking foꝝ, yōg, old, poze &

rych, mery & ſad, p̄ince, page, pope and

poze ſoul p̄iſt, now one, now other, ſoe

time a gret rable at once, wout order, w-

out reſpect of age or of eſtate, all ſtriped

ſtark naked & viſted out in a ſhete, bee

put to deth in diuers wiſe in ſoe cozner

of the ſame priſoꝝ, & euē ther thowē in an

hole, & ether wormies eat hi vnder groūd

or crowes aboue. Nowe come ſooth ye

proude priſoner, foꝝ ywis ye be no better,

ſoke ye neuer to hie, whē ye buſt i þ priſo

a paſtis foꝝ your blode, is it not a gret ri-

alcy if it be wel coſidred-ye buſt the co-

wer of Babilō in a cozner of the priſoꝝ, &

be very proud therof: & ſoome the gaſtoꝝ

beteth it doſon again w ſhame. Ye lene

your lodgiſg foꝝ your owne blode: & the

gaſtoꝝ whē ye be bede, ſetſteh a ſtrāge pri-

ſoner in your building, & chuzſteh your

blode into ſoe other caban. Ye be proud

of the armes of your aūceſters ſet bp in

the priſoꝝ: and al your pride is because ye ceſtre,

forger that it is a priſoꝝ. Foꝝ if ye toke the

maſter a right, the place a priſoꝝ, your ſelf

a priſoner codēned to deth, fro whiſh ye

cannot eſcape, ye wold recke thiſ grefe as

worſhipful, as if a geſtemā theſe whē he

ſhould goe to Tybarne, wold lene foꝝ a

memoriall, thearmes of his aūceſters

paſtis on a poſt in Newgate. Sure, **H**

þ I ſuppoſe, that if we toke not true ſpi-

gueſoꝝ a fantasye, but reckened it as it

is in bede, the verye expreſſe faſhion and

maner of al our eſtate, men wold beare

theiſelf not much higher in theiſ heres,

for any rule or authoſity that they bete

in thiſ world, whiſh they may wel par-

ceyue to bee in deebe no better, but

one priſoner beruyng a rule amouge the

reſtaunte, as the ſapſter dothe in the

māſhalye: or at the bermolle, one to

put in truſt w the gaſtoꝝ, that he is hale

an

A gan vnder gasloz ouer his felowes, till þ
þyzyfe and the cart come soz him.

C Of enuy.

N O w let vs se what help we may
haue of this medicin against the
sicknes of euy, which is vndou-
tedly both a sore torment & a very
consumpcion. For surely enuy is suche
a torment, as al the tyrants in Sicil ne-
uer deuised a sozer. And it so dzynt eth
þp the moysture of the body, and consu-
meth the good bloode, so discolozereth the
face, so defaceth þ beuty, so dysfigureth
þ visage leuing it at bony, leane, pale, &
wan, þ a parson wel set awox to enuy,
nede: þ none other image of deth, þa his

The image of
enuy,

B albeit þ enuy where it may ouer, doth al
þ hurt it can, yet sith þ woyse most com-
monly enuyeth þ better, & the febler the
strōger, it happeneth soz the inoore parte, þ
as the fire of the burnyng hyl of Etna
burneth only it self, so doth the envious
parson, frēt, fume, & burne in his owne
hert, wout ability or power to do the to-
ther hurt. And little metuail it is though
enuy be an ungracious grase. For it co-
mecth of an ungracious strocke. It is the
first begotte daughter of prude, gottē in
bastē & incest, by the devil father of them
bothe. For as soone as the devil hadde

Enuy the
doughter of
prude,

C brought out his doughter prude, wout
wise of his owne bodye, like as the vne-
mous spider bringeth soz her cobweb
whā this poysoned doughter of his, had
holpen him out of heuē, at the first sight
Adam and Eve in paradise sette in the
way to such worship, þ deviil anon tooke
his owne vnhappy doughter to wyle, &
vpon pride begat enuy. By whose en-
tacement, he set vpon our fyf parentes
in paradyse, and by prude supplanted
them, and there gaue them so great a fal
by theyr owne foly, that vnto thys dave
all their posteritye goe crooked thereof.
And therfore ever since enuy goth forth
mouynynge at euerye mannes welfare:

D more soz of another mannes wealthe,
than glad of her owne, of which she ta-
keth no pleasure if other folke fare well
with her. In so farforth that one Pub-
lius Putius sad and heauye, whome he
knew soz an envious pson, surely(þ he)
ether bach a chewd turn himelf,
or some man els a good turne, notyng
that his enuous nature was as soz of
another mannes weale, as of his owne

hurt.

I cannot here, albeit I nothing lesse
entende then to meddle muche with se-
culare authours in this matter, yet can
I not here holde my hande, fro the put-
ting in remembraunce of a certayn ta-
ble of Eſop, it exp̄lēth so properly þ na-
ture, chaffection, and the rewardē of ii,
capitail vices, that is to wit enuye and
cōuerte. Eſop therefore as I thynke ye
have heard, sayneth that one of the pay-
nym goddes came down into earth, and
syndyng together in a place two men, þ
one eniuious, the other couerte, he wēd
hymself wyllynge to geue eche of them
a gyft, but there shold but one of them
askē soz them bothe, but loke whatsoeuer
that one that shold askē wold alske soz
hymself, the other shold haue the selſe
same thyng doubled. Whan this condi-
cion was offered, than began there som
courtesye betwene the eniuious and the
couerte, whether of them shoulde aske:
for that wold noch couertenous be brought
vnto soz nochtig, because hymself wold
have his felowes request doubled. And
whan the eniuious man saw ſ, he wolde
prouide that his felowe shold haue ly-
tle good of the doublynge of his peticon.
And forþwith he required soz his part,
that he might haue one of his even putis
out. By reson of which reueste, the en-
iuious mā lost one eye, and the couetenous
man lost bothe. So ſuch is the wretched
aſpetice of this cursed enuy, redy to run
into the fyre, ſo he may draw his neyborz
with him. Which enuy is as I haue ſaid
and as saint Austin ſayeth, þ doughter
of prude in ſo farreforþ that as this ho-
ly doctor ſayeth, If thou destroyest the doughter,
And ther-
fore loke what maner conſideracion in
the remembraunce of deth, ſhal bee medicy-
nable againſt the peſileſt ſwelling ſoze
of pride, the ſelſame conſideracions be
the next remedies, againſt the venemous
vice of enuy. For wholoeuer enuye a-
nother it is ſoz ſome thyng, wherof him
ſelſe wold be prouide if he had it. Than
if ſuch conſideracions of deth as we haue
before ſpoke of in the repelling of pride
ſhould make the ſet neither much by thosē
thinges, nor much the moze by thys ſelſe
ſoz the if thys ſelſe haddeſt thē, it muſſe ne-
des ſoloſ, þ the ſelſame conſideracions
ſhal leue the little caufe to enuye the ſelſe
ſame thinges in any other mā. For thou
woldest noſ for shame, that men ſhould
think thee ſo mad, to enuy a poore ſoule,
ſoz playing the lord, one night in an en-
ſ. g. iii. terlude,

Asterlude. And also couldest þ enuy a per-
petual sick man, a man þ carieþ his deches
wound wþ him, a man that is but a pylo-
ner dñed to deþ, a man that is in þ cart
alredy carrying forward? For all these
shinges are as I think, made merely pro-
bable to the before. It is also to be con-
sidered, þ lyþ it is so, þ men commonly
enuy their betters, the remeþaunce of
deþ shold of reson be a gret remedy ther
of. For I suppose þf there wer one right
farre aboue thee, yet thou wouldest not
greatly enuy his estate, if þ thoughtes

Bthat thou myghtest bee his matche the
next weke. And why shouldest thou þā
enuy him now, whyle thou seest þ deþ
may make you boþe matches the nexte
night, & shal undoubtedlye within fewe
yeres. If it so were that thou knewest a
great Duke, kepyng so great estate and
princely poþt in his howse, that þ being
a ryght meane manne, haddeſt in thyne
heart great enmythereat, and specially
at some ſpecial dayz, in which he keþeth
for the mariage of his chylde, a gret ho-
nozable court aboue other times, if thou
beyng thereat, and at the ſyght of the ri-
ality and honoure heþed hym of all the
country about referto hym, whyle
they knele & crouche to hym, & at euerþe
word barched bigrace him, if thou shol-
dell ſodeinly be ſarely aduertised, þ for

Csecret treaſon lately detected to the king
he shold undoubtedlye be takeþ the morow
his courte al broken wþ, his goodes cea-
led, his wife put out, his children dyſher-
ited, himſelfe caſte in pſſion, broughte
furth & arrayned, the matter out of que-
ſion, & he shold be condemned, his coþe
armour reversed, his gilt ſpurres heþe
of his heles, himſelf haged & aulen and
quartered, howe thynketh thou by thy
ſayþ amyd thyne enuy, shouldest thou
not ſodainly chaunge into pity?

DSurely so is it, that if we conſidered
euerþe thynge a ryght, and eſtemed it
after the very nature, not after mennes
false oppinion, lyþ we be certayne that
deþ ſhal take away all that we enuy a-
ny manne for, and we be uncertain how
ſone, and yet verþe ſure that it ſhall not
belong, we ſhould never ſee cauſe to en-
uy anye manne, but rather to pitþe eue-
rye manne: and thoſe moſte, that moſte
hathe to bee enuyed for, ſyþe they be
thoſe that þowȝt ſhall moſt leſſe.

Of wþathe.



E þs now ſomewhat ſee, howe
this parte of our medycine, that
is to wit the remeþaunce of deþ,

may cure vs of þ ferſe ragions fewer of
wþathe. For wþathe is undoubtedly an-
other daughter of prude. For albeit that
wþathe ſometime ryleþ bypon a wþong
done vs, as harme to oure parſo, or leſſe
in our goodes, whiche is an occaſion ge-
uen vs and often ſodein, by reaſon wher
of the ſinne is ſomwhat leſſe grieuous,
the rule of reſo being letted for the while
by the ſodaine býunte of the injurye not
ſorethought bypon, but commyng vpon
vs unþouȝted, yet ſhall ye fynd that in
them whiche haue ſo turned an evyl cu-
ſome into nature, that they ſeme nowe
naturlē diſpoſed to wþathe and way-
wardnes, the very roote of that byce is
prude, althoughe theyr maner and beha-
viour be ſuche behyde, that folke would
lycle wene it. For goe they never ſo ſimi-
plie, looke they never ſo lowelye, yet
ſhall ye ſee them at euerþe lyghte occa-
ſyon telleþe. They canne not abyde one
merþe woord that towcheth them, they
canne not beare in reaſonyng to be
contraryed, but they frette and ſume
þyþe oppynyon bee not accepted,
and theyre iuencyon bee not magny-
ſyed.

Etherol rileþ hys waywardnēſſe
but of a ſecret rote of ſettryng muſe by
hemſelue, by whyche it goeth to theyre
hearte, whan they ſee any manne leſſe
eſteme them then they ſeme woþthy to
hemſelue.

Whyl thou alſo well parceyue that
the ſettryng by oure ſelue is moze than
halfe the weighte of oure wþathe? Wee
ſhall prove it by them that wolde haþ-
pelye ſaye nay. Take me one that re-
keneth hymſelue for woþþypfull, and
looke whether hee ſhall not bee muſe
moze wþoþe wyþ one opproþyounſ
and rebukefull woord, as knaue par-
cace or beggar (In whyche is no grete
ſclaundre) ſpoken to hys face by one þ
that hee reckeneth but hys matche or
farre vnder hym, than wyþ the ſelue
ſame woord ſpoke to hym by one that
he knoweth and knowlegeth for a great
dele his better.

We ſee thys poynþe conſyrm̄ed by al
the lawes made among meyne, whiche
lawes foþalmuch as thaccons of tre-
pas be geuen to reuenge men, not of the Actions of
trespass,
wþōges only done unto the in theyre bo-
dies or theyre goddes, but also of theyre
contumelies, grieves & diſpites, wherþy
they conceyue amþe diſpleaſure at hart,
lef in lacke of lawe to do it for the, they
hold in ſolowyng theyre p̄sons affecccis,
reuenge

A revenge theſelf immoderately wþ theyz own h andes, the lawes I ſape conſidereth, pondereth, and puniſheth, the treſpasses done to every manne, not onely after the hurte that is done or losſe that is taken: but and if it be ſuch as the party grieued is like to be wrothe with all, the puniſhement is aggrieved or mynyſhed, made leſſe or more, after the diſference in degré of woþhippe and repuſation betwene the parties. And this is the prouiſion of the lawes almoſt in every countrey, and hath bene aſore christe was boorne. By whiche it appeareth by a common conuent, that a mannes owne

B estimacion ſettynge by himſelf, dyſdaynyng to take rebuke of one worse than himſelf, maketh his wrothe the ſozer.

For thalwaginge whereof, the lawe contenteth hym with the larger puniſhement of his offender.

In Spayne a And this ſo farþooþh, that in Spayne, dyp blowe, it is ſozer taken, and ſozer puniſhed, yf one geue another a dyp blowe with his fyſt, than yf he draw bloode vpon him with a ſweord. The cauſe is none other but chapeaſyng of his minde that is ſtricke, for as much as commonly they take themſelues for ſo very manly men, þ thre ſtrokes with a ſweorde coulde not anger one of them ſo muche, as that it ſhould appere that by a blowe geue him with a bare hande, anye manne ſhoulde ſo recken him for a boy, that he wold not vouchſafe to draw any weapon at him.

So that as I ſaid it wel appeareth by the common confeſſion of the world, expreſſed and declared by theyz lawes, þ the pointe and redines that men haue to war angry, groweth of the ſecret pzyde by which we ſet ouermuche by our ſelf. And lyke as that kinde of good anger þ

Good anger, wee cal a good zeale, ryſeth of that we ſette as we ſhould do, ſo muche by oure lord god, that we cannot be but wrothe with them whō we ſee ſet ſo little by him, that they let not to breake his high conmaundementes, ſo rileth of muche ſetyng by our ſelf that affeccion of anger,

D by which we ſe moned agaynſt them wþ yre and diſdayne that diſplease vs, and ſhew by theyz behauour, that they ſette leſſe by vs than our proude heart lokeþ for. By whiche though we marke it not, yet in dede we recken our ſelfe woþthye moze reuerēce thā we do god hiſelfonly.

I doute not but men wyll ſay nay: & I verely beleue that they thynke nay: and the cauſe is, for that we parceilue not of what rote the braunches of oure ſinnes

ſprung. But wyll ye ſee ſt proued that it is ſo: Loke whether we be not moze angry with our ſervantes for the brech of one conmaundement of our own, than for the breche of gods al tennē: and whether we be not moze wroth with one coſtumelious or diſpitful word spoken againſt ourelves, than with many blaſphemous wordes vntreuerently ſpoken of god. And could we trouw ye be moze moued with þ minifhyng of our own woþhip than gods, or loke to haue our own conmaundementes better obeyed than gods, if we dyd not in dede ſette moze by our ſelf than him?

The harmes

And therfore this deadly ſore of wrath or wraþe, of which ſo much harme groweth, that maketh men vnlke themſelues, ymaketh vs lyke woode wilfes or furves of hell, that diſlueth vs furth headlonge vpon ſweord poynetes, that maketh vs blindly run furth vpon other mens deſtruction with our owne ruine, is but a curſed braunche riſing and ſpringyng out of the ſecrete roote of pzyde.

And like as it is in phisiche a ſpeciall thynge neceſſary, to know where and in what place of the body lyeth the begynnyng, and as it wer the fountain of the ſore, fro which the matter is alway miſtred vnto the place where it appereth (for the fountain once ſtopped, þ ſore ſhal ſone heale of it ſelf, the matter ſaylyng that fed it, which continually reſorteth fro the fountain to the place, mē may wel daily purge and cleſe the ſore, but they ſhal hardly hele it:) lykewile I ſay fareth it by the ſore of the ſoule, if we perclene once the rote and digge vp that, we be verely ſure the braunches be ſurelye gone. But while the rote remayneth, while we cut of the braunches, we letts welthe growyng and kepe it ſomewhat vnder: but ſayle they may not alway to ſpring a gayne.

And thereforeſore, ſitbe this vngraſions braunche of wrothe, ſpringeth out of the curſed rote of pzyde and ſettyng muſe by our ſelfe, ſo ſcretely lurking in oure hearie, that vñneþe we can parceyue it our ſelfe, lette vs pull vpp well þ roote, and ſurely the braunche of wrothe ſhall ſoone wither awaie. For taken once awaie the ſettyng by oure ſelfe, wee ſhall not gretlydote vpon þ we ſet lytle by.

So ſhall there of ſuſhe humility coſtempn and abiection of our ſelf ſhortely folow in vs, hye eſtimacion, honor, and loue of god, and every other creature in oder for his ſake, as they ſhall appearre f.g. iiiii. moze

A moze or lesse liefe unto him.

And sith þ by the destruccioñ of pryde,
soloweth as I haue said þ destrucción of
wrath, we shal apply to the repression of
wrath, þ selfsame consideracions in þ re-
membrance of death, þ we before haue he-
wed to serue to the repression of pryde.

Fox who coulde be angry for þ losse of
godes, if he well remembred howe little
whille he shoulde kepe thē, how sone deth
micht take them from him? Who could
ser so much by himself, to take to heart a
leude rebukful word spokē to his face,
if he remembred himself to be as he is, a
poze prisoner damned to deth; or so very

Wroth as we be now w som bodily hurt
done vs vpō soe one part of þ body, if we
depely remembred that we be as we bee
in dede, already laid in the cart carping
toward execucion.

And if the wretchednes of our owne e-
state nothing moued vs, whiche beyng
such as it is, shold it wer well podzed,
make vs lytle regard the causes of oure
wrath, consid̄sing þ all þ whyle we liue
we be but in dying, yet micht the state of
him þ we be wrothe wal, make vs alha-
med to be wroth. Fox who wold not dis-
dain to be wroth w a wretched prisoner,
w him þ is in the cart & in þ way to han-
ging, w him þ wer a dying. And of thyss
wold a man be the moze alhamed, þ hec
Considered in how much peril & leopardy
of hymself, his own life & his own soule
is, whille he stiueþ chideth and fighteth
w another, & þ oftentimes for how very tri-
fles. First shame were it for men to bee
wroth like women, for fantasies & thin-
ges of nouȝt, if ther wer no worse ther-
in. And now shal ye se men fall at vary-
ance for killynge of the par, or goyng be-
fore in processioñ, or lettig of their wiues
pewes in the church. Doubt ye whether
this wrath be prude? I dout not but wisse
men wil agree, that it is eyther foolyshe
prude or proud folys.

DHow much is it now þ moze folys, if we
consider þ we be but goig in pilgrimage,
& haue here no dwellyng place, than to
chide & fight for such folyes by the way.

How much moze shame and folys is it
yet, when we be goyng together to oure
deth, as we be in dede.

If we should see two men fighting to-
gether for very great thinges, yet wold
we recken thē both mad, if they ieste not
of, whan they shoulde see a ramping Ly-
on commyng on them bothe, redy to de-
noure them bothe. Powe when wee see
surely that the death is comming on vs

all, and shall vndoubtedly within wrote **G**
space denoure vs all, and howe sone we
know not all, is it not nowe moze than
madnes to be wrothe and haue malycie
one to another, and for the moze part for
as very tryfles, as children shold fall ac-
variaunce for cherystones, death com-
myng as I say vpō vs to denoure vs all.

If these thinges and such other as thei
be very true, lo they wer wel and depely
remembred, I leele doubt but they wold
both abate the crooked branch of wrath,
and pul vp fro the botom of the hert, the
canceled rote of prude.

¶ Of couetise.

CEt vs now somwhat see, what
this part of this medicin maye **F**
do to the cure of couetise, which
is a sicknes wherin me be very
soze deceued. Fox it maketh folk to seme
farre of another soz þ they be in dede.
Fox couetous me seme huble, and yet be
they very proude. They seme wyse, and
yet be they very folish. They seme chy-
ske, and yet haue no trust in Christ. And
which most maruell is of all, they seme
rich, and yet be very beggers, and haue
nought of their own.

As for pride of the possession of theyss
goodes, whoso be wel acquainted wþ
them, shal wel parçine it, how hartelye **G**
they rejoyce, where they dare speak and
call thei bestis beggers, if money bes
not so rīse wþ thē, because they regards it
lesse and spende it moze liberally.

We wene thē wise also, & so thei do thē
self, because thei seme to haue prouidence
& be folk of fozelight, & not to regard on-
ly the time preser, but make prouisiō for
time to cōe. But than prou thei moze
foles, þ they þ liue fro hāde to mouthe.
Fox they take at the less wyse sometyme
of pleasure wþ their owne, thoughe they
fare harde at another. But these coue-
tous nigrades, while they passe on with
pain alway þ time preser, & alway spare
al for thei time to come, thus drue thei
forþ wretchedly, tll al their time be past
& none to cōe. And þā whā they less loke
therfoze, leue al þ they haue heaped, to
strangers þ shall never can thē thanke.

If ye wil say there be no such fooles, I
might say þ I haue sene som such in my
time. And if ye beleue not me, I coulde
synd ye record. But to thei fēt ye shal not
denie me, but that there haue bene suche
foles of old, ye shal here what Salomon
said seuen vere ere I was borne. I haue
sene (saith he) another plague vnder the
sunne,

Ecli. 6,

Psal. 32.

Psal. 42,

Fathers pro-
vide for chil-
dren,

Psa. 54.

Math. 6,
Luk. 12.

A sunne, & it is comō amōg mē. A mā unto whō god hath givē riches, substance & honoꝝ, so ſ̄ he wāteth nothing y hys hert cā deſize, yet god hath not geue hi leuet to eat of it or to eioy it, but a frāger deuoureth. Ofſuche ſoſt of foles alſo ſpeaketh y plalmiſt, thus a mā diſquieteth hiſelf i bayn, & heþeþ vp riſhes, & cannot tel for whō he gathereth the. And in the. xviſti. plalme the propheſe expreſſeth plaiſeſt the foly of ſuch foles, for (ſayth he) both y riſhes & the poze ſhal dye, & leave their riſhes unto ſtraungers. And ſurely wher they ſeme chriſte, thei haue none earthy truſt in Chriſt. For they be euer aſtrayd of lack in tyme to coe, haue they alredye never ſo much. And me thinketh bitterly on þe other ſide, y albeſt every mā yhaſt childrē, is boſidē by the law of God & of nature to provide for the, til thei be able at þe leſt by þe laboꝝ of their hādes, to provide for their belies (for god & nature loke not as me thinketh muſche farther, noꝝ th̄uſt vs not out of þe paradise of plē ſure, to make vs loke & long to be lozdes in thiſ wezeched erth) yet I ſay me ſineſt vereily, y haue we neuer ſo little, yf we be not in ſpirit mercy therewiſh, but live in pulling & whimpering & heuines of hert, to þe diſcoſort of our ſelf & the ſ̄ are about vs, for ſcarfe and dzedē of lack in tyme to come, it appereſt I ſay playnly, y ſpeak we neuer ſo muſche of faith & of truſte in Chriſt, we haue in our heartes neyther moſe belies in hiſ holy woꝝdes noꝝ truſt in hiſ faſthful p̄omife, than haſt a Jew or a Turke.

Doth not holy scripture ſay, caſte thy thought into god & he ſhall noꝝ he theſe. Whyp takelſt y thought now in thy ſelf, and feareſt to ſayle for ſode?

Saſth not our ſauioꝝ himſelf, haue no care for to morowē? And thā furniſheth & enſorceth hiſ cōmaūdemēt by enſam- ple, ſayng, loke vpō the byzdes in þe ayre, they neither ſow noꝝ repe, noꝝ gather to no barns, & your heauely faſher feedeth the. Are not ye farmoſe excellēt the theſe? Your faſher in heuē knoweth y ye haue nedē of al theſe thinges. Seke ye ſyſte for þe kiŋdōm of heuē & þe iuſtice of hym, & al theſe thinges ſhal be caſt unto you beſide. Whosoeuer he be y hereth thiſ, and yet pulēt & whimpereth for dout & ſere of lack in time cōmīg, either he beleueſt not y Chriſt ſpake theſe woꝝdes (and thā beleueſt he not y gospel) or els yf hee beleue y Chriſt ſpake thiſ, & yet ſearereth leſt he will not kepe them, howe beleueſt he Chriſt or truſſeth in hiſ p̄omife. Thou

wilt happily ſay, that Chriſt wold not for any truſt of him, y thou haſdeſt noꝝ prouide for to morow, bat loke to be fed by miracle. In thiſ thou ſayest true: & thereforoſe he ſayd not, prouide not for to morow, noꝝ laboꝝ not for to morow. In token wherof he ſent the Jewes double Panna, wekely the daye before the ſabaoſt day, to be prouided for beforo y hād. But he laſt unto vs, haue none anxiety noꝝ care of mind for to morow. For the mind wold chriſt haue cleene discharged of al earthy care, to thende y we ſhould in hert, only care & long for heuen. And therefore he ſayde: long for, firſt & chiefly the kiŋdom of heuē, & al theſe earthy thinges god ſhall caſt unto vs beſide: ſhewing thereby y by y herty ſugyng for heuē, we ſhal haue both rwayne.

And ſurely the thynges coming of þe earth for þe neceſſary ſuſtenance of mā, requireth rather þe laboꝝ of þe body than the care of þe mind. But the gettyng of heuē, requireth care, cure, & ardet deſire of þe mind, muſch more than þe laboure of the body, ſauing y the buſy deſire of the mind, & neuer laſter the body to be idle.

Thou wilt happily ſay, what yf I cā not laboꝝ, or haue noſmall children to find, than my laboꝝ of thiſe dayes, wylſt ſuffiſe to ſede for one day, ſhat I not thaſt care & take thought how they ſhall lyue to morow: or tell what other thiſt I ſhal find. Firſt ſhall I tel thee what thiſt y ſhalt make in ſuſte caſe: and after ſhal I ſhew thee, yf all thiſt ſayle thee, yet if thou be a faſthfull mā, thou ſhalt take no thought. I ſay if thou lacke, y ſhalte labour to thy power by iuſte and trewe buſynelle, to geate that thee and thyne behoueth. If thy laboure ſuffiſe not, thou ſhalt ſhew thy ſtate that thou haſt lytle money & muſch charge, to ſom ſuſte me as haue muſch money & little charge: & thei be the bounden of dueſy, to ſupply of theiſ ſy the lacke of thine. What yf they will not? Then I ſay y yet oughteſt thou not to take thought & care in herte, or diſpayze of gods p̄omife for thy lyving; but to make thy ſelf very ſure, y et thei god wil prouide thee & thyne meate, by purtyng other menne in the mynde to releue thee, or ſend thee meate by miſacle (as he haſte in deſerte wilberneſſe ſente some menne theiſt meat by a crow) Regum. 17, or els his pleasure is that thou and thine ſhal liue no lenger but die and depart by famine, as he wiſt that ſome other dye by ſickenes. In whiche caſe y muſt willingly wout grudge or care (which care thou

Dan,14
Luk,16

Athou never so sore cannot geat thee a penaunce (the moze) conforme thy selfe to his ordinaunce. For though he hath promised to prouide vs meat, yet hath he not promyse it for longer tyme than hym lyketh to levs lide, to whom we be al detours of death. And therfore though he sente Daniell meate ynough by Abascul the prophete into the lake among livers: yet sente he none at al to Lazarus, but let hym dye for famyne at y rich glotonys gate. Where dyed he wout grudge, without anxietie, with good wyll and glad hope, whereby he went into Abrahams bosom. Howe if thou do the lyke, thou shalt go into a better bosome, into hemet into y bosom of our savor Ch:ist.

B Howe if the poore manne that nought hadde, shew himselfe to lacke sayth and to haue no trust in Chrsstes wordes, yf he fere lack of finding: what saith hath than the couetous wretch, that hathe ymough for this daye, for to morowe, for this weke, for the next, for this monethe for the next, for this yere, for the next, ye and paradynture for many yeres, yere ly commynge in, of lades, offices, or merchandise, or other waies, and yet is ener whining, plaining, morning, for care & feare of lacke many yeres hereafter for hym or his childdren, as though god eyther would not, or wer not able to kepe

C his promise with vs. And (whiche is the moze madnes) his care is all for the living of hymself and his childdren, for soe such time as neither himself nor his childdren shal happily lve therto. And so leseth he y commodity of al his whole lfe, to the fere of lack of living whe he is dead.

D Now if he hap to haue a great losse, in what heuines falleth he than: For if he had tenne thousand pounde, and therof had eight thousandde taken from him, he would wepe and wene he wer vndone. And yet if he had never hadde but one, hee woulde hane thoughte hym selfe a losse of eight, twain ca do hi no pleasure.

E Whereof riseth thys hygh follye, but of the blynde couetous affection that he had to that he lost. If he had had it wylle, yet he wold paradynture not haue occupied it: for this y is left, is moze tha he wil sped, or happily shal nede to spende.

F If ye woulde haue spent it wel, ye haue no cause to be soray of the losse, for godde accepteth your good will. If ye woulde haue kepte it couetously or spente it nougately, ye haue a cause to be gladde, and recken that ye haue wonne by the

losse, in that the matter and occasion of youre synne, is by goddes goodnes graciously taken from you.

But ye wyl saye that ye haue nowe losse of your woshippe, and shal not be sette by so muche as ye were, when ye were knownen for so riche. A well I say, nowe ye come home los. He thoughte alway that ye couetous niggarde, how lowlye so euer ye looked, would if ye wer well serched, preue your selfe proud and highe harted. For surely make they never so meke and humble countenaunce, they haue muche pride in the mind, and putte their trusse in theyr goodes, making theyr good ther god. Which thing is the cause that our saviour Ch:ist said It were as harde for the riche manne to come into heauen, as a great cable or a Camel to go through a needles eye. For it is not sinne to haue riches, but to loue richer.

If riches com to you, set not your hert theron saith holy scripture. He that setteth not his hearte thereon, nor casteth not his loue theron, reckeneth as it is inde, himself not the richer by them, nor those goodes not his owne, but delþued hym by god to be saythfully disposed vpon himselfe and other: and that of the disposition he must geue the reckening. And therefore as he reckeneth hymselfe neuer y richer, so is he neuer y prouder.

But he y forgetteth his goodes to be y goodes of god, & of a disposer, reckeneth himself an owner, he takeith himself for riche. And because he reckeneth the riches his own, he casteth a lone theron, & so muche is his lone the lesse set vnto god. For as holy scripture saith, wher thy treure is ther is thyne heart: where is y dydly recþtreure not thine, but the treure of god delivred the to dispose & bestow thy treure shold be i erþ & thy hert in heuen.

But these couetous folk that set theyr heartes on theyr goodes, and be proude when they loke on their heapes, ther recke themselves rich, be in dede very wretched beggers: thole I mene y be ful christened in couetise, y haue al y pertyes belonging to y name, y is to wit, y be as loth to sped ought, as ther be glad to get al. For ther not only part nothig liberally to other folk, but also lue wretchedly by spairing fro themself. And so ther recke themselves owners, & be in dede baty bare keepers of other mes goodes. For with they find in their hert to sped nothig vpon themself, but kepe al for their executors, they make it euē now not their own whille they use it not

Andt, but other mens sorwesde and
choose thei kepe it. But now let vs
see as I said before, how the remēbrāce
of deth may quickē mens eyen, againste
this blind foly of couetise. For surely it
is an hard soze to cure : it is so mad, þ it
is much wark to make any good couisell
lind into the hece. Wile þ see it proued:
loke vpo the yong man whō Ch̄ist him
¶ i the we, 19
Qar, 10
Luk, 18

self couelled, to sel þ he had, & geue it to
pore folk, & cōe & folow hym. He clawed
his hed & wet his way heally, because he
was riche: whereas saint Peter & other
holy apostles, at the first call left theyz e-
nests, which was in effect al þ theyz had,
& folowed hym. Thei had no gret thīngs
wherupon they had set theyz heartes to
hoide them backe. But and if theyz her-
tes had bene soze set vpon righte small
thīnges, it wold hane bene a great let.

And no maruaile though the couetous
be hard to hele. For it is not ethe to find
a godlyme to geue the counsel. As for þ
gloton is redy to here of tēperance, ye &
to preach also of fastig himself, whē his
bely is wel filled. The lecherous, after
his soule pleasure past, may suffer to here
of contynence, and abhorreth almoste þ
together by himself. But the couetous ma
because he never ceaseth to dote vpo his
Cgood, and is euer alyke gredy therupō,
who so geneth him aduse to be liberall,
semeth to preach to a gloton soz fasting,
when his bely is empty & gapeth for god
meat: or to a lusty lechour, whē his lemā
is lately light in his lap. Scālē cā deth
cure them when he commeth.

I remember me of a these once cast at
Newgate, that cut a purſe at the barre
when he shold be hanged on the morow.
And when he was asked why he dyd so,
knowing that he shold dye so shozelye,
the desperate wretche sayd, that it didde
his heart good, to be lordē of that purſe,
one nyght yet. And in good saythe me
Gthyndeth as muche as wee wonder at
hym, yet se we many that do much like,
of whom we nothyng wonder at all. I
let passe olde prieſtēſ that selve for bo-
lons of yonger prieſtēſ benefices. I let
passē olde men that houſe and gape to be
executours to some that be yonger than
themſelvē: whose goodes if thei wold fal,
they recken wold do them geod to have
in their keping yet one yere ere they dye.

But loke if ye ſee not ſome wretches þ
ſcant can crepe for age, his hed hanging
in his bosom, and his body crooked, walk
pit pat upon a paire of patens wþth the
kasse in the tone hande and the gart nōſte

in the other hande, the tone ſote almoſt
in the graue already, and yet neuer the
moſe haſt to part with any thyngē, nor
to reſtoze that he haſt he euyl gotten, but
as gredy to geat a grote by the begiling
of hiſ neybour, as if he haſt of certaynty
ſeven ſcore yere to live.

The man that is pore blinde, caſtneſt
ſee far from hym. And as to loke on deth
we ſoſt the moſt part pore blinde all þ
mayny: for we cannot ſee hym til he cos
very neſe vs. But theſe folk be not pore
blynde but ſtarke blynde: for they canoſt
ſee him when he commeth ſo neſe, þ hee
putteth almoſte hiſ finger in theyz eye.

Sure the cauſe is, for that thei willing
by wrink, & like not to loke at him. They
be loth to remēber deth, loth to put thys
oyntment on theyz eyen. Thys water is
ſomewhat p̄icking, and woulde make
theyz eyen water, and therefore they re-
fufe it. But ſurely if they woulde ble it, if
they woulde, as aduisedlye remēber
deth, as they bhaduſſedly ſoſgeat hym,
thei ſhould ſone ſee theyz foly, & ſhake of
theyz couetise. For vndoubtedly, if they
wold conſider devely how ſone thei may,
ye and how ſone they muſt, leſe all that &
they laboř for, they woulde ſhortly ceafe
theyz busines, & woulde neuer be loſe mad,
gredily to gather together that othermeſt
thal merely ſone after ſcatter abrode.

If they thought howe ſoone in what
paineſull plighe they ſhall lyſ a dying,
while theyz executours aſoſe their faceſ
ranlake vpo theyz ſackes, they woulde I
wene ſhortly empty theyz ſackes them-
ſelues. And if they doute how farre that
deth is from them, let them here what
Ch̄ift ſaith in the ghōſpell to the ryche
couetous gatherer, þ thoughte to make
hiſ barnes and hiſ warehouſes larger
to laye in the moſe, because he reckened
in hiſelf to lyue and make mery many p-
yeres: and it was ſayde vnto hym: thou
ſoole thiſ nyghte ſhall they take thy
ſoule fro thee: and than theſe thynges
that thou haſſe gathered, whōe ſhall
they bee. And holye Hayncte Barnarde
ſayth, that it may be ſayde vnto hym far-
ther, thou that haſt gathered thei, whōe
ſhalt thou be?

If wee woulde well aduife vs vpo
this poynſe, and remēber the
payneſull peryll of deathe, that we ſhal
ſo ſone come to, and that of all that we
gather, we ſhall carie nothing with vs,
it woulde cauſe vs to conſider, þ this co-
uetous gathering & niggardous keping,
with al the delyſt þ we take in the behol-
ding

Adynge of our substance, is in al oure lyfe
Agolde dreme but a very gay golden dreame, in which
we dreame that we haue great riches, &
in h slepe of this life we be glad & proude
therof. But whan deeth shal once wake
vs, our gay golden dreame shal vanish,
& of al the treasure y we so merely dremed
of, we shal not (as the holy prophet saith)
find one peny left in our hades. Whiche
if we forgate not, but wel and effectually
remembered, we woulde in tyme caste
eouesse out of our hedes, & leauyng lyte
lebusines for our executours after our
deth, not sayle to dispole and distrybute
our substance with our owne handes.

BIf thou knewest very certaynlye, that
after all thy good gathered together, y
shouldest be sodainly robbed of alto-
gether, thou woldest I wene haue little ioy
to laboz and toyle for so murche, but ca-
ther as y shouldest happe to get it, so wol-
dest thou wylsely belowe it there as nede
wer, & where thou myghtest haue thank
therfore: & on them specially y wer like-
ly to help the wchethers whē thynge wer al
gone. But it is so, that thou art of no-
thing so sure, as y deth shall bereue thee
of al y ever thou hepest, & leue the scante
a shets. Whiche thyng if we dyd as well
remēber, as we wel know, we shold not
faile to laboz lesse for y we shal so lese, &

CWold put into poore wens purses our mo-
ney to kepe, y deth the cruell thefe, shold
not finde it about vs, but they shoud re-
leue vs therwith when the remenaunte
wer bereft vs.

¶ Of glotony.

DW haue we so consider, howe
this part of our medeyn, that is
to wit the remembrance of deth,
may bee applied to the cure and helpe of
glotony, which is a beastly sicknes & an
old sore. For this was in the beginning
tormented with pride in oure mother Eve:
who besyde the proud appetite y she had

Dto bee by knowledge made in maner a
goddes, yet toke she such delyte also in y
beholding of h apple, y she lōged to seise
the tass. And so entred death at thewyn-
dowes of our own eyen into the house of
our herte, & there burned vp al the goodly
building, that god had wrought therin.
And surely so falleth it daylye, y the eye
is not only h coke & the capfer, to bring
the rauenous appetite of delicate meate
& drinke into the bellye (so farforth y men
commonly say, it wer better ful his belly
thā his eye, & many mē mind it not at al
till thei leſt meat ony bord) but y eye is al
so the bauſt, to bring the herte to y desyre

The wyched-
nes of the eye

of the foule beſtly pleasure benethe the bely. For when the eye immoderately
deliceth in long looking of the beutuous
face, w the white neck & round pappes, &
so forth as far as it findeth no let, the de-
vil helpeþ the herte to frame and forme,
in the fantasye by foule imaginacions,
all that euer the clothes couer. And y in
such excellente fashyon, as the mynōe is
more kindled in the fained figure of his
own denys, than if it shold happily bee,
if the eye saw the body belly naked such
as it is in dede. And therfore saith y ho-
ly prophet. Turn away thyng eyen fro y beholding of vanities. Now as I be-
gan to say, sith it is so that this olde soze
of glotony, was the vice & sin by whiche
our forefathers eating h forbiſſe fruit,
fel fro the felicitie of paradise, & fro their
immortality into deth, & into y misery of
this wretched worlde, well ought we to
hate & abhoȝre it, although there sholde
now no new harme grow therof. But
so is it now, that so muche harme dayly
groweth therof new, not to y soul only,
but to the body also, y if we loue ether o-
ther, we se gret caule to haue it in hatred
& abominaciō, though it had never done
us hurt of old. For hard it is to say whet-
her this vice be more pestilēt to y body
or to y soul: surely ver y pestilēt to both.
And as to the soul no man douteþ howe
deadly it is. For sith the body r̄ bellefeth
alway against the spirite, what can bee
moze venomous & mortall to the soul, thā
goþbellefeth glotony, whiche so pāpereth y
body, y the soul cā haue no rule thereroft, torpe.
but carrieth it furth like an headstronge
horſ, til he haue casse his mapster in the
mire. And if the corruptible body be (as
the wiseman saith) burdenous to y soule:
w what a burde chargeth he the soule, y
so pāpereth his paunch, y he is scantable
to bere y burde of his own bely, though
it wer takē fro y place, & layd vpon hys
back. If the body be to the soule a p̄ſlo,
how straþ a p̄ſlo maketh he the body, y
stuffeth it so full of risraf, y the soule cā
haue no rome to stirre it self, but as one
wet lo ſet had & ſote in a ſtrayte Stockes,
y he can neither ſtand by noȝ lye down,
ſo the soule is ſo ſtifled in ſuche a ſtuffed
body, that it can nothyng wield it ſelf,
in doing of any good ſpirituall chyngē
that appetayneth vnto his part, but is
as it were enclosed, not in a p̄ſlon but
in a graue, dead in maner all redy, for
anye good operation that thunwieldyn
body cā ſuffer it to do. And yet is glo-
tony to the soule, not ſo pernicious and
peſtilent

A pestilēt for the hurt it doth it self, as for the harme and destrucción that is done by such other byees as comōly cōe ther, on. For no man douteþ, but slouth and lechery be the verye daughters of glotonony. And than nedes must it be a deadlye enemy to y soule, þ bringeth foorth two such daughters, of which eyther one killeth the soule eternally, I meane not the substance of the soule, but the wealth & felicitie of the soule, wōut which it wer better never to haue bene borne. What good can the great gloton do w̄ his bely standing a strote, like a tabec, & his noll toty w̄th d̄ink, but balk vp his brewes in h̄ middes of his matters, or lye down and slepe like a swine. And who douneth but the body dilutely fed, maketh as y rumour saith an unchall bed.

Beth but yhe body dilutely fed, maketh as y rumour saith an unchall bed. Men are wont to write a shōrt rydle on h̄wai y, D. C. hath no. P. Rede ye this rydle I cannot: but I haue hard say, y it toucheþ y redines y woman hath to fleshly filth, if she fal in dronkenes. And if ye synde one that can declare it, thoughe it be no greate authořtie, yet haue I heard saye that it is very true.

Inconvenien̄t. Of our glotō fesses, foloweth not only the following slouth & lechery, but oftē times leud and gloton fesses, perious talking, sole hardines, backbiting, debate, variance, chiding, wrath, & lighting, w̄ redines to al maner myslie chief runing to rusne for lack of circum-

Creccio, which cā never bee wōut sobernes. The holy scripture rehearseth, þ in deserit y childre of Israel when they had sittē down & wel eate & dronke, thē rose they vp & playd þ ydolates, whereof þy choccasio of glotony, þ wrath of god fell vpō thē. Holy Job, whē his childre fel to feasting, sered so gretlye þy choccasion of glotony w̄hōl in theyz fesses make them fal into folish talking, and blasphemey, that whyle they wer about theyz fesses, he fel to prayer & sacrifice, þ god myghte at his prayer sed them grace so to make god cheere, þ they fell not in y vices blusally commynge of glotony.

Dbody what sin is so noyous, what sin so shameful? Is it not a bessly thing to se a man þ hath resō, so to rule hiselſe that his ſete may not beare him: but whē he commeth out he weneth þ the ſkie wold fall on his hed: & there royleth & releth till he fal downe þ canel, & there lyce downe tyll he be takeþ vp and boȝn to bed as a corps w̄er born in bere: And in good fayth in my minde much w̄rong is there done þy any man þ prelumeth to take him vp, and that he is not suffred to take his eale all

Slouth & lechery the daughters of ny.

Exod., 2,

Job, 1,

night at his pleasure in the kynges hye way that is free for euery man.

Wonder it is þ the wōrldē is so mad, that we had leuec take ſinne with pain, than vertue with pleasure. For as I ſaid in þ beginning and often ſhal I ſay, vertue bringeth his pleſure, and vice is not ſau, w̄out pain. And yet ſpeakē I not of the Syne is wōrld to come, but of the life preſent. If painefull, vertue wer al painfull, and vice al pleſſat, yet ſith deſt ſhal ſhortly riſh both þ pain of the conē and the pleſure of the coner, gret madnes wer it, if we would not rather take a ſhort pain for the winnig of euerlaſting pleſure, thā a ſhort pleſure for the winning of eueraſting pain. But now if it be true as it is in dede, that our ſin is painful and our vertue pleſant, how much is it thā a moze madnes, to take ſinncfull paine in thy wōrld, that ſhal win vs eternal pain in hell, rather than pleſant vertue in this wōrld, that ſhal win vs eternall pleſure in heaven?

If thou wene that I teach thee wrong, when I ſay that in vertue is pleſure and in ſin is pain, I might preue it by many plain textes of holy scripture, as by the wordes of the psalmist where he ſaith, I have had as gret pleſure in þ way of thy testimonies, as in all maner of ryches. And Salomon ſaith of vertue thus: her wayes are al ful of pleſure, & her pathes are pleſable. And further he ſaith, The way of the wicked, is as it were hedged w̄ thornes: but the way of the righteous is without ſtumbling. And we be wried (thal the witches ſay) in the waye of Sappys, wickednes, we haue walked in hard and cōverous waies: and the wiſe maſaith, The way of the ſinners is ſet ou layd w̄ Ecel, 21, ſtones, but in the endis hel darernes and paynes. But to tell vs worldly wretches the wordes of holy wyte, is but a dul profe. For our bessly taste ſauozeth not the ſweetenes of heauenly thyngeſ. And as for experience, we cā none geat of the conē parte, that is to wit the pleſure that is in vertue. The coner parte we cannot perceue for bitter, for the corrupcio of our culſome, wherby ſowze ſemeth vs ſwete. But yet if we wold conider our ſinne wel, with the depēdants therupō, we ſhould not faile to pceive the paſſful bitternes of our walue ſwete ſin. For no man is ſo mad þ will recke that thing for pleſant, þ hath with little pleſure much pain. For ſo miȝt we call a man of Inde white, because of his whit teeth.

A Now if thou shouldest for a little yche, claw thy self sodenly depe into y flesh, y wouldest not cal thy clawing pleasant, though it liked thee a litle in y beginnig. But so is it, y for y little ychting pleasure of sin, we claw our self sodenly to y hard bones, & win therby not a litle pain, but an intolerable torment. Which thynge I m:ght prone beginning at pride in euer y kynge of sin, lauing that the degrellio would be ouer long. For chabzdgynge wheroft, let vs consider it but in the selfe same sinne that we haue in hand.

That glotonys his viand, can be no lenger any very plis to paynesfull, sure, han whyle it is soyned with hun-

Gger, that is to say with payn. For y very pleasure of eatyng, is but the minthsing of his payn in hungryng. Now all that ever is eaten after, in which glotonys be ginneth, is in effecte paine altogether. And than the head aketh, & the stomake knaweth, and the next meale is eaten w/out appetite, with gozge vpon gozge & gozge vpon gozge, til the gozbelly be compelled to cast vp al again, and than falle to a rere supper.

If god would never punish glotonys, yet bringeth it punishment enough, w/it self: it disfigureth the face, discolorith

Glotony dypeth the skin, & distashioneth the body, it mazfigureth the body, the skin tawny, the body fat & sober, by, the face drowsy, the nose droppynge,

Cthe mouth spetting, the eyen blered, the teeth rotten, the breth stinking, the hāds trembling, the hed hāging, and the feete to ceryng, & finally no part left in right course and frame. And beside the daylye dulnes and grief y the unwieldy body felch, by the stuffing of his paunch so ful,

Diseases cd: it bringeth in by leysour, the dropsy, the myng of yotto colike, the stone, the strangury, y gout, the cramp, the paulesy, the pocks, the pe

stilence, and the apoplexy, diseasess and sicknes of such kynge, y either shortly de

Grōys, or els yworse is, kepe vs insuch D pain and torment, that the lenger we liue the more wretched we be.

Howbeit very lōg lasteth no mā with the sursets of glotonys. For vndoubtedly, nature whitch is infirmitied with right litle (as wel appered by the olde fachers y so many peres lued in deserte with her- bess only & rotes) is very soze oppressed, &

Glotony op- weight and burden of muchand dluers preesse na- blande, and so much laboresh to master

the meat, and to deuide and sonderly to sende it into al parties of the boode, and there to turn it into the like, and retaine

it, that she is by the force and great ress- ¶

seance or so muche meate as she hathe to work vpo (of which every part labozeth

to conserue and kepe his owne nature & kind such as it is, to xerke it d̄ over com

& generall ouer, except it be holpe by soe outward aide. And this d̄xueth vs of ne

cessarie to haue so muche recourse to medis- cins, to pilles, potious, plasters, glib-

ters, and suppositaries: and yet al to ly- tie, our glotonys is so greate & therewith

so divers, y whyle one meat digeseth, a- not her lieth & putriseth. And euer we

desire to haue soe help to kepe the boode in helth. But whā we be coustallid to

liue teperately, & forbere our delicates & our glotonys, y will we not here of: but

sain wold we haue soe medicins, as par- gactions & vomites, to pul down & avoid

y we cram in to much. And in this we

fare (as the gret moral philosopher Plu- ¶tarck saith) like a leude master of a ship, Platarche,

y goth not about to see the ship right and

sure, but letter by his leudnes his shyp fal on a leke, and than careth not yet to

stop the chines, but set mo me to y pump

rather with much travell and gret peryl

to draw it d̄ye, thā with litle laboř and

gret surecy to kepe it d̄ye. Thus fare we

latly Plutarch, y throught intemperate

liuing d̄me our self in sicknes, & botch

vs vp with phisik: wher we might wth

sobec diet & ieperance, haue lessie nede of

and kepe our self in helth. ¶

If we se mē die soe dere pere by samin,

we therof make a gret mater, we fall to

processio, we pray for plēty, and recken

the wōld at an end. But wheras yere-

ly there dyeth in good yeres gret people

of glotonys, thereof we take none heide at

al, but rather impute the blame to the

sicknes wherof they dye, than to the glo-

tony wherof the sicknes commeth. ¶

And if there be a mā slain of a stroke,

there is as reson is muche speache made

thereof, the coroner sitter, the queste is

charged, the verdit genē, the felonys foun-

den, the doct̄ enditid, the proces sued,

the felō arraigned, & dyeth for the dead. And

yet if men wold enserche how many be

slain with weapē, and how many eate &

drinck themself to death, there should be

found (as Salomon saith) mo dead of the

cup and the kechen, than of the dente of

swoarde: and thereof is no wōrdes made

at all. ¶

Nowe if a manne willyngly kil hym

selfe with a knifē, the wōld wondereth

therupon, & as wel worthy is, he is endis-

ted of his own deth, his goodes forfeted

and

Gaud his corse cast out on a donghyll, hys
bodye never buried in christen buryall.
**Glotons byl
themselves.**

Phil. 3.
Glotons byl
themselves.

These glotons dally bil thesself their own
handes, & no man sin deth fault, but ca-
rieth his carie corse into hys quere, and w-
inche solene seruice, burseth hys body bold
ly at the hys alter, wher thei haue al their
lise(as thay posite fatch)made theyr belly
their god, & liked to know nore other: ab-
using not only hys name of christen me,
preferring their belly ioy before all the
toyes of heauen, but also abusing hys part
& office of a natural man and reionable
creature. For where as nature & reason
helweth vs, hys we shoulde rate but for to
live, these glotons are so glutted in the
bessly pleasure of their tast, hys they wold
not wylx to live & if were not for to eate.

Gatefor to
lyue.
Glotons lyue
to eate.
LCor. 6.

But surely wisedome were it for these
glotons, wel & effectually to consider, hys
as saint Paul saith, hys meat for the belly
and the belly to the meat: but God shall
destroy both the meate and the belly.

Now shold they remember & thinke vpon
hys painful time of deth, in which hys hades
shal not be able to fede hys mouth, and the
mouth that was wont to powre in by hys
pottell, & cram in the fleshe by the hand,
fulls, shal scant be able to take in thys
drys w/ a spone, & yet spew it out again.

Oft haue thei had a sick dronken hed,
& slept thei self sober. But than shal they
Cele a swimming & aking in theyr dron-
ken hed, when the dasyng of death, shall
kepe al swete slepe oute of their waterye
eyes. Oft haue they fallen in the myre, &
thence borun to bed. But now shal they
fal in the bed, & fro thence laud and leste
in the mire, till Gabryell blowe them vp.

Wheras these consideracions much
ought to moue anye man, yet speciallye
shoulde it so muche the more moue those
glotons, in how much hys they maye well
wisth their maner of liuing must nedes
accelerate this dredfull day, & drawe it
horsly to them, albe it that by course of
nature intemperate dyer, it might seme
many yeres of. Whiche thing of these in-
temperate would wel and aduisedly re-

meinber, I wold swene verely, it wold
not sayle to make them more moderate
in their liuyng, and biterly flee such
outrageous ryot and pestilent exesse.

¶ Of slouth.

Fhy mortal sinne of slouth, me
make a smal matter. Slouth is
a sinne so comyn, and no no-
table act therin, that is accou-
ted for heynous and abomyn-
able in the estimation of the worlde, as
is in theste, maslaugther, fals forswertig,
or treason, with any of which, every man
wold be leih to be defamed, for hys wold-
ly perils that do depend therupon, that
therfore of slouth, there is no man ashamed,
but we take it as for a laughynge
matter and a spoerte.

But surely sith it is a great capytall
sin in dede, the lesse that we set thereby,
the more perilous it is: for the lesse wee
go about to amende it.

Now to thentent that we do not deal-
ly deceuse our selfe, it is necessarye that
we consider wel the weight. Whiche ys
we do, we shal fynd it farre greater thā
we wold before haue went.

There are ye tow well two poyntes p[ar]ol. 3.
requisite vnto saluacion, that is to wit, i. peier,
the declinyng or goyng aside frome. Two pointes
ut, and the dooing of good. Powre
where as in the first part, ther are
saluacion,
al the other six to be eschewed, hys
is to wit, pride, envy, wrath,
glotony, couetise, & lecke-
ry, the other part, hys is hys
one half of our way to
heauen, then slouth
alone is hable to
destroye

Sir Thomas More
wrote no farther of
thys woorkie.



(. . .)